

# RELIGIOUS

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That God in all

things may be glorified through Jesus Christ—PETER.

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## Religious.

### THE GREEK CHURCH.

The fable of the wolf and the lamb finds a pertinent illustration in the policy pursued by the Emperor of Russia towards his Ottoman neighbor. The origin of the quarrel, which has now terminated in an open rupture, and has reddened the waters of the Danube with human blood, is well known to our readers. The Czar claims to be the head of the Greek Church, and, in imitation of the Popes of the middle ages, desires to exercise a spiritual control and protectorate over the members of that church, even though they may be beyond his civil jurisdiction. The rejection of his claims is the ostensible pretext for invading the territories of the Sultan. With how much propriety he can assert this protectorate, the pages of history will develop. Like the specious reasons of the wolf for picking a quarrel with the unoffending lamb, it will be seen that the claim of a protectorate is but an excuse for absorbing the territory of his weaker neighbor.

The Greek Church, of which the Emperor Nicholas claims to be the head, was originally a part and parcel of the "Holy Mother Church." When the Eastern Empire was in its glory, the Christian Church was united in doctrine, though divided into a number of patriarchates or sees. In the eighth century differences arose between the Eastern and Western Churches, which, in the course of two centuries and a half, terminated in an open rupture and separation. These differences were at first not so much of the doctrinal character, as they were the results of mutual jealousy and of the ambition of the Churches. There existed at that time in each of the Churches a decided tendency to centralism. The Western Churches had concentrated much of the spiritual authority in the Patriarch of Rome. The councils of Constantinople in the fourth, and of Chalcedon in the fifth century, elevated the Bishop of Constantinople to the place of Second Patriarch of Christendom, and it was jealousy of the growing power of this Patriarch, united with the differences incidental to diversity of language, modes of thought and manners, between the Churches of the Eastern and Western Empire, which led to the schism in the Christian Church. Felix II., Patriarch of Rome, excommunicated the Bishop of Constantinople A. D. 484. A reunion took place A. D. 519, but was never established on a firm basis, and it was finally dissolved by another bull of excommunication against the patriarch of Constantinople in the year 802. Another union was attempted in the thirteenth century, when the Greek Emperor, Michael II., reconquered Constantinople, and acknowledged the supremacy of the Pope, and again in the fifteenth century. Both attempts signally failed, and their renewal with any prospect of success was rendered hopeless by the doctrinal differences which in the mean time had sprung up.

We will not enter into the details of the doctrinal controversy which resulted in this dissolution of the union between the Eastern and the Western Churches. The narration would require too much of our space, and is not essential to this general view of the Greek Church. The points of difference between the two churches are numerous, the most important of which only we will state. Like the Catholics, the Greeks recognize two sources of doctrine, the Bible and tradition, attaching, however, more importance to the latter than do their Catholic brethren. Their traditions comprehend not only those doctrines which were orally delivered by the apostles, but also which were approved by the fathers of the Greek Church, and especially John of Damascus. Some of the sacraments of the two churches are identical, but the Greeks exclude confirmation and extreme unction. They deny that there is any such place as purgatory, although they pray for the dead. They also deny that the Holy Ghost proceeds from the Father and Son. Many of the forms and ceremonies are identical, though the mode of administering the sacrament of the Lord's Supper is different, and the Greeks reject the doctrine of the transubstantiation of the bread and wine into the actual body and blood of Christ. The qualifications for the ordinances of communion and baptism in the two churches, essentially vary. The Greek Church, unlike the Latin, admits the dissolution of the marital relation. In the Greek Church, a priest can exercise his functions even though married, although he is not allowed to marry again should his wife die. In the Catholic Church, celibacy is enjoined upon the priests, and marriage is void by the laws of the church. Although the marriage of a priest after he has taken the holy orders is prohibited by the Greek Church, yet such a marriage cannot be dissolved. The Greeks do not excommunicate for neglect of confession, which they hold should be voluntary, and do not require the acknowledgement of every individual sin, and restitution of stolen goods is not considered necessary to salvation. They reject the religious use of images of the Virgin Mary and of saints, and do not observe the vigils before the Nativity of the Saviour, or the festivals of the Virgin Mary and the Apostles. There are other minor differences between the Greek and Latin Churches, but these are the most important. The services of the Greek Church consist almost entirely in outward forms. Preaching and catechizing constitute the least part thereof.

