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And Bible Society, Missionary, and Sabbath School Advocate.

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A YEAR, IN ADVANCE.

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That God in all

things may be glorified through Jesus Christ.—PETER.

B. J. UNDERHILL,
J. W. CLARK,
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Pub. Committee.

NEW SERIES.

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Religion.

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

(Continued.)

O! do not any longer detain what is due to your ministers: make restoration of unjust gain, as ever you hope to be saved. It is not enough to say, Lord, forgive me, I thought it not my duty; but that most wicked how many years thou hast reaped spiritual, and pay what thou owest, or justice will condemn thee, for he thought it unsafe to keep what was unjustly got. Remember Zacchaeus; he thought it not enough to give over his oppression, but, when converted he made conscience of making restitution. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine: for the scripture saith, thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. How you see double honor—honor of reverence, and honor of maintenance—was due unto your ministers. Here is an allusion to the right of the first-born, who were to have a double portion: their maintenance was due from you; neither should their maintenance have been ordinary mercenary wages, but such as is given by way of honor, as well as by way of reward. Here you live in the contempt of an ordinance of God. "The Lord hath ordained," &c., as before. Do not any longer delude your conscience. Why do ye not fear, lest through the prevalence of self you should be too base, covetous and partial in your own matters? O! give to God what is God's: deny not your ministers their dues: you are not sung to them, which if you detain in this day of their wants, God will call you to a speedy account for the grinding of the faces of these poor, yes, he will make you wound up such sweet morsels, with all the rest of your substance, if not with your blood. Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, craft, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Let us even enforce the apostles to accept of her gift. The Macedonians brought Paul with much entreaty to accept of their bounty. If thus we were converted by one of them, then dost owe to him no less than thyself: what thou art and hast should not have been counted too dear for him who has God's instrument to pull thee as a brand out of the fire, even when thou wast half burnt. Say at length with David, "I will not serve the Lord with that which cost me nothing." I shall conclude this hand with the saying of a renowned man: "It is a plain argument of a base esteem of God, of grace, of the kingdom of heaven, that a servant, a factor, should draw twenty times the allowance of heaven's factor for your soul: you are not come up to the bounty of the Father: "he gave titles of all that he possessed," even of the smallest things, of mind and power, and treasure. And dost not Christ say, "These things ye ought to have done?" What were your ministers more anxious than the points of that age?

Have you been more particular to your heresies or dogmas than to your ministers? You have hated and been kind to those countries, but God knows how after our sin, our going up early, as sitting up late, our spending our strength, our lungs, our spirits, and our estates, among you, you have required us for good, even to the spoiling of our souls. Ye still needed and consumed in heart and can, ye do always need the Holy Ghost, as your fathers did so do ye. Watch of the prophets have not your fathers persecuted? &c. Have not you, in your hypocrisy, made enemies against others for silencing your ministers? for taking away the bread out of your and your children's mouths, and for removing them from their stations and dwellings? But may not I profess, in the name of all my fellow-sufferers, that your misrepresentations, your misconstructions, your pride and enmities, have been, and are, our chiefest burdens: a greater pressure to us than any burdens that lie upon our consciences, bodies and souls? I cannot but think of a passage of holy Mr. Stephen: "The Jews (saith he) did long for Christ, and when he came they crucified him; and though you did not (immediately) crucify him, yet you have persecuted his saints, and have persecuted his spirit in them, that you made them glad to bury themselves, and leave their places: you had prophesied, and their tears and their sorrows too, and their blood too, and O! what a light center was it unto you to break their very hearts? How little did you obey them, that mind over you, and submitted yourselves, that they might give their accounts with joy, and not with grief? How little did you believe that that is unprofitable for you? Have not you made nothing of it, for your ministers to lose their labor—to put them upon their crying out, "I have labored in vain?" Yes, how have you grieved their very souls with reproaches? Some who have persecuted affection to them, yet have had their persecutions of praise, person, fear, &c. Though God hath put a crown of honor upon them, by making them his ambassadors, yet how have some impudent professors, blinded them with their profane scoffs? Ambassadors are invaluable by the law of nature. The Lord (saith one) hath set a better mark on them than Canaan, and given them a better portion: "touch not mine anointed, and do my prophets to harm." And you have made a light matter of straying their souls, when you could have nothing else against your minister, have not you been condemning him

for his manner of speaking? "His letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible." Lastly, have not your ministers been so troublesome to you in your sins, in your fornication, worldliness, lakeytrains, &c., that you were even weary of them? Have not you been as weary of them as the children of Israel of Angel's food? as weary as weak stomachs are of feeding on one dish? Your ministers urged flesh-displeasing and self-deceiving duties: they would not suffer you to sin quietly; and were not you therefore burdened with them? they would not send and comply with your carnal ends and sinful interests; and did not your hearts therefore cry out, away with them? Have not you been like the Gadarenes, more willing to part with your ministers than with your swine's heads? Because you did not like to retain God in your knowledge, "it is no wonder if God give up" many of you "to a reprobate mind." Hath not the gospel been too costly, too chargeable to some of you; and too unwise, requiring too much pains-taking, to others of you? O! when you remember your crying inquiries, for which God is chiefly contending with you, forget not this dreadful sin of being weary of God's ambassadors, of being weary of speaking with God, and of hearing God speak unto your souls.

