

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

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Religious.

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

Continued.
We sincerely commend the following to the prayerful consideration of our readers. Let the evils set forth in this chapter be removed, and how would many a Minister's heart leap with joy, while his Church and congregation would soon share largely in the divine blessing. Christian brother and sister, do not pass this little without reading it carefully.—Ed.

6. How did you miscarry, both before, and in, and after, hearing? How slender was your preparation to attend upon these deputies of Christ? How little did you meditate on the word you were to receive at their lips? Did you thus consider? The gospel that I am about to hear will be the "savour of life unto life, or of death unto death." I shall be nearer heaven or hell by this sermon I am going to. "If the gospel" be always hid I am a lost soul, and shall perish: is my soul hungry? is this the bread of heaven: is my soul thirsty? is this the water of life: is the milk whereby I must grow up unto eternal life: this messenger of heaven will be "for the fall as well as the rising of many in Israel." If he be not instrumental for my salvation, he will for my damnation: "As the rain cometh and watereth the earth, and returneth not thither," &c., "So shall God's word that goeth forth out of his ministers' mouth not return unto him void." How little did you consider the excellency and necessity of the word that you were to partake of? What treasure was afforded you in an earthen vessel? That the truths and doctrines that your ministers taught you were of such much worth as your souls, as heaven, as salvation?

How little did you pour out your souls in prayer before God before you went to hear your ministers? Either for your ministers, that God would open their mouths to speak the word truly, sincerely, powerfully, and seasonably, and suitably to your condition: or for your own souls, that God would open your hearts to entertain the word so as to profit by it, that you might not have open ears, and shut hearts, that you might not have "ears and yet hear not," as knowing that the hearing ear, and seeing eye, the Lord hath made even both of them?

How careless were you to purge your souls before you came to hear the word? Moses, before he was to hear God speaking, "put off his shoes," to intimate that you should put off your carnal and earthly affections before you come to hear God's word. But have not you rushed out of your worldly employments to many a sermon? How careless were you to "lay apart all filthiness and superfluity of naughtiness," that you might receive with meekness the engrafted word, which is able to save your souls? If you have not come without habitual, have you not neglected actual, preparation?

When you have been actually under the ministry have not you heard irreverently? without awful apprehensions of God's majesty and presence? Have you said of the place where any minister of Christ hath preached unto you, as Jacob of Bethel, "How dreadful is this place?" Have you in your hearing sermons, "set yourself in the presence of God," as Cornelius did when Peter was preaching unto him? The king of Moab will rise up in judgment to condemn the irreverence of many of our professors; when Elud told him, "I have a message to thee from God, the king arose from his throne and bowed himself."

Have not you evinced your irreverence in hearing carelessly, dully, drowsily, sleepily, &c.? Have not you lent a more attentive ear to a tale, to a fable, to a romance, to a ballad, to a stage-play of several hours' length, than to a sermon of an hour? Have not you come to church as to an apothecary's shop for a receipt to sleep? Hath not the gospel come unto you "in word only," and "not in power?" When the minister threatened you from the Lord, could you say, "my flesh trembleth for fear of thee, and I am afraid of thy righteous judgments?" How many months and years did God's servants threaten you with "a famine of hearing the word of the Lord?" but did this judgment fright you, and humble you, whilst it lay in the cloud of the threatening, as the least appearances of an outward famine have awakened you? When your ministers came with the tidings of peace to you were "their feet beautiful?" May not your ministers complain of you, as Christ of the Jews, "My word takes no place in you?" So careless have you been of anything that hath been spoken to you by them, though in the name of the Lord. When your ministers declaimed against your sins, did you so mind what they delivered as to be at all troubled? Did you not harden your hearts as an adamant? Were you not so far from being troubled for your sins, that it was your only trouble you could not commit them without control? Were you not even troubled with admonition and counsels, commands and threatenings, that crost you in your sins? Can you say that you "received the word with all readiness of mind?"

Have you not heard heartlessly? without a real sense of your want of the word, and without an appetite to it? Had you such vehement desires after the treasure your ministers were bringing you as covetous men have after the treasures of the earth? Could you ever with David, say, "My soul breaketh for the longing that it hath unto thy judgments at all times?"

Have you not heard unbelievingly? Not crediting your ministers' doctrine, and not applying it to, but shifting it off, from yourselves? Have not

their sermons been therefore unprofitable to your souls, because "not mixed with faith?" Can you say that you received their word "as the word of God?" That you applied it to your souls as that which concerned you? May not we say, with grief of soul, as our Lord hath said already, "You have not heard his voice at any time?" When you heard the word, which is God's word, did you hear God himself speaking his own word unto your hearts?

