

# Religious Intelligencer.

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

VOL. XXXIV.—No. 50.

FREDERICTON, N. B., DECEMBER 14, 1887.

WHOLE No. 1764

## NOTES AND COMMENTS.

—No MOURNING. The late Eylvanus Cobb, a distinguished literary man, made the following request in his will:

"And I do set it down as my express desire that no member of my family or relative or friend shall for me put on at any time any outward badge of mourning. Let no blackness of crape or funeral weeds cast its gloom upon my memory. I would that my beloved ones should seek the brightness and fragrance of faith and trust in God rather than the gloom which belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind. God bless you all."

—999 YEARS. A lease made nine hundred and ninety nine years ago has just expired in England. The land was leased by the church to the Crown, and reverts now to the Church of England after a millennium of years—a striking illustration of the stability of the law in old England.

—A GOOD GIFT. Rev. Dr. Hawthorne (Baptist) of Atlanta, Georgia, has received from his church a paid-up life insurance policy for \$10,000. It is a thoughtful provision for his family. Freed from anxiety concerning them, he will, doubtless be able to do better work.

—THEIR COMMERCIAL VALUE. Missions have a business value, as is shown by the following figures: The commerce of the United States with the Sandwich Islands alone in 1870 was \$4,406,426, while in the same year the whole amount expended in foreign missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Island Mission," says Dr. Anderson, "up to 1869—that is, for fifty years, and during the whole period of its dependence on the Board—was \$1,200,000. The profits of trade with the Sandwich Islands for 1871 was \$669,964—more than half of all that was expended on the mission, during fifty years."

—INTOXICANTS IN CHINA. A gentleman who has just returned from China is reported as saying, in an interview with the N. Y. Tribune, that "among the better classes of the Chinese people the use of the various kinds of intoxicating liquors is almost unknown; that a man who drinks brandy there is ostracized," is "placed wholly beyond the pale of decent association," that "he might as well be dead." "This," he says, "is owing partly to a general distrust of the reliability of persons under the influence of liquor. They are looked upon as we regard those subject to spells of insanity." Then the cost of liquor is so great in comparison with the Chinaman's earnings that "one who does buy it appears in the light of a fool, while the use of it gives to the user a reputation for insanity," and therefore "the national sentiment is thoroughly against it." He also adds that "the sentiment is the same as to opium with the better classes as in regard to liquor. No self-respecting Chinaman would smoke opium or use it in any form."

—GREAT SLAUGHTER. An estimate made by the London Times says that in the last fifty years as many as 11,000 persons have been killed by explosions in British mines. The number of deaths from all causes in the British mines for the same period is 60,000, while as many as 4,000,000 people have been injured by colliery accidents. For this fearful sacrifice of human lives the present defective lamps in use among miners must be largely blamed. A Royal Commission has condemned the lamps in use, and the Government inspectors are urging the introduction of an electric light. Many lights are offered for the purpose, but as yet the first price of the lamp puts them out of the reach of the general run of miners.

## BIOGRAPHICAL SKETCHES.

No. IV.

ELDER EDWARD REYNOLDS

In digging out the old wells of Free Baptist reminiscence in N. S. we find many marks made by the hand of a workman of eccentric ideas. Edward Reynolds was of Irish descent, born in 1783. Of his early life we know little, save that

he was a soldier and received such a training as showed itself in his military leaning all his life. Having held the rank of recruiting officer he maintained that he was authorized to act in that capacity in the army of the Lord. Before coming to Barrington from Queens Co., N. S. he had used his gift as a preacher (he was a Methodist) and is said to have had a pulpit built in the corner of a room in his own house. Baptized by Elder A. McGray, June 20th 1825 at Barrington, he was ordained the same day. His arrival at Barrington is associated by the old folks with the wreck of the silk ship "George," his identification with our cause provoked much opposition. Of natural fluency of speech and hard training in the school of life made him a practical and very interesting speaker. The roughness of his style gave offence to some. Rev. S. K. West however is authority for the statement that his abrupt transition of speech were from the ridiculous to the sublime; never the other way. Many characteristic expressions are still remembered, as for instance, on baptismal occasions, "Brethren, if your hearts be warm, ice and snow can do no harm," or in prayer:

"Bless Cape Negro, Port Lotour; Let the Cape thy glory see; Barrington see thy salvation, Spread it Lord from sea to sea; Thine is the glory, when this World shall cease to be."

