

NOTICE.

From the first of January next *The Religious Intelligencer* will be published EVERY WEEK. Terms, ONE DOLLAR A YEAR, in all cases payable in advance. Persons wishing to receive it have only to enclose us One Dollar, per mail, post paid, and the paper will be forwarded to them. Persons enclosing us twelve dollars, will have thirteen copies sent as they may direct. For twenty-four dollars, twenty-six copies, and a larger number at the same rate. Persons who are not now subscribers, and will enclose us One Dollar, post paid, shall, in addition to receiving the weekly one year, have sent to them the remaining numbers of the present volume gratis, from the time their subscription is received.

TAKE NOTICE.—Payment always in advance.

Religious Intelligencer.

ST. JOHN, N. B., OCT. 1, 1853.

WANTED! WANTED!!

If ever there was a time in the history of our Province when labourers were needed for the harvest, it is certainly at present. Turn which way you will, the fields are white, and multitudes anxious to know the way of salvation, and willing to be taught; are panting for the bread of life. During a very few years, the wilderness of New Brunswick has become peopled with a host; and the forest, where, a little while ago, it was thought agriculture was altogether impracticable, if not impossible, has yielded to the industry and perseverance of the hardy settlers, and villages and neighbourhoods have multiplied beyond any precedent. While this has been the case a corresponding increase of religious labour and instruction has not taken place. It is indeed questionable if there has not been a diminution—if not in the amount of labour, at least in the zeal, energy, and real usefulness resulting therefrom. With a population of two hundred thousand, one hundred and fifty thousand of which may fairly be estimated as Protestant, and with only about one hundred and eighty persons (including both Church and dissenter) engaged in disseminating religious instruction, it is not to be wondered at that there is a great religious destitution. Should the Protestant population be equally divided among these, a congregation of more than six hundred souls would be given to each. But when we take into consideration that there are many congregations in the country which do not number one quarter of this, while there are very few in city or country that exceed it, and add to this the fact that some of these one hundred and eighty teachers, from age and other causes are doing little or nothing in the work, to which they stand pledged—looking we say, at all this, we may form some idea of the religious destitution in the midst of which we live. But we can speak of this spiritual dearth from evidence more unmistakeable than mere estimates. We have witnessed it—our eyes have seen it—our ears have heard the cry—“Come over and help us,” and we have broken the bread of Life in more than one destitute region where the voice of the living preacher was very seldom heard. We repeat—if ever there was a time when labourers were wanted it is at present. And we want indefatigable labourers—men of industry and perseverance, men of faith, and men of feeling. We do not want men to build up a party, but men to preach Christ—to LIVE CHRIST. We think, moreover, it is not necessary that every man who enters the “vineyard” as a public labourer, should be a minister in the ordinary acceptance of the term. True we want Ministers—to feed the flocks and other purposes, but there is another class of men needed, and of which our country has been very destitute. We want young men, and middle-aged men, and old men who love God with all their heart, and who are willing to do a little for Him. We want men whose mission will be to families—

to the domestic circle—to the Sabbath School—to the prayer meeting—who can preach Christ to a little child by the way side, and that will not be ashamed to pray any where. We want men who have been taught themselves the simple story of the Cross, and who from a rich experience, as well as the Word of God can speak of Jesus’ pardoning love. We want men who are willing to rise early and sit up late—to labour seven days in the week, live on the common fare of the country—be satisfied with food and raiment, and wait until the appearing of the Chief Shepherd for their full reward. We want men whose highest ambition will be to glorify God, and save souls. But there is another idea in connection with a class of men like these. From among them we should expect a faithful and useful Ministry. Schooled in the work itself—educated—not only to—but in—preaching Christ, they would be workmen indeed, fitted for the Pastoral office, and every work related to it. Are there any young men, who would think it an honor to work for God—who are willing to make some little sacrifice for Him. Again, we repeat, our Province is a broad field for labour—it is an inviting field—we question if there are any more so. Say not, “I am a child”—God can “take worms and thrash mountains.” Are there not christian parents who are willing to dedicate their sons to the work of doing good—are there not sons who are willing to say—“Here Lord, am I, send me.” That common objection—I am not a preacher—need be no obstacle. Do you know God?—tell just what you know. Go out as agents for his cause—go out as Colporteurs—carry the Bible—religious tracts and books—establish Sabbath Schools, and do all the good you can. Who will go? We are speaking through this article to more than ten thousand hearers. Shall we have one response. In all that number, are there none who have wanted some encouragement—some door opened for them to come forth? If there be any such we sympathize with you. We know the struggles of a self-sacrificing spirit—we have passed through the ordeal, and we are now prepared to aid the like minded. In conclusion, we call upon our churches—we call upon all christians to turn their attention to the want of religious labour, and enquire what their duty is. Should we not pray earnestly for more labourers—should we not aid and encourage the gifts and graces among us, and as Abraham proved to God by the offering of his son, that he feared him, so shall we not prove to Him that we really are in earnest when we pray, by sustaining those already given us.

THE FREEWILL BAPTIST QUARTERLY.

To the Rev. A. D. Williams, of Pawtucket, R. I., or the Rev. D. M. Graham, of New York City—we are not quite sure which—we are indebted for the first four numbers of this valuable work. We say valuable, because we regard it as such. We have looked over the articles contained in these numbers, and the most of them are of real utility; and we think our stock of the useful has been increased by the first volume of this work. The April number contains an article on “The Mission of the Freewill Baptist Denomination,” some extracts from which we will give our readers. After having judiciously introduced the subject, showing that divisions in the Christian Church need not weaken the bond of charity among those who love a common Saviour; and indicating the idea that each christian sect has its own specific mission, it goes on to state as follows, what is the peculiar work of the Freewill Baptist Denomination.

