

great, a glorious reward. You know that it is always in a Christian sense that I make use of this word.

Before laying down my pen, let me relate to you the following:—

In the department of — our Colporteur entered a cottage, where he had been about four years previously, to take shelter from a violent storm, and where, before leaving, he succeeded in disposing of a New Testament. He found the same man occupying the cottage with whom he had on the previous occasion conversed, but now in a totally different frame of mind. He knew the whole of the Gospel by heart and what was of more value, he believed in the Gospel with his whole heart. It may be said of him that he is a lamp which the Lord has lighted there, and which burns with great brilliancy for the benefit of all who come nigh unto it. This Christian intends becoming one of those valuable depositaries, who further our work in a manner altogether new, and yet certain.

In the department of — our Colporteur fell in with a number of families, in a certain parish, who have adopted the Bible as the foundation of the worship which they desire to offer to God. The good people have as yet but a very obscure perception of the truth; but they are so sincere in their search after it, so desirous to do nothing but what they conceive to be the will of God, that it is beyond a doubt that they will be blessed in their efforts. When our friend began to explain matters to them, they thought that he must have very vague notions respecting the Bible; so that, without very attentively listening to him, they continued repeating, "Words of man—wisdom of man. As for us, we only desire to have words of God and the wisdom of God." On our friend pulling his New Testament from his pocket, they quickly recognized the book; they flocked round him to listen to what he said; and now not one objection was raised to what he advanced.

In the department of — our Colporteur, as he invariably does on all similar occasions, went to a village whither numbers of persons had come on a pilgrimage. He posted himself at a short distance from the niche of the saint to whose honor the pilgrimage was undertaken. He prepared his little stall, on which he placed the thirty New Testaments which had formed his load. In a short time he had sold all his copies, and had addressed many serious words to the crowd who unceasingly surrounded him.

#### MORMON DOCTRINES.

The *National Intelligencer* states that Orson Pratt, one of the Twelve Apostles of the church of "Latter Day Saints," is preaching three times on Sunday and once on Wednesday, every week, at Temperance Hall, Washington, to about two hundred people. The editor of that paper, describing a sermon on one of these occasions, says:

"It consisted chiefly in giving the history of the rise of Mormonism, the discovery of the Mormon scriptures, and the hopes of the sect for the future, which are very high and enthusiastic. In the expositions of Mormon ideas, doctrines, and practices, there appears no disposition to deny the polygamic principles and habits that prevail amongst them. In reference to this, as to other points of Mormon doctrine, Elder Pratt refers to his Journal 'the Seer,' of which the first number has appeared. In this he defends a plurality of wives as a Divine institution, from arguments founded on the practice of three-fourths of mankind now, the customs of the old Jewish patriarchs, and the alleged tacit allowance of Christ. He also claims that polygamy is not proscribed by the Constitution and laws of the United States, but rather guaranteed, when held under religious conviction; by that article of the amendments to the Constitution which affirms that 'Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof.' This plurality of wives he styles 'celestial marriage,' which, he asserts, is to be a union as well in eternity as in time. They would seem now to be no further room for doubt about Mormon sentiments on this head; they are not only acknowledged but proclaimed and sought to be universally spread."

#### SABBATH SCHOOL TEACHERS, HOW MADE.

In inquiring after the interests of religion in a certain church not long since, we inquired, as we generally do, after the sabbath school, and received for reply:—"We have no Sabbath school. We had one last year; but have had none this." We asked for the reason, and were told that there were no teachers. Now, there is scarcely ever any necessity for such a state of things. There is intelligence, there is piety in that church; and out of such materials Sabbath school teachers are very easily made. Take the New Testament, friend, and study it every week, and you are at once qualified for an acceptable Sabbath school teacher. Would you be better qualified, purchase a copy of Barnes' Notes and a Bible Dictionary, and pray much; pray and study, and study and pray, and you are, without having the knowledge of the schools, or holding in your hand a diploma, a Sabbath school teacher. Who would not be a Sabbath school teacher? How blessed his work! How God will honor him! It is said that Dr. Morrison, who translated the Bible into the Chinese language, was found, by an aged woman, in the street of a village in England, "dirty, ragged, bare-headed, and swearing most profanely;" and by her influence and persuasions, he was brought into the Sabbath school, and there taught the way to heaven. If there are not young men and young women for Sabbath school teachers, let the aged take hold—let no community of any intelligence, of any regard for morality and religion, suffer for want of Sabbath school teachers, when it is so easy a thing to make them.—*Morning Star*.