So his heart went out for the people over whom the Lord had given him a charge. His home was at Solid Rock, east side of Barrington Bay, and at the central point of the localities named. Soldier like, he was fully conscious of the constraint of public performance, and his different bearing out of the pulpit was notable. "Out of the pulpit he was Reynolds." In a revival meeting at Shag Harbor, conducted by one of his brethren in the ministry, he knelt, and prayed; "Lord! is there any little errand for me to do." Prevailing modes were of little account to him. In the Bethel, at Barrington he dedicated his little grandson to God by the laying on of hands. Not far from there he had meetings on board a vessel in the harbor, especially for sailors, although it is not likely there were any sailors present from other places.

For seamen however, he had the tenderest regard. Singular in those days was his unmitigated opposition to the use of alcohol and tobacco; and with his aid an anti-tobacco society was organized. This red wig, fluid complexion, demonstrative speech and unexpected measures made him conspicuous in his narrow place in the denomination whose principles he ardently loved.

How much his success was due to family support does not appear, but it is said that he was called to attend a funeral on the morrow, but needed a pair of trousers to make him presentable. The warp was in the loom and with this beginning the poor wife undertook to weave, cut, and make the garment, and completed her work in time. This peculiar old man departed this life April 10th 1855. His remains were interred at Barrington Head. He was a pensioner of the British army; and now of the army of the Lord; "They shall rest from their labours; and their works do follow them."

EDWIN CROWELL.

## The Grumbler in the Church.

The grumbler is abroad in our churches. Let the pastor preach with the earnestness of Paul the chronic fault-finder will suggest that the Apollos of the neighboring pulpit is drawing immense congregations. Let the voluntary choir sing "Coronation" or "Sanctus" so spiritedly that the congregation feels itself carried forward with the ascription of praise, the croaker in the back seat, or in the front seat, or in the consistory seat, or in the pulpit, immediately suggests that if you want to hear good singing you ought to attend Dr. So-and-so's church and hear his "soprano." The weekly prayer-meeting was quiet, restful, filled with the presence of the Spirit of God; so different from the noise and rush of business your soul seemed to be soothed as with the touch of God's hand. The ubiquitous adversary has his representative at the meeting, who rises to call attention to the fact "that there isn't snap-enough in the meeting. Around in the —ist or —an Church their meetings are red hot." You

agree that an abundance of such a snap as you have just heard has a tendency to make things red hot. The ecclesiastical year shows an unusually healthy growth along every line of Church work. Conversions have been numerous. Spiritual life has been active in every good work. The mission cause has not wanted in men and means. Everything looks encouraging, and you go to Classis or Synod with a bounding heart. But who comes in the car and takes the unoccupied seat by your side? It is the man who lives under the shadow of his own blessings. He produces a volume of statistics of another denomination. He runs over the figures and draws rosy pictures of what our condition as a denomination would be if we only were not ourselves, but somebody else. "There's growth for you. As a church we amount to nothing. We ought to unite with a larger body and thereby increase our own size and importance."

Even the religious newspaper comes in for a measure of his spleen. In the natural order of newspaper exchange hundreds of religious and secular papers come weekly to the editor's notice. These are read, their excellencies noted, their defects passed over in silence. The editor, from such an extended list, is well informed as to the character of religious journalism. He finds that his paper is welcomed as an exchange; its editorials and contributed articles copied in other papers; very pleasant things are said about it by other papers; its loyalty to truth is applauded or condemned, as the case may be. The editor, frankly acknowledging the possibility of improvement, as in all things human, yet finds his paper, in its circulation and make-up, a success. But the man of large desires for a change and no ability to suggest or carry out his desires, indiscriminately finds fault with the paper.

"It is not as big as The —, or The —. It is not as cheap as The —. It is not as progressive as The —." Thereupon he dilates upon the merits of the paper of another denomination, in that indefinite way which betrays a limited knowledge of the subject. It is simply his chronic weakness to depreciate everything belonging to his own household. We fear that if he ever gets to heaven he will find fault with the rank of heavenly spirits in which God has placed him, because their robes are not as white or their palms as green or their crowns as radiant as the ranks that stand on the other side of the throne. There are faults in everything earthly. But there are more virtues than faults in those things which God in his providence has given us. Your mother's cooking is worth a thanksgiving. Your minister's sermons are worth a God bless you. Your church's work is worth a hallelujah. Your weekly religious paper is worth more than your subscription. Acknowledge blessings received. Kill your own faults. Find another's virtues.—*Christian at Work.*

## Idolatry in California.

It is a strange anomaly that while the Christians of America are striving to make known the only living and true God in China, the Chinese are setting up their idols in America. The following is an account of honors paid to the idol, "Tan Wong," in San Francisco: The Chinese residents of San Francisco had a remarkable parade in honor of the great idol known as "Tan Wong," recently brought from China. The parade was of Oriental magnificence, but was confined to streets and alleys in Chinatown. The costumes, banners and Oriental weapons incident to the parade were brought from China especially for the occasion.

