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And Bible Society, Missionary, and Sabbath School Advocate.

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That God in all things may be glorified through Jesus Christ.—PETER.

B. J. UNDERHILL,
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NEW SERIES.

SAINT JOHN, NEW

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Miscellany.

THE MISCARRIAGES OF PROFESSORS WITH REFERENCE TO THE MINISTERS OF CHRIST.

BY LEWIS STUCKLEY.

1. How little have you esteemed ministers, and how much have you slighted them? Though they were the ambassadors of the Lord of heaven, and should have had respect, according to the rank of their master that sent them; yet how little did you honor them in your hearts? Did you "know them, and esteem them highly for their work's sake?" Have not you very much slighted both their persons and message? How many have thought they knew as much as their ministers, and therefore undervalued them? How many ministers have been slighted for their mean parts? As if the efficacy of the ordinance depended upon the rhetoric of the preacher: as if no dainties could be brought them in a homely dish—no treasure in an earthen vessel: as if God could not "speak out of the mouths of babes." As if the using Jordan were too contemptible a means? I have feared the unsoundness of many hearts from the itching of their ears. Paul was careful to preach not with "enticing words," with "the wisdom of words," though he could speak with "tongues more than all," yet he desired to "speak rather to edification." It is likely your ministers could have been seraphical, and in the clouds, but they stooped and descended to your capacities, and denied themselves that they might gain you: more desiring that you should be brought in love with the naked truth of the gospel, than with the dress it comes in. A sermon full of plain, naked scriptures would not suit our last times. It is observed by an historian, that before the great massacre in France, the Protestants were for a luscious, wanton kind of preaching. "Truly (saith one of our own about eighteen years since) we cannot absolutely determine what will become of us: only we have cause to fear that conscientious sermons, as much despised as they are, may be a commodity dear enough in England ere long, and visions may be left open that they may be more precious." How unworthy have the ministers of Christ been slighted by even such professors, who a little before pretended, at least, to have had their life and growth from them, and that they were the seals of their ministry—that they were begotten and bred up under their shadow; and yet in process of time have had low, mean, base and unworthy thoughts of them, debate them as children of antichrist—as limbs of Babylon? Have not many eminent professors been ready to entertain reports against their ministers? and have they not lost their esteem of them for one real or supposed weakness of theirs? Though you have been under so many engagements to them for your spiritual life, &c., yet if you have seen a little failing or miscarriage in them, have not you forgot all their worth, and all their many years' labors and cares for your eternal welfare? Have not you been so far from esteeming the messenger for the message, that you have slighted the message for the messenger? Hath not this been the language of your hearts, if not of your mouths: "What, nothing but this preaching? Have not those that at first admired afterwards made nothing of this heavenly manna, because of the commonness thereof? When pearls were common among the Romans they wore them upon their shoes. Hath not even the pearl of the gospel been trodden under foot by you? Have not you considered only the matter, and not the stamp of the coin? Have not your ministers, though they have not "kicked the dust of their feet against you," yet oft complained to God of the contempt you have put upon them, and how much their embassy hath been undervalued by you? It may be you have thought it was no great matter to slight them and their counsels: but know for your trembling and amazement of spirit, therein you have slighted Christ himself. "He that despiseth you despiseth me." May you not fear it will be "more tolerable for Sodom and Gomorrah in the day of judgment than for you?"

2. How full of undue prejudices have your hearts been against your ministers? and you have not had the honesty to examine the grounds? When they have delivered truths of a sublimer nature than ordinary, or have delivered anything more obscurely than at other times, how rarely have you conferred with them thereabout? Have not you gone among your companions, and filled your own and their hearts with prejudices against them? When they have insisted long upon one subject, have not you been offended? But when did you ever exclaim against others for being too long telling money to you—for spending too many hours therein? Hereby you have done the devil as great a piece of service as any you could have done him in your lifetime. Let me publish that to thine eye which was once whispered in the ear: "Take heed what thou dost, this man is a Roman: should not you much more have taken heed of filling your own and others' hearts with prejudices against your ministers, seeing they were the prophets of the Most High: these men were men of God: they were the special ambassadors of heaven? I think he said well, that 'Prejudice against the preacher is the greatest prejudice to the hearer.' This fever of prejudice hath made many, like the full stomach, to loath the honey-comb. Hath not God met with repulses, whilst your ministers have been entertained with prejudice? So long as you have been prejudiced, though you were convinced of many duties, yet you have not been persuaded to obey the truth. This hindered the Jews from closing with Christ, and "made their house desolate," overturned their temple, so that "a stone was not left joined to a stone:" it brought a kind of doomsday on them.