SHOW ME MYSELF—SHOW ME THYSELF.

There was a good minister in Scotland, who used sometimes to travel about from place to place upon his little grey pony, and he made this rule for himself—that, wherever he stayed the night, he would, if possible, get the people of the house together for family prayers. One night he arrived rather late at a little country inn, and one of his first questions was to ask the landlord if he would allow him to assemble his family and lodgers for prayers, before they went to bed. The landlord made no objection, and the minister found quite a roomful when he went in to them. He expressed his pleasure in seeing them, and asked if all were there? "All Sir," said the landlord, "except the little kitchen-maid, and she is too dirty and too ignorant to make one of us." "Ah, my friend," said the clergyman earnestly, "that poor girl has a soul to be saved, just as much as you or I have. Let me beg for her that she should come in to night." Did the master did not seem to wish to—and the gentleman said no more till prayers were over, when he laid his hand upon the landlord's shoulder. "I should like to say a word to that little girl, if you would kindly allow me to see her." The landlord looked surprised, as if he thought he had rather a strange visitor in the house; however, he did not like to make any further objection, and he led the way to the back-parlor, where the little maid was very busy, washing up her dishes.

The clergyman began to talk to her, and found that she was, indeed, as ignorant as she was dirty. She did not seem to know or to care anything about her soul. At last he said, "I am going to teach you a little prayer, and if you will promise to learn it, and to use it every morning and every night, until I come again, I will bring you a smart new bonnet and a pair of shoes." The girl's eyes brightened at this, and she promised. Then the minister said seriously, "You will never come to be saved, until you know what danger you are in; and you will never know you are in danger, until you see how full of sin your heart is. I want you to ask God every day, 'Lord, show me myself.' It is a smart prayer." The girl repeated it after him. "Lord, show me myself," and very soon learned it, and promised to use it every day. Then the minister went away, and left her.

The next time that he came to the inn on his little grey pony—it was some months after—he asked the landlord, when he had inquired after the rest of the family. "And, pray how is the little kitchen-maid, to whom I said a visit when I was here last?" "Why Sir," was the answer, "to tell you the truth, she has been in a very poor way, since you were here last. She has fretted herself quite ill. We don't know what to do with the girl at all." The minister asked to see her, and found the poor little maid on a bed of straw, in a little nook under the stairs. She was, indeed, pale and thin, and would scarcely have known her again. When he asked what was the matter, she broke out afresh into tears. "Oh, Sir, I have scarcely known an easy moment since you were here last. I did pray God to show me myself, but I am ready to wish I never had. He has shown me the wickedness of mine own heart, until I am a misery to myself. I think I am the worst sinner that ever lived, and oh! I wish I were going to when I die." To the bad place I know, I feel!" The minister tried to comfort her. He told her that she had deserved to die, but that Jesus, the Son of God, had died instead of her, and that, if she looked to Jesus, she would be saved. The poor girl did not seem able to believe it. "I don't think He can love me," she said. The good minister was not able to remain very long, but he said he would teach her another little prayer, which she must use also every day. It was this,—

"Lord, show me Thyself."

Many years passed on, and the good minister had never been able to go again to the inn of—on this little grey pony. He had become too old for journey's end, and remained chiefly at his own home. One day his servant knocked at his door, and told him a stranger wanted to see him. "Let her come in," he said; and a respectable young woman came in, and dropped a courtesy. "You do not know me, Sir?" "No, my friend, I do not; have I ever seen you before?" She replied

by asking, "Do you remember, Sir, being so kind as to teach two little prayers to the kitchen-maid in the country inn of—?" The minister passed his hand over his forehead. "I remember,—oh, yes, I remember, all about it now. I was very much interested in that child. Can you tell me anything about her?"—"Sir," said the young woman, modestly, with tears in her eyes, "I am that little maid; I was in great trouble about my sins, when you saw me last, and you taught me to pray. 'Lord, show me Thyself.' I did, and the Lord heard me. Oh, Sir, He showed me what a friend I have in Jesus, and how much He must have loved me to die upon the cross for me; and now I feel that I can never praise Him, and thank Him, and serve Him enough. The Lord has blessed me, too, in my place and my work, so that I seem to have all I want; and I determined, if possible, to find you out, and thank you, for I feel I owe everything to you."

