

Religious Intelligencer.

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

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WHOLE No. 1687

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.

WHAT IT MEANS.—Dr. Talmage hits the nail on the head in saying that "anarchy means the abolition of the right of property. It makes your store and your house and your money and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder and rapine and lust and death triumphant. It means no law, no church, no defence, no rights, no happiness, no God. It means hell let loose on earth and society a combination of devils incarnate. It means extermination of everything good and the coronation of everything infamous. Do you want it? Will you have it? Before you let it get a good foothold in America take a good look at the dragon. Look at Paris, where for a few days it held sway—the gutters red with blood and the walks down the street a stepping between corpses, the Archbishop shot as he tried to quell the mob, and every man and woman armed with knife or pistol or bludgeon. Let this country take one good, clear, scrutinizing look at anarchy before it is admitted, and it will never be allowed to set up its reign in our borders."

Our Contributors.

REMINISCENCES OF GRAND MANAN.

No. 1.

BY REV. A. TAYLOR.

Instead of reminiscences it might be better to call what I am about to write a contrast of the Island now, perhaps, with what it was thirty years ago. I am aware that a great deal has been written about Grand Manan; and it would appear to be almost superfluous to say anything more, but still a few things by way of contrast may not be unbecoming in me, seeing it is now over thirty years since I first set my feet upon its shores. Great changes have taken place, more than I shall be able to notice in this writing.

It was a Saturday afternoon, about the 20th of March, 1856, when we took passage in the mail packet "The Sisters," Capt. E. Gaskell, master, bound to Grand Manan; in the evening of the same day she cast anchor in Flag's Cove. I had for a companion a Bro. Cronk, then residing at Wilson's Beach, Campobello, and he took me in charge and conducted me to the residence of his uncle, the late Bro. Wm. Cronk; we were welcomed and made to feel at home, and there spent the first night on the Island of Grand Manan. His respected widow still resides in the old homestead at Pettis' Cove, and it always cheers my heart when I am permitted to greet this excellent lady, and my spirit rejoices when I hear her speak the praises of God and extol the name of Jesus. The object of my visit to the Island at that particular time was to join the late Rev. C. Doucett (then a licentiate) in the work of revival then in progress at North Head. Bro. Doucett had been on the Island for a number of weeks. But more of this by-and-by. In this paper I shall speak of the material changes that have taken place on the Island since that first visit. At that time only a small cluster of houses was at Pettis' Cove, with Deacon Small's residence on the hill, the farthest house to the east, as it stands to-day. Towards the west Mr. Peter Dickson's house was the last one in the cluster, and the next in order westward was the house that stands at the head of Capt. E. Gaskell's wharf. The wharf itself was only a small affair compared with what it is now, but it was the best that could be afforded then, and it answered its purpose well.

Directly north from the wharf, and at a little distance in the field, stood a house, occupied by the widow and family of the late Nathaniel Daggett, the father of our popular magistrate, Edmund Daggett, Esq. No more houses were to be seen until you reached the residence of the enterprising merchant, Capt. E. Gaskell. Under the bank and near the water stood a building, partly a dwelling house, and partly a fish house, where then resided the respected blacksmith, Andrew Gilmore, and his family; and his shop was not far away. On the road westward the next residence was Deacon R. Flagg's, then standing alone but now almost hidden from view by the buildings surrounding it. South from Deacon Flagg's, and standing alone in the field, was a house occupied by Mr. Drogan and his daughter, Mrs. Ryan, and her family. At that time there was no house at Patten's Corner (so called), and it was quite a step to the old Gaskell house, and the families of the Thomases and Kendricks as they stand to-day. South from Patten's Corner the first house was the one at present occupied by the enterprising merchant, Mr. Thomas Redman, at that time inhabited by Deacon George Young, and the present popular Sabbath-school superintendent, Magnus Green, Esq. Mr. Stanley's house was near the water and is yet, and Mr. James McFarland's residence stands now where it did then. Mr. Sidney Bancroft's house stood where it now stands, and Wm. E. Guphill's house to the south of it. Mr. Johnston's house is the same as it then was; Mr. Young's came next on the other side of the highway, and Mr. Cuchard's, Mr. Dagon's, and another house on the road filled the complement until you reached the dock, where were a house and store occupied by Mr. Lorin Drake. If my memory serves me I think that Mr. L. Drake's store was all the one there was at North Head, and I am not sure but it was the only one then on the Island.