3. How little have you blessed God for the gospel-

ministry which you have enjoyed? and yet hath it not been the best under the cope of heaven? This distinguishing mercy did not affect your hearts as it ought. Some there were (but very few) would say, "Brown bread and the gospel is a feast." Few, like the Christians at Constantinople, cried out, "Better the sun not shine than Chrysostom be silenced." You could bless God for health, estate, &c., but not for these great luminaries of glory, who were appointed to conduct and guide you unto the heavenly Jerusalem.

4. How little did you pray for them? How little have you prayed for gifts and abilities to go through their whole work, for preservation for them, and for a sanctified use of all God's dispensations towards them? How little did you deprecate the stopping of their mouths, and supplicate that their mouths might be kept open, and "that utterance might be given unto them, that they might open their mouths boldly, to make known the mystery of the gospel?" Have not they oft entreated your prayers in the words of Paul: "I beseech you brethren for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me, that I may be delivered from them that do not believe in Judea" (in England) and yet have not you neglected to call upon God for their deliverance? How can you tell but their mouths had still been opened had not you neglected prayer? Hath not Christ promised, "Knock, and it shall be opened unto you: to him that knocketh, it shall be opened?"

5. Have not you made sorry excuses for not hearing them? How little have you believed that word, "He that heareth you heareth me?" And by consequence, that not hearing of them, was not hearing of Christ himself. What slight excuses have been deemed sufficient to keep you from the shepherd's tents? The apostle would have us swift to hear: swiftness denotes diligence in taking the first occasion; but how have you, in compliment with a friend, to indulge the flesh, for fear of a little rain, for fear of wetting your feet, for fear of losing a six-penny, or a penny customer, declined several opportunities of attending the ambassadors God sent you? For these things the wrath of God is breaking out upon you: the day is come or coming, when ye shall "wander from mountain to hill, from sea to sea, and seek bread and find none." This very excuse, the fear of defiling her feet, would not serve the spouse.—Gospel Glass.

STUDENTS OF THE BIBLE.

That we may see what can be done in becoming acquainted with the Bible, and that we may be awakened to imitate so good examples, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Dioclesian persecution, and who repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Nepoleon, that by reading and meditation he had made his soul a library of Christ. Theodosius, the younger, was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a greater part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet, the sweet savor thereof I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the Book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day, on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine studied nothing but the Bible for the last thirty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. Some have read the Bible through many times in a year. I have read more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture, as he had opportunity?

The Secret of True Happiness to be Obtained for Ten Shou.

AN AUTHENTIC FRAGMENT OF AUTOBIOGRAPHY.
"From my childhood, one idea seemed to possess me,—that I would endeavour to obtain, by some means or other, perfect happiness. How this was to be accomplished I could not yet determine; but it was the subject ever uppermost in my thoughts. Not far off from my father's house lived a chemist and druggist, a man of simple and engaging manners, and possessed of a remarkably happy temperance. He was very fond of children, and used to take a great deal of notice of me. I saw him so constantly cheerful, and so happy in his outward life, that by degrees, with a sort of childish reasoning, I connected the idea of happiness with chemistry, and I came to the conclusion that it was only necessary to become a chemist to be a happy man. So much did this idea possess me, that I gave my father no rest till he sent me on an apprentice to my friend the chemist. I soon, however, found out my mistake. I discovered that mixing jalap, rhubarb, &c., and the other hard and dirty work of a druggist's apprentice, did not confer the anticipated happiness I was in search of; and I was heartily glad when the expiration of my time of trial released me from this vocation.