#### A GOOD EXAMPLE.

While attending the annual meeting of a Missionary Society recently, the following interesting fact was related to me:

A minister of the gospel had been for many years in the habit of spending a little time after each meal in smoking. Having at length become convinced of the evils as well as folly of the practice, he resolved to reform, and pledged himself before God that the time previously spent so unprofitably, should henceforth be spent in prayer. Soon after

making this resolution he became happily settled with a church, and as the first free-will offering subsequent to his settlement he sent \$17 for the missionary cause. This we call a good example. Will not other votaries of the pipe go and do likewise?

## THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., FEBRUARY 1, 1853.

### RELIGIOUS DECLENSION AND REVIVALS.

In continuation of this subject we proceed to notice *Some of the Causes of Declension*:—

1st. *The Want of a Ministry.*—A Church without a Ministry, whatever may be the character of its other gifts, will, after a short season, decline in religious interest and life. It hath pleased God by the foolishness of preaching to save them that believe. (1. Cor. i: 21.) And one of the first duties of the Ministry is to feed the flock of God. (John xxi: 15-17. Acts xx: 28. 1st Peter v: 2.) This conveys the idea of life and growth; and if the means to promote these be withheld, weakness and declension must follow as a natural consequence. That a Church can any great length of time maintain its true spirituality, or preserve its proper visibility without, at least, a reasonable share of ministerial labour, is, we believe, contrary to the word of God, and without any precedence in the history of Churches. Where Churches have been destitute of the exercise of this gift, declension has taken place. We do not mean to say, that all who profess religion have backslidden; but while the strong have been unable to retain their strength, the weak have fallen before the enemy; and the unprofessing part of the community have declined in their interest and respect for religion. The sanctuary has been without its attraction; and as a consequence arising from this, the Sabbath has too often been turned into a day of pleasure and business. Hence, we believe ministerial labor absolutely necessary for the health and prosperity of a church, and the conversion of sinners.

2nd. The next cause we shall notice is *an unqualified Ministry*.—By an unqualified Ministry we not only mean such as fail to carry out Paul's instruction to Timothy, to give attendance to reading, to exhortation, to doctrine, but such also as lack the grace requisite to the oversight of the flock of God. Gifts may be possessed, and an unlimited store of human knowledge, but without the grace of the Holy Spirit there is an utter unfitness for the sacred office. A Ministry, whatever their other qualifications may be, unless they have been *especially called of God to that work—unless the Holy Ghost has made them overseers of the flock*—(Acts xx: 28.)—unless they take the oversight, *not for filthy lucre*, but of a ready mind; (1st. Peter, v: 3.) they are unfit for the work. Like Peter, they must be able to make their appeal to God;—Lord, thou knowest all things, thou knowest that I love thee, (John xxi: 17,) or God will never assign to them the important work of feeding his sheep and lambs. They are under shepherds, and as such they are the saviours of the people: (in doing well, they shall both save themselves and them that hear them; 1st. Tim. iv: 16,) and this they cannot be, unless they are ready to lay down their lives for the flock—unless they can say like Paul, the love of Christ constraineth us, (2nd Cor., v: 14.) A Ministry any thing short of this will hinder the true spirituality of the Church. When the sacred office is sought after, as the highway to ease, affluence, or respectability; or when these have any influence in dictating a choice in this matter, it is a *certain sign* that that person is unfit for it. While we believe that every person taking upon him the important work of feeding the flock of God, should be careful to give attendance to reading, to exhortation, to doctrine; and that a neglect of these, when they can be attended to, is a moral delinquency, we, nevertheless, believe that the first thing essential to a really qualified Ministry, is *Divine appointment*. Not only are proper gifts and intelligence necessary for the work, but an inward assurance that God has called him to that work, and that he cannot be justified in any other. A Ministry lacking these, whatever other advantages they may have, is an *unqualified Ministry*, and will not only cause declension in the church, but fail to promote a real religious interest among the unconverted.