The connection of Russia with the Greek Church, dates from the tenth century, when Prince Vladimir became a convert, and actually compelled his subjects to adopt that creed. This is a summary means of harmonizing the religious creeds of a nation and creating an established church, but in this case it seems to have been successful. The Muscovites soon became firm adherents of the church, and in 1589, the fifth patriarch of the church was

created, whose seat was at Moscow. Peter the Great, however, abolished this office in 1702, constituting himself the head of the church. He entrusted the whole church government of the empire to a college of bishops and secular clergy, called the Holy Synod, which still continues to exercise spiritual jurisdiction subordinate to the Czar.

The Emperor Nicholas claims to be, not only the head of the church, but the defender of the faith. He aims to establish a protectorate over members of the Greek Church in other countries, and this is made a pretext for aggressions upon Turkey. The followers of the Greek Church, however, in the dominions of the Porte, are, in fact, and desire to be, entirely independent of the Russian Emperor. The four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, and the recognized heads of the church, and it has recently been stated that the most influential of these, to whom in fact the others are subordinate, the patriarch of Constantinople, has proposed to accompany the Sultan to the theatre of war. By this step the patriarch will give expression to the sympathy which the most reliable accounts agree in stating exists among the Greek Christians, in favor of the Turkish cause. The followers of the Greek Church in the Ottoman Empire are far from anxious to submit themselves to the yoke of the Czar. They prefer the evils incident to their present subjection to the Mussulman, to assuming the new and more arbitrary bonds which would be imposed upon them by submission to the ecclesiastical protectorate of the Czar.—*Boston Journal.*

### THE FRENCH REVOLUTION.

BY DR. CROLY.

France, from the commencement of the Papal supremacy, has been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued, through all ages, fully to merit the title of "Eldest Son of the Church." But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church, during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, renouncing away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivaled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations "in their golden urns drew light." Instantly, as if by a single blow of the divine wrath, the land was covered with civil slaughter. Every star in her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once connected her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had defiled earthly monarchy, "they would now de-throne the monarchy of heaven." On the 7th of November, 1793, Gobelet, Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that "the only religion thenceforth should be the religion of liberty, equality, and morality." His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, "There is no God; the worship of Reason shall exist in his stead." The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the

communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sports of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries has written, "Death is an eternal sleep!" In this general outbreak of frenzy, all the forms and feelings of religion, true or false, were trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the hayco of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her special church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy "They shall lie in the street of the great city."

### MR. J. B. GOUGH ON HABIT.

The following is from a Lecture recently delivered in London by Mr. Gough the celebrated Temperance Lecturer, before the Young Men's Christian Association.

Mr. Gough began by disclaiming the pretence of offering anything original, or even carefully prepared, to his audience—before whom, indeed, he shrunk from appearing. In speaking of habit, he must draw simply upon the resources of his own observation and experience. "Time, my friends," he said:—