"My next experience in the search after happiness, was in the law. My father had a friend in this profession, and he happened to be a very cheerful and apparently very happy man. I then concluded that every one connected with the law, must possess peace and happiness of mind. I resolved to become a lawyer, and took my seat at the desk of my father's friend. Ah! I soon found out the fallacy of this last association of ideas. Law, with all its dry detail and hard work, conferred anything but happiness. However, I continued my allotted time in the attorney's office, and eventually commenced the practice of the law on my own account. But I seemed still as far off from happiness as ever. I cannot say that I was positively unhappy, for the faithful discharge of duties, however irksome, is generally attended at least with some satisfaction.

"Well, in the progress of time, I met a charming young lady, with a sweet face and a sweeter temper. I married her, and now, at least I fancied I had realized the object of my search; and truly, so far as the happiness of this world is concerned, I believe I did possess it. For the society of a kind and affectionate wife is one of the purest sources of earthly happiness, which the goodness of our Almighty Father has conferred upon man. But withal there seemed a something wanting, a craving void in my heart that was yet unfulfilled. I was not truly happy, and yet I knew not why. One day I was taking a solitary and meditative walk in the neighbourhood of our town, when I happened to encounter a man trudging along the road with a heavy pack at his back. He was singing with a pleasant voice, what I recognised as a hymn. A calm and pleasant expression dwelt on his countenance, and I thought to myself, 'Well if ever I saw a happy man, there goes one.' I accosted him and said, 'My friend, you seem to enjoy a pleasant frame of mind under the load you are carrying. May I ask you, are you a happy man?' 'Why Sir,' replied he, 'thanks be to God, I am.' 'Can you tell me,' said I, 'your secret?' I would give much to know it.' Gladly Sir, but I can tell you for ten shou.' Directly pulling out a half franc, I joyfully placed it in his hand, and anxiously waited while he removed his pack, unstrapped it, and from a pile of books put into my hand a small volume. I opened it, and looked at the title page, and saw 'The Gospel of our Lord and Saviour Jesus Christ.' 'I believe, Sir,' said the colporteur,—for my friend with the pack was one of these useful men,—'I believe, Sir, if you read that little book with prayer to the Holy Spirit for his enlightening influence, you will soon possess that happiness, you say you so desire to find.' I did read it, and thanks be to God first, and next to the excellent Society that sent it forth,—for it bore impressed on its binding the name of the 'British and Foreign Bible Society.'—I did find what I had never dreamt of before,—that happiness consists alone in knowing God and his revealed will applied to the heart, through the influence of the Holy Spirit, by Jesus Christ our blessed Lord and Redeemer.

Has the reader of these lines found his happiness?

From the London Christian Spectator for April. CHRISTIAN MISSIONS.

The progress of Christianity is the progress of man. In a profounder sense than the poet meant, 'a Christian is the highest style of man.' Under the debasing influences of superstition, whilst worshipping idols of the cave and idols of the den, he becomes a dwarfed and stunted man. Nor does philosophy supply the needed motive power for the full and free development of his whole nature as such. The histories of Greece and Rome, those emblems of the ideas of art and of power, teach us emphatically that the present condition of the Germanic countries of Europe is mainly attributable to the silent but all-subduing processes of Christianity.

We in England should lose much of our most healthful influences and motives for good, if we were deprived of the reports of our various Missionary Societies. It is something to go into a warehouse and see the cases of Bibles that are going to the antipodes to a people who, the other day, possessed no written language; it is something to see talented manhood and woman's worth and power of self-endurance volunteering to lead some forlorn hope amongst miserable Fejees or sunken Kaffirs; and it is a godly power that comes upon our hearts as we find, that amidst all the wails and lamentations pronounced over the Christianity of the nineteenth century, it is pre-eminent in works of heroic self-devotion, and of world-wide force. For eighteen centuries Christianity has been no inoperative creed; nor is it likely to die out in the nineteenth. We bate no jot of heart or hope in anticipating the future conflicts of great principles, because, as hitherto, though truth may be beaten in the battle, it will conquer in the war.—Let us illustrate

SANDWICH ISLAND.