Let us stop here for a moment and look back at the ground over which we have paced and contrast then and now. Then there were only a few houses, now it is almost an unbroken village all the way. In the distance of only about a mile and-a-half then there was only one store, now we can name nine or ten. Then there was no place of public worship but the old school-house, now there is on the same ground two respectable places of worship. A fine school house and an excellent hall stand now where nothing of the kind stood at that early day. The style of the houses recently built shows to a great advantage, and almost all the old houses have been remodelled and so modernized that they are hardly known as old. A barber shop is found in the midst of this accumulation, and last but not least, is the well-equipped drug store occupied by our respected Dr. Noyes. In the same building is the publication office of the enterprising paper the *Island Press*. Surely all this speaks of material prosperity, and tells plainly enough the difference between thirty years ago and now. At that time a few houses were scattered along the road towards Castalia, and in that at present enterprising locality only a few houses were to be found. At Woodward's Cove there were then a few houses and no stores; excellent residences are now seen, and also the drug store of Dr. Cameron. The enterprise existing to-day at Woodward's Cove was not known at that time. From the Cove to Grand Harbor was heath, and the road between the two places was well nigh impassable. At Grand Harbor there were but a few scattering houses, and they did not look like the splendid residences that are there to-day. The stone church lifted its head as it does at present, and the parsonage, occupied then by Rev. Mr. Carey and latterly by Rev. Mr. Covert, was as it is at present on its beautiful and commanding site. A few houses were then at Mark Hill, but the road was rough and the situation dreary until Seal Cove was reached, where there was quite a cluster of houses, and a good deal of enterprise. But it was nothing then to what it has been since and is at the present. White Head Island was then considered a long way off, and yet it had on it a hardy race of men, and matters went forward very lively, as enterprise of various kinds does at the present day.

And now, reviewing the whole Island and contrasting the past with the present, I am filled with admiration, and have to exclaim: How great is the change! Look at the wharves here and there on the Island, and consider what it was thirty years ago. I do not know that at that time there was a Custom House on the Island, every man did just what he thought best about bringing things from Eastport. Now there are two or three, and Custom House detectives without number, and one can hardly smuggle a pair of boots over to the Island. Of Post Offices there was only one, and that was at Grand Harbor; and of mail arrangements I think there was only one trip a week. Now there are mails arriving and leaving five or six times a week, and Post Offices at North Head, Castalia, Woodward's Cove, Grand Harbor, Seal Cove and White Head Island. They have a mail at White Head twice a week, carried by the popular mail carrier, Mr. Charles Guphill. A fishing warden was an officer that was hardly thought of, but now it is a responsible office and is held by our respected friend Walter McLaughlin, Esq. As for light-houses there was only one any where about the Island, and that was at Gannett Rock. Now there are four of them as follows, Gannett Rock, Swallow Tail, Southern Head and Grand Harbor. In this there is a great improvement. Fog whistles at that time were not even thought of, and now, if my memory serves me, there is one at North Head, one at Southern Head and one in the course of erection at Big Duck Island. The idea of telegraph communication had hardly entered into anyone's brain on the Island; steamboat communication was a thing devoutly to be wished for but never to be expected; the Government would not even assist for a long time, and would not give a couple or three thousand dollars to build a steamboat wharf. Capt. Gaskell had to build the present steam boat wharf at his own expense. But enterprise and indomitable pluck did the work, and now the steamer is running summer and winter, and the present Government gives her a subsidy. How much better it is to go by steamer than to go in the "Sisters," or even in the "Carrier Dove." Capt. E. Gaskell was always genial, and his merry laugh had an inspiring effect, but even he would look blue when there were eight or ten women and as many children to go to Eastport and a heavy swell in the Bay and, perhaps, not a breath of wind, for the passage might take between twenty and thirty hours. Now this is all past and in two hours one is in Eastport.