Time is too short, and that great day for which all other days are made, is too near us for me to spend time in speaking of the term habit, which opens in itself a continent of thought. Habit! why we can hardly speak of anything in connexion with human life without speaking of habit. We will, if you please, treat of habit under two classifications—good habits and bad habits. I have found by my own experience, and by that of others, this difference between the two; that a good habit is harder to attain, and easier to give up, than a bad one—and this, to my mind, is an evidence of the deep depravity of the human heart. A good habit requires manliness, self-denial, and firm principle to acquire; a bad habit is just to yield to the current of pleasure without principle, thought, or care. I hardly know how to begin this subject, unless I bring before you an illustration. Take, then, a young man coming from a pious home, coming from all the tender, kindly associations which cluster around that sacred spot—who has been taught to pray at his mother's knee, her soft, warm hand resting gently on his head, while he lisped his first prayer; or take him from that nursery of piety, the Sunday school, with its priceless lessons written on his heart—and bring him into this vast city, where there is so much of good and so much also of evil. Here he is, between the two—evil influences and good influences. He goes into one of our shops, and becomes shopman or clerk, or otherwise engaged in business. I will suppose him to have no particular religious truths; and here I say to you, young men, that the effect of early religious teaching is an effect that is, in a great measure, a permanent one. (Hear.) I know myself the results of my own Sabbath-school instruction, and I remember the teachings of a praying mother. That mother taught me to pray in early life—gave me the habit of praying; the teachers at the school strengthened it; they stored my mind with passages of Scripture; and these things, I tell you, young men, we do not entirely forget. They may be buried, they may be hid away for a time in some obscure corner of the heart; but, by-and-by, circumstances will show that we know more than we thought. After that mother's death, I went out into the world, exposed to its manifold temptations: I fell. I acquired bad habits. For seven years of my life I wandered over God's beautiful earth like an unblest spirit, wandering over a barren desert, digging deep wells to quench my thirst, and bringing up the dry hot sand. The livery of my master had been to me a garment of burning poison. Bound with the fetters of evil habit, habit like an iron net encircling me in its folds—fascinated with my bondage and yet with a desire, oh how fervent! to stand where I had once hoped to stand. Seven years of darkness, seven years of dissipation, seven years of sin! There I stood. "Ah," says one "What is the effect now of a mother's teaching, and of a mother's prayers, of the Sunday school, and of early good habits?" Oh! I stood there, I remember it well, feeling my own weakness, and thinking that the way of the transgressor is hard; knowing that the wages of sin was death; feeling in my heart of hearts all the bitter-

ness that arises from the consciousness of powers wasted and opportunities destroyed, conscious, that I had been chasing the bubble pleasure and gained nothing. There I stood. That mother had passed to heaven, but her words came back to my mind. I remembered that when one night, in our garret, the candle was failing and she said, "John, I am growing blind and don't mind it much, but you are young. It is hard for you, but never mind, John, where I am going there is no night. There is no need of any candle there, the Lamb is the light thereof." She has changed that dark, gloomy garret to bask in the sunshine of her Saviour's smiles. But her influence was not lost. As I stood feeling my own weakness, knowing that I could not resist temptation, it seemed as if the very light she left as she passed, had spanned the dark gap of seven years of sin and dissipation and struck the heart and opened it. I felt utterly my own weakness, and the passages of Scripture that were stored away in my mind, came as if whispered again by the loving lips of that mother into my ear. This was the influence of a mother's teaching. (Loud cheers.)

### THE WORK OF THE MINISTRY.

Your one work is to win souls to Christ, not to produce a certain general decency and amendment in the face of society around you, but as God's instruments, and through the power of Christ's name to work in living souls the mighty marvel of their true conversion. However painful be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assault and crafts. Unless you slumber, he will not even seem to sleep; reckon, then, first on opposition. And then, secondly, remember that in all this you have a real work to do; let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting your people, but because they have souls, and you have committed to you the task of saving them in Christ's strength from everlasting burnings. When you talk with them; beware of dreamy listlessness, which would decently fill up some ten minutes with kindness and good words, an inquiry as to their family, their work, their health, ending possibly with a formal prayer. But say to yourself, now I must get into this heart some truth from God. Be real with them when you preach be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them, and then speak straight to them, as you would beg your life, or counsel a son, or call your dearest friend from a burning house in plain, strong, earnest words. From the first, fight against your great danger, delay, unreality, mere professional decency. Get you to the cross of Christ, look at these wounds, see in them what sin is, see in them what is the greatness of your master's love, and as a ransomed sinner minister to ransomed sinners, take your censor and run in and stand between the dead and the living, for verily the plague is begun. If we have for ourselves, no living faith in a risen Saviour, we cannot speak of him with power to others. A heart truly converted by God's grace is the first requisite for an effectual ministry. To have felt the loss and misery of sin, to have struggled so hard against it, that we were driven to Christ as for our lives, to know the entrance of the iron into our own souls, and then to have seen the cross of Christ, for ourselves, to have found deliverance there, to have obtained strength in the name of Christ risen, to have learned to love him, to have been taught by him to love others, this is the foundation of a real ministry.—*Bishop Wilberforce.*