Here is the 'Missionary Herald' of the Baptist Society. What would the fathers and founders of this vigorous society have said to the following?—The people of the Sandwich Islands are a Christian nation, and may rightfully claim a place among the Protestant Christian nations of the earth. 'Such,' says the 'Herald,' is the language in which the American Board of Commissioners for Foreign Missions announce the result of their labours in the Southern Seas. Not but that there is much weakness and an imperfect civilization yet existing. Nevertheless, its government, constitution, laws, institutions, and people, are Christian in the same sense in which they are

such in our own country; and the appropriate work of a foreign missionary society, that of propagating the gospel among the unevangelized, has been completed. 'The mission is dissolved.' Let the reader of this consult the 25th volume of the 'Quarterly Review' for an able resume of all the facts connected with Hawaiian idolatry as it existed thirty years ago, and he will then be able to appreciate the following noble words of John Quincy Adams, uttered ten years since in reference to this people:—

'It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race, as a separate and independent community.'

CHINA.

The 'Book of the Religious Precepts of the T'ae Ping dynasty' (of the revolutionist leaders in China) has been translated by Dr. Medhurst, and copious extracts are here given from it. It contains points of strange and strong similarity and dissimilarity to our received version of New Testament teachings, but it is a most interesting document, and alone well worth the price of the 'Chronicle.' Take the following as an illustration:—'A prayer to God for morning or evening:—I, thy unworthy son or daughter, kneeling down on the ground, pray to thee, the great God, our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favor, that thou wouldst for ever deliver me from the evil one, through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven, and that thou wouldst look down and grant this my request, is my heart's sincere desire. And this from China! Surely, these are not far from the kingdom of heaven. We are glad to see that the subscriptions in aid of the Chinese enlarged mission have nearly reached £9,000, and that the sacramental collections for the widows and orphans of missionaries have realized nearly £1,000. Let us not be generous even to the Chinese before we are just to prior claimants.

FREE CHURCH IN AUSTRALIA.

The following is from the men of might in the North—the men of the Free Church of Scotland. May Heaven smile propitiously on their Australian enterprises, and let all the people say 'Amen!' The following is from Dr. Cairns, recently arrived at Melbourne:—

'A great and effectual door is open to the Free Church for preaching the gospel in Australia at this time. It is impossible to over-estimate the importance of our occupying it—and occupying it now. The most energetic measures are required. Money should be liberally contributed and freely expended; and, in proportion as this is done, will all our outlay be amply repaid, both in good done and in sympathy awakened for our Christian enterprises at home. The best of our men should not be grudging, and the best of our men should be ready to enter on the work. The circumstances are peculiar. Such work was never, perhaps, before given to this or to any church; and we trust it will be prosecuted with the spirit, energy, and promptitude, which it demands and deserves.

'It is hardly possible to convey to you any adequate idea of the social condition of this country—the rapidity with which it is being densely peopled—and the urgency of the call for able preachers. It is quite vain to send weak men here. The mass of emigrants are clever, intelligent, and hard headed, who will not put up with drones. Energy in the pulpit is a sine qua non. We have no sentimentalists here—no pietism—but a great deal of the rough-and-ready mind, frank and generous to a degree—but impatient of silliness. The feeling in favour of the Free Church is at present quite decided. We are thought to be more in earnest than some others; and there is a disposition to confide in us, as upon the whole the best church for the colony. I speak this of Presbyterians, of course. A good many respectable members of the Established Church have already attached themselves to my ministry; and it is from their remarks that I have deduced the conclusions I have stated.

'You will see, from this hurried sketch, that we require immediately eight or ten additional ministers. Press the matter upon the hearts of my brethren. There is no fear of Scotland. It is comparatively as the garden of God. But here is a nascent world, and a far-reounding cry for the bread of life, and no means whatever of meeting the necessity.

'I sincerely hope that better days are awaiting Free Church in Australia. Public feeling is with us—take the tide at its height, and it will float us on to large prosperity. But trifle with this crisis, and we will be left to scramble in the shallows for a generation to come. Send us quarterly two ministers of ability and experience, and a number of preachers on whose competency, as manly and energetic, we can rely.'

Correspondence.

New York, April 21, 1854.

MY DEAR BROTHER,—Since writing you we have had a most fearful storm. The snow has been more than at any time during the winter. But it quickly faded away. To-day there are no signs of it; the weather is pleasant and the streets dry.