As I am concluding this paper let me say that the material prosperity of Grand Manan and the outlying Islands is truly wonderful, and I can only say, see what an enterprising, energetic people can do, under God, when the way is open and the markets are free. Another thing is true, which is this—that their temporal prosperity has always been in the ratio of their spiritual advancement, making His Word true that as they have served God, He has abundantly blessed the labor of their hands. In the next I shall note a few things about the spiritual condition of the people in the days that are gone.

OBJECTIONS TO INFANT BAPTISM.

The *Star* quotes the following from the columns of *The Religious Herald*, to which it was contributed by the eminent Baptist preacher and teacher, Dr. John A. Broadus; and says, We hope it will be read and pondered by all our readers. Infant baptism may seem to those who practice it to be a very proper rite, but (1) it is not in the Bible, and (2) it has wrought vast injury to evangelical truth and practical piety in the past, and would much more to-day than perhaps it does were it not neutralized by certain happy influences and tendencies that are stronger to-day than formerly. It is sometimes asked by our Christian brethren who practice infant baptism, why we so vehemently oppose it. If we think there is no scripture warrant for it, why do we not allow those who think otherwise to practice it in peace? Now, we are aware that this rite has for many persons very tender and sacred associations, and should not contend against it but for the persuasion that it is not only unwarranted but harmful. We certainly ought never to associate ridiculous ideas with it—to depict the babe screaming

and struggling during the ceremony, as some Baptists have occasionally allowed themselves to do. Such bad manners and virtual irreverence ought to be left to those who describe immersion as a ducking, and insist that it is indecent. But we propose to state, with utmost brevity, some of the Baptist objections to this practice.

(1) The association of infant baptism with the beautiful words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," has largely turned away the attention of the Christian world from the impressive lesson which those words really teach—viz., that all true Christians are childlike.

(2) If infant baptism secures, or in any wise promotes, infant salvation, then how do we avoid the horrible notion of infant damnation for those dying without the ceremony? Is not this the teaching of the Romish church? And does not the extreme solicitude sometimes shown by Protestants when an infant is dying unbaptized reveal at least a vague apprehension to the same effect, a sentiment surviving after the doctrine on which it rested has been abandoned? Those dying in infancy are saved through the atonement of Christ and the work of the Spirit; but this must hold true of all alike, without reference to any ceremony, and no matter whether their parents were believers, unbelievers in a Christian country, or heathen. When it is sometimes charged upon Baptists that they do not believe in infant salvation, this is only another proof that those who make the charge have themselves a halfway notion that salvation is secured by baptism.

(3) Infant baptism we believe to be a result, and in turn a prop, of the dreadful doctrine of baptismal regeneration, making spiritual character and relation to God depend on a mere ceremony, and that unconsciously received.

(4) It lends itself most conveniently to that union of "church and state" which has wrought such mischief in Christian history.

(5) It introduces confusion as to church-membership, and greatly hinders church discipline. What is the exact relation to the church of persons baptized in infancy, who have never been "confirmed," or have never "taken the Lord's table?"

(6) It encourages many to neglect personal repentance and faith, on the ground that in some sense they have been Christians from childhood; while the religious training of the young can be, and often is, quite as faithfully conducted without it.

(7) Infant baptism prevents the exact carrying out of the Lord's commission, "Go, disciple, baptizing, teaching," and causes many to neglect the duty of being baptized when they believe, through fear of showing disrespect to reverend parents and pastor.

For these and other reasons, we are glad to believe that infant baptism is more and more losing its hold upon Protestant Christendom, and consider ourselves bound to oppose it in all ways consistent with the courtesies and charities of Christian life.

WHO ARE THE HELPERS?

The *Church Missionary Intelligencer* in the May number had an article, the statistics and other statements of which are exceeding interesting and suggestive. It is entitled "The Titled and the Wealthy"; their contributions to Foreign Missions." In it the writer, Rev. Mr. Grubb, takes the financial reports of the Church Missionary Society, which represents the Evangelicals of the Church of England, and which annually gathers the magnificent sum of upwards of \$1,100,000 for foreign missions, and laboriously examined them, and collated and analyzed the results. His article is divided into three parts. Part first shows what the nobility gave; part second what the wealthy gave, and in part third some lessons were presented.