1. To assert distinctly and unequivocally the moral and responsible freedom of the human will.
If men are not morally free, then they are not morally guilty; if not morally guilty, they are not liable to just condemnation; if not liable to condemnation, there is no call for an atonement; and if there is no call for an atonement, then the universal conscience is a cheat, and the Bible a fiction.

If men are not free, then they are not proper subjects of external law; if not proper subjects of law, then the ways of Providence are unjust, and the exactions, promises and threatenings of scripture, absurd.

If men are not free, then they cannot avail themselves of any conditional provisions for their welfare; if they cannot thus avail themselves of such provisions, then it is but mockery to offer it, and cruelty to urge them to accept it; and so the view of the Redeemer, as the Savior of all who accept his ministry, must be fruitless, and the volume which proposes him to us on condition of repentance and trust, is worse than inefficient.

The supposition that the will is partially free and partially constrained in its choices, would lead to results not less inconsistent and unwelcome; but the discussion of that theory is not here necessary.

So vital do we hold the sentiment, whose announcement, in our denominational infancy, purchased for us, at the hands of our Calvinistic brethren, the appellation which we still bear.

It may be said in reply to all this, that the sentiment so insisted on is not denied by any body of Christians, but every where asserted. We reply that, as a simple and isolated proposition, we know that it is usually conceded; but the concession seems to us not unfrequently coupled with an interpretation of the terms that divests it of its significance; and is also often blended with other articles of belief which greatly impair its practical force.

We deem ourselves set for the defence of this cardinal principle of religious belief. We hold it as we hold our Bible—the corner stone of our moral edifice, the first truth in our code of practical ethics. We draw it forth from the mists of theological doubt, and divorce it from whatever robs it of its efficiency.

Till men feel responsible for their characters and conduct, the first step cannot be taken towards their reformation, in any rational way. So long as the teaching of the pulpit assures them that “God for his own glory foreordains whatsoever comes to pass;” that, till God in the exercise of a sovereign purpose disposes the heart to seek him, there is no hope of the soul’s redemption; and that, for wise and glorious purposes, he leaves many undrawn to the cross and gives them over to ruin; so long as this is taught and believed, men will take effectual shelter in inability, will justify procrastination, and ask, Who hath resisted the will of the Universal Ruler? They will call crime necessary frailty, impenitence an hereditary taint, and moral ruin the fulfilment of the prophecy of divine purpose.

2. To popularize religion; or, in other words, to bring religious ideas into the spheres of common thought.

We do not think that enough has been done to call into efficient exercise the talent of the great body of the membership in the churches. In the Sabbath school they have laboured with some success. But even here they seem to have been less efficient than they might have been, in consequence of the impression that they were not expected to do very much in the way of expounding the scriptures and unfolding the methods of salvation. They have regarded that as the special work of the minister; and to him they have sent the inquirers after the way of life. They have felt too little responsibility, their talent in this direction has been little employed, and so has little enlarged. They have said little publicly or socially respecting the inner phenomena of religion, and so, when it is attempted, they meet with but indifferent success. They are not familiar with the theological dialect, and they have seldom heard religious ideas developed in any other. And, on such a topic, they deem it better to be silent than speak inappropriately, and so their active influence is slight. They do not copy the scattered disciples of olden time who went everywhere preaching the word—that is, unfolding in their own simple or polished dialect, as each was able, the gospel which had wrought so mightily upon and within him.

We would destroy such timidity and fastidiousness, and bring the church’s whole talent—male and female—into efficient service. We would bid them declare the wonderful works of God. We would have weak men cry to the wondering multitudes, “Whereas I was blind, now I see.” And we would have, too, grateful women call in their neighbors, and say, in their new-born gratitude and anxiety, “Rejoice with me.” Fit times and places would we have them seek, but in the service of religion we would not be more exclusive than in labors for other worthy ends. Not every earnest man should seek to preach, nor every valuable and warm-hearted woman aspire to be a public exhorter; but they should not therefore be left to infer that their labor ends with the care of their own souls. Study and practice may make them familiar with so much of the gospel, under a judicious development of it, as to enable them to communicate its truths to those whose habits of thought are similar, with more efficiency, perchance, than the most thorough theological polemic from the school of the prophets.

We have not room for any further extracts at present.

The publication of this Quarterly was commenced in January last, and hence but four numbers has been issued as yet. It is conducted by an Association, is an organ of the Freewill Baptists, and is issued in January, April, July, and October. It is on excellent paper with good type—each number containing about 120 pages. Its price is two dollars a year, in advance. We have nothing like it in the Province among any denomination, and we should be glad to see it introduced among our Churches and others. We trust this notice will meet the eyes of some who are anxious for literary and theological instruction, to which this Quarterly is devoted. Orders for it can be sent to A. D. WILLIAMS, Pawtucket, R. I., or we shall be happy to procure it for parties who may wish to order through us.

BIBLE SOCIETY JUBILEE.—A Jubilee Meeting of the British and Foreign Society is to be held on the evening of Wednesday next, commencing at half-past 6 o’clock, in the Wesleyan Centenary Chapel. A collection is to be taken up in aid of the Jubilee Fund.