Have you not been cautioned by the Lord Jesus Christ, and by his ministers, with a "Take heed how you hear?" And yet how often have you heard the ministers of Christ carpingly? Not with a willingness to be judged by the word, but to judge it, and the preacher for it? Have not you let slip the most material passages of the sermon, and pitched upon the weakness or imperfections of the minister? How often have you, when you could not blame the subject matter, found fault with the method and the manner of delivery, and overlooked that wherein your souls were especially concerned?

Have you not heard non-obediently? Have you not been untractable and unteachable? Have you not heard proudly, and not humbly? With hard hearts, and not with hearts of flesh, ready to receive the impression of the word, and willing to be moulded and fashioned according to it? When could you say to any of God's ministers, as Cornelius to Peter, "We are all here present to hear all that is commanded of God?" When wast thou of such an yielding spirit, as Saul was of, "Lord, what wilt thou have me to do?" His ear and heart was open to every command: so was Job's. That which I see not teach thou me. Have not you had your exceptions? If ministers have enjoined you to pray in your families, perhaps you heard them therein; but if they enjoined from the Lord (the same legislator) that you pray in your closets, that you examine yourselves, that you fill your hands with both the tables, they could not be heard; one reserve at least: whereas the right hearer cries out, "Lord, what wilt thou have me to do?" I will do anything, Lord, actively or passively, to get hold of my soul now, and to keep my soul out of hell hereafter.

After hearing the ambassadors of heaven how faulty have you been, in not examining what you have heard by the written word? The Bereans consulted with the oracles of God—brought the doctrines they heard to the measuring line of the sanctuary; but so have not you: they say a man will tell money after his father, but you have been too careless to tell over the doctrines you have heard. How many were there to whom the reputation and worth of the teacher was sufficient proof of his doctrine, receiving all that was stamped with his tongue? Have not you called such and such a minister your father on earth in the same sense in which Christ forbids it? Have not you had the persons of men in admiration, and that for advantage? No wonder that errors have abounded. Men, that through an over-estimate of the minister, take all upon trust, or through sloth will not examine doctrines, are like to be deceived.

May not Christ check you rather than the disciples, with "Why do you not remember? Have not you heard the word, and instantly forgot it? Hath not the word gone in at one ear and out at another? Have not you let slip the word? Have not you hereby been "ever learning, but not come to a knowledge of the truth?" Your memories should be like the ark wherein the pot of manna was kept; but alas! when you heard the word, then came "the wicked one, and catched away what was sown in your hearts;" and was not the word and the labors of Christ's ministers fallen so low that you are contented, at least little troubled, thus to be pillaged of this heavenly treasure.

Have not you neglected meditation upon the word you have heard? It was one special way, whereby in time of law the clean beasts were known from the unclean—"chewing the cud." But how few ruminate upon what they have heard and received. They do not, with Mary, "keep the sayings, and ponder them in their hearts." Blessed are they that hear the word and keep it. How few retire into their closets, and reflect on the usefulness of the word for the nourishment of their graces; for the destruction of their sins. How few consider whether they have met with God in the sermon, yea or no. You should have gathered up the words of Christ's minister as Christ said of the fragments, "so as none should be lost;" or as the goldsmith looks after the very dust of gold: but as soon as conscience was quieted, did you ever think more of the word.

How few have gone from the church to the closet, there to pour out their souls for a blessing upon what they heard. From the pulpit to the trade is bad: but from the pulpit to the ale-house that is abominable: but all are not clear herein: O! if when your sin was discovered you had gone into your chambers and begged humiliation for it, and victory for it; and if, when neglected duty was prest in public you had retired, and prayed to God to incline your hearts to keep his statutes, would it not have been better with you than now it is.

Have not you neglected to talk of what you heard. Have not some, as soon as dismissed from the sermon, fallen into impertinent discourses about news and trifles, or into worldly business, and so the "thorns choked all" the convictions which they received under the ministry. They consider not that the word they have heard hath been the "savour of life or of death," and that every one that goes from a sermon goes off either with God or the devil, in his company.