There were one thousand Chinamen in line, and numerous Chinese women on richly caparisoned horses. The entire column presented a blaze of color. The women wore long silken gowns, and at their side walked attendants, holding high over their heads banners of gold. The men carried antique war implements, long gilt maces and elaborately carved swords or spears, around whose points were coiled gilt lizards, snakes and flaming dragons. A number of tall banners that sprang twenty feet in the air preceded another heavily armed battalion, attired in the brightest yellow, and carrying weapons, no two of which were alike.

Immediately preceding the

mighty Joss (Tan Wong) was a band of musicians sounding huge gongs and kettle drums, while a body of cannonaders kept up a constant fusillade of fire-crackers. Twelve worshipers clad in light yellow carried Tan Wong, who sat in a huge chair. About him and behind him trod attendant priests in long black satin robes that swept the ground. They were accompanied by bearers whose censurers were hung from the ends of long red poles.

Following Tan Wong was a dragon, one hundred and seventy-five feet long, and described as the most gorgeous ever seen in America. It was supported by sixty worshipers. This monster opened its mouth, writhed its body, and by appliances only known to the Chinese kept up a general outward appearance of being possessed of life, and as though desiring to devour the spectators viewing its contortions. The idol will be placed in Joss-house to be worshiped.

## Female Missionary in India.

The following ideal sketch of the female missionary in India, which has just fallen into our hands, is so striking that we venture to present it to our readers, who will value it the more when they know that it is from the pen of no novice or enthusiast, but of a gray-haired and experienced civilian:

"To the village women the appearance of a female evangelist must be, as it were, the appearance of an angel from heaven. To their untutored eyes she appears taller in stature, fairer in face, fairer in speech than any mortal that they had dreamed of before. Bold and fearless, without immodesty; pure in word and action, and yet with features unveiled; wise, yet condescending to talk to the ignorant and the little children; prudent and self-controlled, yet a woman loving and tender. In Hindu annals the poets have written about Seta and Danyanti, and painted them with the color of every earthly virtue, showing that they knew what a virtuous woman should be; yet such as they never appeared to the sight of poor village women, even in their dreams, until suddenly their eyes, their ears, and their hearts seem to realize faintly and confusedly the beauty of holiness. And when they begin to hold converse, only too brief, with their sweet and loving sister who, smitten with the wondrous desire to save souls, has come across the sea from some unknown country to comfort and help them, short as is her stay, she has, as it were, with a magic wand, let loose a new fountain of hopes, of fears, and desires. She has told them, perhaps in faltering accents, of righteousness and judgment, of sin and repentance, and a free pardon through the blessed merits of a Saviour. This day has salvation come to this Indian village."

## Edison's New Phonograph.

It is reported that Mr. Edison has perfected his phonograph, or talking machine, so that it will take very delicate sounds and reproduce them almost in equal volume. He has also made an arrangement whereby the tablets containing the sound impressions can be taken from the machine and sent by mail or otherwise to any part of the country, and be reproduced. The difficulty with the first phonographs was that they were not sensitive enough to record anything but very loud sounds, and those spoken close to the instrument. If Mr. Edison has remedied these defects and perfected a machine that will take and register ordinary conversation anywhere within a radius of ten or twelve feet, he has made an invention that will revolutionize our system of phonography, etc. Only think of the possibilities of a machine that you have only to set on a table in a court-room or on a pulpit or platform, in order to obtain a perfectly accurate report of every word that is spoken near it, in the very volume and accents in which it is spoken! Think of receiving a phonographic sheet sent you by a friend in some distant part of the world, which you might place in your own machine and by turning a wheel have your friend conversing with you "as natural as life!" In the same way you might, by preserving the sound tablets, hear the voices of friends and loved ones speaking to you again in the old familiar way, long years after

they had departed from the earth. Such results as these are not vain imaginings, but are even now within the range of actual realization.—*Christian at Work.*

AN ANNIVERSARY.—Upwards of 900 of the friends of Rev. A. C. Thompson and wife on Monday evening, the 28th ult., assembled at the parsonage in Petitedine to make them a surprise party, it being the tenth anniversary of their marriage. Rev. Chas. Comben and Rev. I. N. Parker of Elgin and Rev. G. W. McDonald of Sussex, Dr. Bennett of Sussex, and John Brown and family of North River were among those present.

21 o'clock Rev. I. N. Parker, assisted by Rev. G. W. McDonald, read the marriage vows, and the ceremony being highly enjoyed by the entire company. At its close Miss Kate Walsh stepped forward and read the following address, which explains itself:

Rev. A. C. Thompson and Lady: We meet to-night to extend to you our hearty congratulations on this the 10th anniversary of your marriage, and as a slight token of the love and respect the people of this town, irrespective of creed or denomination, have for you both, we take pleasure in presenting you herewith this Rustic Chair, and with it many and various tin and wooden expressions of our esteem.