Last week the New York Wesleyan Methodist Conference held its annual session in this City in their Church in King Street. It lasted till Saturday. On Sabbath morning one of their licentiates was ordained. His name is Crispell, I listened to a discourse from him in the afternoon from the words "When we were yet without strength in due time Christ died for the ungodly." The discourse was interesting, and I would like to give you a synopsis of it had I space. Several of the ministers in attendance upon this conference, preached in the pulpits of other denominations on Sabbath. One, the Rev. Mr. Leader, preached in the morning in the Freeville Baptist Church, on the subject of the resurrection—a subject, by the way, that is too much neglected by the pulpit generally.

The Wesleyans are sterling anti-slavery men, and they are strongly opposed to Episcopacy, and on these two points they differ so widely from the Episcopal Methodist Church, they have felt themselves compelled to secede. They are but of few years standing, numbering I believe about five hundred preachers. They have a weekly organ at Syracuse in this State—The Wesleyan, edited with ability by the Rev. Mr. Matlack.

Rev. Luther Lee is a distinguished minister among the Wesleyans. He has recently been engaged in a public discussion at Syracuse with Rev. S. J. May, a Unitarian minister, of the same city. The subject of discussion, the Trinity. The debate was last month and lasted eleven meetings. Both disputants able, kind and courteous. The reports of the discussion are published in a volume. I have looked it over and find it very interesting and able. It is certain, however, that the side of Mr. Lee is the most ably sustained.

Yesterday at the meeting of the Board of Directors of the American and Foreign Bible Society Rev. J. C. Oncken was in attendance. For many years this society has afforded him the means of circulating the Bible in Germany. He stated yesterday that last year sixty thousand Bibles and Testaments were circulated; and that this year the number will reach not less than one hundred thousand. The society this year devotes to that work \$12,000. He is assisted by twenty colporteurs. The Bibles and Testaments are sold at cost. They have orders now for many hundreds they cannot supply.

Mr. Oncken is a noble looking man, of more than medium size; his hair just turning to grey; a man whose whole appearance is indicative of great perseverance and industry; deeply in earnest, yet cool in planning he executes much, and wisely. It does one good to look upon such a man. It rebukes idleness; it gives hope; it fills the heart with praise to the Redeemer.

Yours truly,

G.

NOVA SCOTIA CONFERENCE.—AN AFFAIR.

The members of the churches composing the Free Christian Baptist Connection in Nova Scotia, and friends in general, are hereby reminded that in this connection there is a General Conference Fund, and a committee appointed to expend it in supplying destitute churches and places with gospel labour, &c., and that every church member and friend to the connection to whom we have access, have been, and hereby are requested to contribute something once a year to said fund; which request has been liberally responded to by a few, and we now ask each one from whom we have not yet heard to consult with his own conscience, and ask himself "How much owest thou my Lord?" And govern himself accordingly?

The necessity for such a Fund was deeply felt by the General Conference, and must be acknowledged by all who consider the extremely destitute state of many churches. And while I consider how very slow many are to come up to action in the best of causes, I am led to ask—Shall the earth passively open its bowels and scatter gold and gems in rich profusion among favoured thousands. Speculators find abundance of means to enter largely into business—the votaries of pleasure are richly supplied with a full sufficiency to indulge in the most expensive gratification of their corrupt propensities. Nations are readily supplied with their millions to expend in warring, in aggression, or in defending their long and fondly cherished privileges—and shall the cause of Jesus go begging? And these who go forth in his name, weeping, bearing precious seed, be supplied in scanty mites, eked out to them as pinching necessity shall compel them to apply for a little aid, wherever they can see an open countenance, or fall in with one famed for his liberality?

My brethren, such indifference to so good a cause ought not to be. Ask the watchmen—"What of the night?" Do they not say that "the night cometh" as well as the "day?" And does not the Saviour tell us that "the day is the time to work?" Are there not foreshadowings of approaching night when no man can work? Is not the earth already trembling under the disorganizing influences of inherent corruption and the weight of accumulating guilt, as if hurrying to its doom? Was there ever a time since Jesus was a babe that Heaven appeared to be putting forth such exertions for the salvation of souls as at the present? Look at religious institutions scattering—Bibles and other religious instruction broadcast over the globe—Paganism melting away before the burning rays of gos-