Have not you been hearers of the word only, and not doers of it. Have not you so "deceived

your yourselves." Your ministers have pressed you to secret prayer, and to constancy in it, but have not you gone away, and continued in the neglect of that wherein the power of godliness and heart-sincerity mainly consists. "Blessed are they that hear the word of God and keep it," i. e. that are good practitioners, that have a conscientious care to regulate heart and life according to what they hear and know: they are rather blest than the mother of Christ was for bringing him into the world: Christ puts a *rather* upon the good practitioner than upon the Virgin Mary. But alas! Let it be for a lamentation that so many professors have been for hearing, but for doing *only* what they listed: "Saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat. Making the ephah small, and the shekel great, and falsifying the balances by deceit. That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this," &c. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof: but blessed is that servant whom the Lord, when he cometh, shall find so doing." When did you find the glasses to discover and amend your spots. Have you been "cast into the form of the doctrine which ye have received." Have you "obeyed from the heart the form of doctrine delivered to you." Hath your profiting appeared answerable to the many months and years you have sat under the dew of heaven. What do you know more than you did before. What do you believe, love, and hope for, more than you did. Have your hearts and lusts stooped more and more to the sceptre of Christ. Believe it, sirs, if sin be not more odious, and Christ more sweet and precious, after you have been in the shepherd's tents, you have lost your hearing hours, yea, contracted more guilt to your souls. That you have not been "changed from glory to glory" is great stain to the ministry, and a great ground to sadness to the poor ministers, who fear they have labored in vain. And yet have not you been such unprofitable hearers that many have occasion to cry down the office of the ministry as a cheat—as an old almanack out of date; because they have seen how unsuccessful the labors of Christ's ministers have been upon your souls. If you had come down from these mounts with your faces shining—if you had received more of God upon your hearts and lives—you had more credited the ministry, and put to silence these foolish men. Well, what say I? A worse famine is coming on professors than what happened to Egypt, and if you have laid up no store, what will ye do in the years of lean time.

THE ISLES OF MADEIRA.

Many of our readers doubtless remember the religious persecution that was waged against the converts to Christianity in Madeira a few years since. The following notice of the work of God there with the sufferings of those who embraced the Protestant faith, we copy from the "London Missionary Herald," for February and March.

Among the notices of the Baptist Mission in Trinidad during the last two years, there will be found some interesting details of the baptism and union to the church under the Rev. John Law of several natives of Madeira. These individuals are eviles, driven from their homes by the persecution of the priests of Rome. It was about the year 1838 that Dr. Kalley, a pious physician, then resident in Madeira from domestic trials, sought to impart to its superstitious and ignorant people a knowledge of the gospel. For few of them, though belonging to a church professing to be the spouse of Christ, knew the story of redemption, or that the New Testament was written by men who had conversed with the Redeemer, and were witnesses of his deeds.

An eager interest was shown by many to know more of the teachings of the scriptures, and a great desire sprang up among the people to be themselves able to read the sacred page. Many adults went to school to acquire the art of reading, till in the year, 1841 so widely had the movement spread, that orders were given by the government in Lisbon to suppress it. The expression of popular feeling, however, at that time prevented the execution of the inquisitorial measures intended.

The following year became especially marked by the increasing desire of the people. Large numbers came to Dr. Kalley's house to hear the scriptures read. They journeyed many miles for this purpose, climbing lofty mountains three thousand feet high to reach the solemn meeting. Deep were the emotions awakened as the servant of God read and spake of the wondrous love of Christ. For several months during the summer of that year, not fewer than a thousand persons were present every sabbath, and sometimes the number would reach two, and even three thousand. "These meetings," says Dr. Kalley, "were held in the open air. During part of the time they were held on a ridge, having a deep, steep valley on the east, and another on the west, while the mountain rose almost perpendicularly to a great height on the south. The people sat in a clear space near the house—all round was covered with trees clustered with grapes. We had a few simple hymns, expressive of adoration, gratitude, and praise." This in a popish country!

The movement spread. The word of God and its revelations, new to those benighted Romanists, was the topic of conversation everywhere. You might hear it talked of on the road. Passengers in the streets were in earnest conversation about

it. Here one would tell of the peace which faith in Christ imparted, while another would affirm the impotency of saints to save, and the folly of worshipping at their shrines. The hymn of the sabbath, echoing through the week in the fields and vineyards, told where the songsters had been.

But when were the priests of Rome ever favourable to such a work as this? Their open hostility soon appeared. First they issued a pastoral, "in which the bible was declared to be 'a book from hell,' and the terrors of excommunication were threatened against all who should dare to read it." Next to this came forth an order to the registrar of each parish directing him to summon the teachers of Dr. Kalley's schools, and to charge them therefor to teach no more. Little, however, could this order do to recall the work already accomplished. Between the years 1839 and 1845 about 2500 persons had attended the schools, and upwards of a thousand, between the ages of fifteen and thirty, had learned to read the scriptures.