The outcome, says the *Independent*, of Mr. Grubb's inquiry is that the richest of the Foreign Missionary Societies of the world is independent, not on the support of the "richest nobility in the world," nor on the country families, the merchant princes, the wealthy in general, but chiefly on the pennies and the shillings of the poor, on the zeal of the Sunday-school children, on the gifts which come from self-denial. This is not, of course, as it should be; but it is vastly better than to have the titled and wealthy few interested, and the masses indifferent. It is better that the round million which comes to the society every year should come chiefly from the masses than from the dukes and earls and merchant princes. But why should not royalty, which is not represented at all, in the society's lists, and nobility, with their inherited millions, give more liberally for the "foremost cause" the cause for which the masses of England and Wales are doing so much? The most obvious reason is that they are not interested in the subject. Perhaps it is not presented to them as earnestly and intelligently as it is to the masses. However this may be, the facts are surprising.

Out of an income in 1885 of \$1,157,700, there was received from the titled

classes, numbering upwards of 7,000, only \$6,550 in subscriptions and benefactions. Some may, of course, have given something to the Society for the Propagation of the Gospel, or through the offertory, but \$1,360 is the exponent, so far as the list of the foremost society is concerned, of the interest of the titled classes in Foreign Missions. And this amount came from 362 persons, of whom 185 gave from \$5 to \$7.50 each, 39 gave \$2.50 each, and 66 gave \$10 each. Only 21 gave \$50 and upwards. The largest subscription was \$500, the second largest \$375, the third \$125, and the fourth \$100. These were the only subscriptions of \$100 and upwards.

It is no wonder that Mr. Grubb, as he surveys this list, finds himself struggling with "mingled conflicting thoughts." The whole sum from the nobility does not, he observes, equal the servants' wages in an ordinary nobleman's household, nor the help of four or five houses; nor the cost of the flowers at many an entertainment; nor the value of many an ornament or picture in the house. Nor will Mr. Grubb admit that any considerable sums are given by the noble lords and ladies through the offertories. He allows them no way of escape from the general conclusion that, to the foremost cause of the world their contributions are niggardly, conventionally niggardly. Noble giving is the characteristic, not of the nobility, but of the untitled poor.

The showing for the wealthy is not much better. Of the \$6,744,095 received by the Society through associations, only \$46,005 came in subscriptions and benefactions of \$50 and upwards. Of 225 subscribers, 150 gave \$50 each, one gave \$2,500, one \$1,250, one \$1,000, one \$785 and one \$750. Twelve gave \$500 each. The comparison, county by county, between the amounts received by subscriptions of \$50 and upwards with the amounts received in smaller sums is, as Mr. Grubb observes "a marvellous witness of the power of little." The Society receives but a "fractional support from the 'moneyed classes,'" but Sunday-school children and persons of limited income are the unfailing source of its financial strength.

CHURCH "ENTERTAINMENT."

We hear a good deal in these days about the necessity of providing the churches "entertainment for the young." It is probably true that in many places altogether too little is done to interest the young. But it is also true that very grave mistakes are being made under cover of the plea that the young must be entertained. Resort is had to more than questionable means, and the young people instead of being won to greater interest in Christian work, are led to believe that the church is a sort of social club whose mission is to minister to the love of pleasure. The *Christian Advocate* deals with the subject in a Christian spirit thus:

What is needed is that the pastors of the churches devise plans of Christian work for young people, and depend upon them for its being performed. Oftentimes young people go to persons whom they respect, and who are not too old to sympathize with them, and speak of their religious experience, saying that they are not at all satisfied with the way that they are drifting along; that they want to do something in the church besides attending debating societies, getting up fairs, preparing for exhibitions and readings and concerts, selling tickets, superintending excursions, etc., and besides going to prayer meetings or class meetings once a week. The lyceums are valuable for social life and intellectual growth, but it is possible for a person—young or old—to be constantly at work in things that center in the church, and lose sight of the very object for which the church was created.

The cry so often heard: "We must get up an entertainment for the young people; they must have a chance to work for the church," is a somewhat incoherent and contradictory cry. Get up an entertainment for the young people that they may have a chance to work for the church!