### DR CAREY'S EARLY STRUGGLES.

Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproach applied to him by Sidney Smith, in sneering at his missionary efforts,) he removed to the neighboring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sidney Smith, as to nine-tenths of the British population at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2nd of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society; but when the sermon was preached and the collection made, it was found to amount to no more than £12 13s. 6d. With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh reviewer how to use; and yet, looking somewhat more narrowly at the "consecrated cobbler," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall discover

or him with a large leather globe, of his own construction, pointing out to the village urchins the different kingdoms of the earth, saying:—"These are Christians, these are Mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats, and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence: yet he lived till from that press which he established at Serampore, there had issued 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of 330,000,000 immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon the noble object, on behalf of which the first small offering at Kettering was presented, no less a sum than £91,500.—*Dr. Hanna.*

### RESULTS OF MISSIONARY LABOUR.

At the close of 1850, fifty years after the modern English and American societies had begun their labors in Hindostan, and thirty years since they have been carried on in full efficiency, the STATIONS, at which the gospel is preached in India and Ceylon, are two hundred and sixty in number; and engage the services of FOUR HUNDRED AND THREE MISSIONARIES, belonging to twenty-two Missionary societies. (Of these missionaries, TWENTY-TWO ARE ORAINED NATIVES. ASSISTED BY FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS, they proclaim the word of God in the bazaars and markets not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded three hundred and nine NATIVE CHURCHES, containing seventeen thousand three hundred and fifty-six MEMBERS, OR COMMUNICANTS, of whom five thousand were admitted on the evidence of their being converted. These church members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising ONE HUNDRED AND THREE THOUSAND individuals, who regularly enjoy the blessings of Bible instructions, both for young and old. The efforts of missionaries in the cause of education, are now directed to thirteen hundred and forty-five DAY SCHOOLS, in which eighty-three thousand seven hundred boys are instructed through the medium of their own vernacular language; to seventy-three BOARDING SCHOOLS, containing nineteen hundred and ninety-two boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye. And to one hundred and twenty-eight DAY SCHOOLS, with fourteen thousand boys and students, receiving a sound Scriptural education, through the medium of the English language.

Their efforts in FEMALE EDUCATION embrace three hundred and fifty-four DAY SCHOOLS, with eleven thousand five hundred girls; and ninety-one BOARDING SCHOOLS, with two thousand four hundred and fifty girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain ENGLISH SERVICES in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year, amounted to one HUNDRED AND EIGHTY-SEVEN THOUSAND POUNDS; of which thirty-three thousand five hundred pounds were contributed in this country; not by the Native Christian community, but by Europeans.—*Calcutta Review.*

### HOW TO HAVE A GOOD MINISTER.

A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The Church and people had settled him with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B. was not, nor was he likely to be, quite the man they expected. He did not grow as they thought he would; nor did he perform that amount of labor that was needed to build up the church and interest the congregation. Things dragged heavily. The young man felt the influence of the chilled atmosphere which thus surrounded him. His spirits sunk,—his health run down, and it was whispered around in the society that Mr. B. would probably have to leave, as he was not the man for the place,—he was not the man of talents which they had anticipated. While things were in this state, at a meeting of the church when the pastor was absent, Mr. G., an intelligent member of the church, arose and said, "Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will, one day, be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, and bids fair to be a distinguished man."