Two converts only at this time had renounced popery. They had joined the Presbyterian congregation at Funchal. They were therefore excommunicated. Every person was forbidden to aid them. Fire, water, bread, the necessities of life, were to be refused them. The "Holy Catholic Church" pronounced them rotten members, rebels, and under the curse of the Almighty.

Dr. Kalley was next commanded by the governor, in the queen's name, to abstain from preaching and teaching. As this command was not sanctioned by the law, it was disregarded. The governor then issued a proclamation forbidding the people to hear Dr. Kalley, and every sabbath and holiday, police were stationed at the roads and at doors, to turn back all who came. The zeal of the people, however, out-stripped the vigilance of the police, and long before their arrival, numbers flocked to the place of meeting, till at last the officers were there at four o'clock in the morning, if possible to be beforehand. Even this failed, for some of the people came on the Saturday to the worship, and remained to enjoy the sabbath together.

In July, 1843, Dr. Kalley was arrested and imprisoned, and was not released till the January following. His incarceration did not much impede the progress of the truth. The law permitted the prisoner visits from his friends, and Funchal jail became the scene of the most interesting events. By three the people, from six to eight hours daily, visited the prisoner. Bible reading and singing were at length forbidden, but words of life were abundantly spoken. The prison and prisoners were much frequented, but the room of Dr. Kalley, where a store of them was kept, was left uninvaded, and the colporteurs continued to visit him for fresh supplies, which they took away and sold as before. On sabbaths from seventy to a hundred persons in small parties would enter his prison, those remaining on the outside waiting their turn, patiently enduring the reproaches and the spitting lavished upon them by the passers by from the cathedral, which was near at hand.

The next step of the popish ecclesiastics was to get rid of the bible. A pastoral was published, affirming that an examination of the version issued by Dr. Kalley showed there was scarcely a verse which was not adulterated. The reading of it was therefore condemned, and every popish pulpit sounded forth its condemnation, and proclaimed the criminality of those who procured or read it. Dr. Kalley immediately took measures to have the version, that of the Bible Society, compared with the translation of Pereira, which is a recognized version by the government of Portugal. They were found entirely to correspond. The publication of this agreement, while it sufficed to satisfy the people, only roused the ire of the priesthood, and several dignitaries were found foolish and wicked enough to publish a declaration, the falsehood of which the slightest inspection proved, that the two versions were different, and that Dr. Kalley's bibles were notably adulterated.

On his release, Dr. Kalley pursued his former course, and notwithstanding all the efforts of the police, the average attendance during summer at the meetings in Santo Antonio do Serra, was about six hundred on the Lord's day, and thirty on other evenings. It was at this time that the eye of the blood-thirsty persecutor was attracted to the zealous and holy life of Maria Joaquina Alves. She was snatched from the bosom of her family of seven children, once still an infant, and for many months lay in Funchal jail. Her enemies hoped to compel submission to their demands; but her faith was strong, it meekly but firmly bore the test. Her persecutors resolved that she should die.

After an imprisonment of sixteen months, she was brought before the supreme court and charged with apostasy, heresy, and blasphemy. She was asked the question, and her life hung on the reply, "Do you believe the consecrated host to be the real body, and real blood, and the human soul, and the divinity of Jesus Christ?" Would she quail? It was a moment of intense anxiety. "Out of weakness made strong," she calmly replied, "I do not believe it." It was enough. The judge rose and pronounced the sentence of death. The sentence was, however, commuted into perpetual banishment, through the urgent representations of friends, and especially the powerful interference of Lord Palmerston, then secretary of state.

Dangers increased. Assassinations, another Bartholomew massacre, were openly talked of and recommended. Soldiers were quartered in Dr. Kalley's house and its contents plundered. Twenty-two persons were seized and thrown into Funchal jail among thieves and murderers. Their

homes were ravaged; their relatives driven into hiding places; and food and clothing denied them. Even the poor consolation of singing hymns was forbidden them. They were forcibly conveyed to hear mass. In vain the soldiers bade them kneel; they would not even seem to participate in the idolatries of Rome. If by main force compelled to bend their knees, the moment the pressure was removed they bounded up. For twenty months they endured every suffering that could be inflicted upon them, and then on their trial were acquitted. Hate followed them to the last. They were refused permission, though declared innocent, to leave the jail till heavy fees were extracted from them.