(To be continued.)

We have just returned home from a visit to the Churches in Dorchester. We also held meetings with the Churches in Upper Sussex, and Moncton. These places, as well as many others, require more ministerial labour. It is in vain to expect the growth and prosperity of a church without the means God has appointed to that end; as well might the husbandman expect a harvest without sunshine or rain. Elder J. Perry spent the two last Sabbaths in Moncton, and purposed spending the present week and next Sabbath in Dorchester.

A petition signed by 28,000 ladies in favor of the Maine law, was presented to the New York legislature at Albany on Friday morning.

### DISTRICT MEETING.

The Fifth District Meeting of Free C. Baptists, will be held with the Church in the Parish of Kingston, commencing on Saturday the 19th inst., at 10 o'clock, A. M. There are at present fourteen Churches belonging to this Meeting, as follows:—one at Little River, Long Island; one in Jamaica; two in Greenwich; one at Landsend; one on east side of Long Reach; one at Henderson Settlement; one at Carpenters Settlement; one at Bald Hill; one on the west side of Belisle; one on the east side of do.; one at Tenant's Cove; one in Johnson; and one in St. John. The Elders appointed to attend are, E. Wayman, E. McLeod, J. Noble, J. Perry, J. G. Flanders, and J. Wallace. In addition to the foregoing, we expect messengers from the Church recently organized in St. Stephens. We learn also, by a letter just received, that Elder Cox, expects to attend this Meeting. We would call the attention of the Churches above named, to the following rules of Conference:—

That each Church shall send one, and not more than two Messengers to the D. Meeting, said Messenger or Messengers to be appointed by the unanimous voice of the male members of the Church present.

That all Messengers from Churches to D. Meeting, ascertain the number of members in the Churches they represent, and report the same.

It is desirable also, that the Conference should know as nearly as possible, the date of organization, statistics, and annual increase or decrease of each church; and a little attention on the part of Messengers and clerks can give this knowledge.

### JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of this Society held a special meeting in London, on Monday, Dec. 6th, 1852, at which it was

Resolved.—That the year commencing March 7, 1853, being the Society's Fiftieth Year, be observed as a Year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress.

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all clergymen and ministers throughout the Empire, friendly to the Society, be respectfully requested to present its objects and claims to their congregations, by preaching sermons, and making collections in its behalf. Where there is no local impediment, it is submitted that March 12, being the first Lord's-day in the Jubilee Year would be appropriate for the purpose.

That it be recommended to all the Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various places of worship.

That a Special Fund be opened, to consist of Donations, Congregational Collections, Sunday-school Contributions, Juvenile and other offerings and to be called "The Jubilee Fund" of the British and Foreign Bible Society.

That the Jubilee Fund be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their offering shall be devoted:—

1. Special Grants of Bibles and Testaments to Prisons, Schools, and Missions—with other charitable and Benevolent institutions throughout Great Britain.
2. Special Grants to Ireland, in such ways as may hereafter be determined upon.
3. Special efforts in India, Australia, and other British Colonies, by agencies, grants, or otherwise.
4. Special Grants to China, and such other parts of the world as may appear open to special operations.
5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

On our return home we found a large number of orders for the *Intelligencer*, some of which have not yet been supplied. In consequence of our absence we wish our friends to be patient. We shall mail forthwith all unsupplied orders, except those for the first number. These we cannot fill, having none left on hand.

ELDER ABNER MERSEREAU. Our latest accounts from this brother represent him as almost gone. His suffering is very great. His month was nearly filled up, and he could only take the thinnest nourishment. He manifests the greatest patience, and is waiting with anxiety for the time of his departure.

We sent extra copies of our second number to several of our Agents. We have not heard from all of them since. Of this date we shall only send to each the number ordered. Should any not have sufficient, they will advise us forthwith. Should any not receive their papers regularly, they will please give us notice, with as little expense as possible.