In collecting the money to purchase this chair, we heard upon all sides so many words of commendation of you, as a Christian and temperance worker, that our task was indeed a pleasant one.

And we hope we may all be able to meet you in the by and bye upon another anniversary occasion, with the same kind feelings we cherish for you to-day.

For the friends and donors, MISS KATE WALSH, and the MISSES PRICE, Committee.

Rev. Mr. Thompson feelingly replied, thanking the donors for this expression of their love and confidence. Remarks were made by Rev. Mr. Alward, Rev. Mr. Comben and others. Rev. Mr. Willis Episcopal clergyman, was not present, but kindly remembered his brother minister by sending an anniversary gift.

The tables were spread with a profusion of good things from sundry baskets brought by the visiting friends and the wedding feast began. Table after tableful was emptied, but the supply was fully adequate to the demand and it was 1 o'clock before the assembly broke up. But they left behind them many samples of the tinsman's skill to gladden the hearts of pastor Thompson and wife.—*Moncton Times.*

## Among Exchanges.

GONE.

One who has lived to the age of three-score and ten, when he calls the roll of those who commenced life with him, and whom he knew in his younger days, finds that almost all of them are gone. Only here and there does he hear any response to his call. How short is each human life! We surely have no time to waste in sin and folly.—*Independent.*

WORK OR LOSE.

There are many professing Christians who live as if unconscious that Christ requires every one of His disciples to do spiritual service for Him, to labor personally according to his ability to persuade ungodly souls to seek his Lord. Neglecting this duty, such professors are at best weak and sickly Christians. Is the reader in this state of mind? Then let him learn that "the Christian who lacks the sweet experience of grace, ought to be the most anxious of workers." Spiritual idleness, like rust on iron, is eating away his inner life. He must work, or lose his little remaining faith.—*Z. Herald.*

HIDE SELF.

In all Christian work be careful to keep self in the background. Many work more for the glory of self than they do for the glory of the Master. They have a passionate fondness for the praise of men. How unlike such a spirit the disposition inculcated by the great apostle, "Do all to the glory of God!" Oh, that all Christians might feel that, being bought with a price, they are not their own, and hence should live not for self, but wholly and continually for the Lord, who has bought them with his own precious blood.—*Telescope.*

DO NOT LAMENT.

Do not lament the fact that you have trials; they are intended to show you your helplessness, and to give you a fuller confidence in Him who has all power in heaven and on earth. When trial comes, look immediately unto Jesus, not at the

trial. Reason not upon it, but believe. Stay your whole soul upon Him who will never leave you nor forsake you. Tell Him simply all you fear, all you feel, all you want. Pour out your soul into His bosom. Cast all your care upon Him, for He careth for you.—*Chris. Standard.*

## TWO RESPONSIBILITIES.

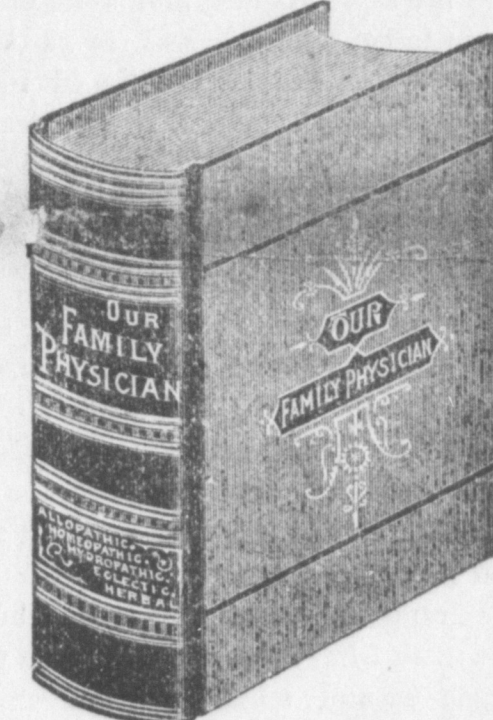
Every uttered word involves two responsibilities. Probably more misunderstandings, more wounded feelings, more real injuries, arise from mis-hearing than from mis-speaking. The better one hears, the better he will be apt to speak. A child who hears correctly may sometimes speak incorrectly; but a child who hears incorrectly can hardly hope to speak correctly. Yet few persons ever think of teaching a child the necessity of right hearing as well as of right speaking. As right hearing is the receiving of the speaker's thought as well as of his words, it follows that accurate words, correct syntax, and good rhetoric, are as essential to true hearing as to true speaking. If an audience has a right to demand truthful speaking from the speaker, so ought the speaker to have the same right to demand truthful hearing from the hearer.—*S. S. Times.*

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