The labors of Dr. Kalley were now interrupted. Finding that the English government would no longer protect him, although redress had been obtained for his false imprisonment, he gave the work into the hands of the Rev. W. H. Hamilton, under whose direction the exodus of the persecuted was accomplished. Of this we purpose briefly hereafter to speak.—To be continued.

A VISIT TO DR. DUFF'S ENGLISH SCHOOL, IN CALCUTTA.

RAIN? "R-a-i-n," spells one of the boys. What is rain? "Water from the sky." Has it been produced by the sky itself? "No!" How has it been formed? "Oh!" says one, with the characteristic smartness of the Hindu youth, "Do you not know yourself?" I think I do; but my present object is to find out whether you know it. "Well," replies another, with an air of manifest satisfaction, "I'll tell you—it is squirted from the trunk of India's elephant!" Indeed: that is a new theory of the origin of rain, which I did not know before; and I should now like to know on what evidence it is founded. "All I can say about it is, my Gurn" told me so." But your Gurn must have some reason for telling you so. Did he ever see the elephant himself? "Oh, no! the elephant is wrapped up in a cloud, as in a covering, and no one can see it with his own eyes." How, then, came the Gurn to know that the elephant was there at all? "To be sure, because the Shastra says so." Now I understand the matter. You say the rain comes from the trunk of an elephant, simply because the Gurn has told you that this account is contained in the Shastra. "Certainly; for though I have never seen it with my own eyes, yet I believe it is there, because the Gurn has told me that the Shastra says so: and what the Shastra says must be true." Your Gurn has taught you a very different theory from that which my Gurn taught me in Scotland. Would you like to hear it, and compare the two together. "Nothing would delight us more," replies the vessel. "Smoke—your rice, what rises from the vessel. A 'Smoke'—When a dry lid is held over it, what effect is produced. 'It gets wet.' What makes it wet. 'The smoke, or vapor.' True; and when it gets very, very wet, does all the vapor continue to stick to it. 'No; it falls in drops.' Very good. What, then, would you say of the vapor itself. Is it dry or wet. 'Wet sure enough.' Whence, then, does the wet vapor proceed. 'It can only be from the water in the vessel.' Is the vapor a different kind of substance from the water. 'No!' Why do you think so. 'Because, when it gathers on the lid, it turns to water again.' So you conclude that the vapor is just a part of the water in the vessel. 'Yes.' What drives it off, then, from the rest, and makes it fly into the air. 'It is nature to do so.' Think a moment: when you hold a cup of cold water in your hand do you see the vapor arising from it. 'No.' What, then, makes the difference between the drinking water in your cup, and the water that boils the rice. 'The one is cold and the other is warm.' What makes it warm. 'The fire.' So it is from water warmed by the fire that you see the vapor ascend, and not from the cold? What must you infer from this. 'That it is the fire which, in making the water warm, makes it go into vapor.' After a heavy fall of rain on the heated ground, when the sun shines out strongly in the morning, what do you see. 'Great vapors of mist.' Where do they come from. 'From the wet ground.' Where do they go to. 'Up to the sky.' Is it warm or cold up in the sky. 'Very cold high up, so that the fakirs say the water grows hard in the Himalay at the source of Ganga.' When the vapors from the wet ground rise up to this cold place in the sky, what will become of them. 'Perhaps they will form into drops as the vapors from the boiling rice do upon the lid of the vessel.' When a great many drops gather together, will they stay up in the sky always. 'No; they will fall down.' And when a great many drops of water fall down from the sky, what is it. 'Rain, to be sure.' Well, that is the theory of the origin of rain which I once learned from my Gurn in Scotland. "How natural!"—"How like the truth!" "Surely it is true." "Ah! Ah! what have I been thinking. If your account be the true one, then our Shastra must be false. Our Shastra must either be not from God, or God must have written lies. But that is impossible. The Shastra is true; Brahma is true; so your Gurn's account must be false; and yet it looks so very like the truth."

Now, here was the commencement or first germ of mental struggle which only terminated, in the case of some, with the entire overthrow of Hinduism. Up to that moment the very notion that it was possible for any thing in the holy Shastras to be false, had never been conceived even as the creation of a titful dream. Even to hesitate on a point so sacred and fundamental, must pre-sup-

pose a religious teacher. * Shastra—The Hindu Sacred Book.