This is not the kind of church work that young people who have been transformed by the power of the Holy Spirit, and wish to live a Christian life, need or desire. They need and long for solid, soul-stirring work. It is a suggestive and alarming fact that the prayers and remarks of many young people in young people's prayer-meetings, unions, and Christian associations, exhibit no growth in spiritual knowledge, no increase in facility either of thought or expression upon religious subjects; no grasp of those truths which lie at the foundation of the religious life and character, and are the elements of all convincing and persuasive exhortations. The hymns for which they exhibit a preference are often "light as a puff of empty air," floating on the tune and not moving the soul, but simply titillating the nervous system and the sensorium.

Hence, the most embarrassing thing that can happen to some prayer-meetings where this spirit predominates is to have any manifestations of genuine spiritual power—not awe in the pres-

ence of God, but utter confusion and perplexity results.

While an exclusive devotion to the popular sort of church work does not feed the souls of such young people as are converted, and they languish and starve under them, it prevents those who have been religiously impressed from taking any advance steps, and causes multitudes to affiliate with the church and congregation who never become genuine workers for Christ.

When young persons are soundly converted, they are not only willing to work, but anxious to do so, and instances have occurred within our knowledge where young people a few weeks after they had attained a genuine religious experience have gone to entertainments, read, recited, waited on the table, laughed, talked, and gone away disgusted with the affair in general and with themselves in particular for having had anything to do with it. But they never so feel when they have been doing solid, substantial, soul-stirring work for the church.

What will the end be when the coming generation, whose most faithful training in the work of the church (3) has been to devise some yet unheard of thing imported from Japan, or Kamtchatka, or Madagascar, or contrive by the ingenuity of amateur actors, to draw the largest crowd, shall come into control?

Let it not be fancied that this is the voice of a croaker who forgets that he was ever young, or of one who proposes a yoke upon natural spirits which would transform youth into an unnatural imitation of the gravity of old age. It is rather a warning cry suggested by the perception of undue absorption of the youth of the Church in certain things, and the consequent neglect of every thing which goes to make the bone and sinew of a vigorous and fruit-bearing Christian.

It is our conviction that the great work now required of pastors, in connection with youth, and of Sunday-school teachers and officers and Christian parents worthy the name, is to devise means of conscientious, heart-reaching work for the Church, which in its reflex influence upon the heart and life of those who perform it will be a means of moral and spiritual growth rather than a source of pleasure similar in kind to that which is sought by "lovers of pleasure more than God."

Among Our Exchanges.

THE DRONE.

"The eye of a drone contains fourteen thousand mirrors." Is that the reason why Church-drones see so many things to find fault with?—*Christian Index*.

ACTIVITY, NOT IDLENESS.

You can not become Christ-like by sitting down in idleness. It is only as the heart and the life go out in usefulness, and service to others that we become unto the likeness of our Lord Jesus.—*Telescope*.

REMEMBER.

We ought always to remember that there are many excellent and intelligent people, who, upon many subjects, do not agree with us. The fact that men do not think as we think, does not make them sinners. This thought is not new, and does not claim the interest of novelty; but there are people in the world who need to have it repeated.—*Western Advocate*.

THE PROPORTION.

Newspaper scandals about ministers are numerous just now. Please note the fact that the church does the prosecuting, however. These sad tales prove simply that God continues to put his treasure in earthen vessels which, because human, sometimes fail. Note, too, that the world has steadily improved since the date at which one-twelfth of the disciples went astray. For example, our own church has about 12,000 ministers, but only a half dozen recreants. If 1,000 should fall the apostolic proportion would be equal.—*N. W. Advocate*.

THE WAGE-EARNER.

It is really worth while for the wage-worker to save, although the process has become so unfashionable among men of fixed incomes that to follow it is regarded almost as a mark of eccentricity. The path to influence and independence for the toiler begins and steadily follows on the line of small economies applied in daily life. Ten years ago, in a Pennsylvania manufacturing town, a machinist went home one evening and said to his wife: "I am tired of this work for others, and we'll turn over a new leaf. I get \$3 a day. Now, we will put away \$10 a week, and live on the rest." He carried out his determination. In two years he had \$1,000 in bank. With this he began business for himself in small way, capital was attracted by his energy, and now he is at the head of one of the largest manufacturing concerns in his section, rich, prosperous and respected. What this man did was nothing of supreme difficulty. A strong, resolute will and a fixed purpose were all that were needed after his determination became fixed.—*Philadelphia Record*.