Will all who read this begin to pray, "Lord, show me myself; Lord, show me Thyself?"—C. P. Magazine.

EFFICACIOUS PRAYER.

Recently we made some remarks on the nature and efficacy of prayer, proposing subsequently to add some illustrations of the latter point from well-authenticated instances of answers obtained. We have concluded, however, having been prevented from carrying out our original design hitherto, to give at length Professor Stowe's article on prayer, published originally in the Biblical Repository—July 1852—in which will be found a number of striking cases of success. The first part of the article will be found in our present number.

The following instances of remarkable answer to prayer will serve to illustrate the subject still further, and corroborate the truth which we are anxious to impress on the minds of our readers that prayer really avails to secure the blessings we need and desire, on which point we are constrained to believe there is far too much skepticism in the churches. The first is taken from Professor Park's Memoir of Rev. Dr. Hopkins, page 155.

There was a slave named Newport Gardner in Newport, Rhode Island, who earnestly desired to obtain his liberty and that of his wife and children. He was allowed by his master to labor for his own profit, during whatever time he might gain by extra diligence. "The slave devoted all this gained time to procuring the means of liberating himself and family. He was finally advised by a deacon of Mr. Hopkins's Church to spend this time in fasting and prayer for his liberation, and he was assured of more rapid success, in this course than in that of manual labor. Accordingly, having gained a day, this pious negro, without communicating his plan to any but Mr. Hopkins and two or three Christian friends, spent that day in secret fasting and prayer that he might obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon; but was told that Newport was engaged for himself, this being his gained day. 'No matter—call him,' says Captain Gardner, his master. After some hesitation the slave was called, and the owner gave him a paper, on which was written—'I, Caleb Gardner, of Newport, Rhode Island, do this day manumit and release forever Newport Gardner, his wife and children, &c.; adding some conditions which could easily be complied with.' The slave received his manumission with gratitude to his owner, but with still deeper gratitude to his all-wise Disposer above, who had signally answered his request for freedom, even before he had finished his supplication.

The other case is recorded in Wayland's Life of Judson, volume second, pages 32 to 37. While engaged in the missionary work in India, Dr. Judson became intensely interested in behalf of the Jews and desirous of establishing a mission to Palestine. He awakened a sympathy in his views and feelings among his brethren and in the bosom of an officer of rank in the East India Company's service, and together they raised one thousand dollars, which they pledged to the American Baptist Board, provided they would send a missionary to the field referred to. Accompanying the pledge, he also forwarded a most powerful appeal in behalf of the lost sheep of the house of Israel. The plan, however, did not meet with favor, and he received no reply to his proposal, although he wrote to several ministers in America on the subject. Thus apparently ended the effort.

Long afterwards, however, and only two or three days before he embarked on his last voyage, and not a fortnight before his death, Mrs. Judson read to him the following paragraph from Rev. Dr. Hodge's journal in the Watchman and Reflector, of his travels in the east: "There [at Mr. Goodell's house in Constantinople] we first learned the interesting fact which was mentioned by Mr. Schaffner, that a tract had been published in Germany, giving some account of Judson's labors at Aves; and that it had fallen into the hands of some Jews, and had been the means of their conversion; that it had reached Trebin, where a Jew had translated it for the Jews of that place; that it had awakened a deep interest among them; that a candid spirit of inquiry had been manifested; and that a request had been made for a missionary to be sent to them from Constantinople. Such a fact is full of meaning, a comment on the word of inspiration. 'In the morning show thy seed, and in the evening withhold not thine hand—thou knowest not which shall prosper, this or that.'"

Mrs. Judson in her relation of these facts, continues: "His eyes were filled with tears when I had done reading, but still he at first spoke playfully, and in a way that a little disappointed me.

Then a look of almost unearthly solemnity came over him, and clinging fast to my hand, as though to assure himself of being really in the world, he said, 'Love, this frightens me; I do not know what to make of it.' 'What?' 'Why, what you have just been reading. I never was deeply interested in any object; I never prayed sincerely and earnestly for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—probably the last I should have devised—it came. And yet I have had so little faith! May God forgive me; and, while he condescends to use me as his instrument, wipe the sin of unbelief from my heart.' "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—Congregational Herald.

Correspondence.

NEW YORK CORRESPONDENCE.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The twenty-sixth Anniversary of this Society was held Monday evening, May 8th, at the Tabernacle, the President P. Peritt in the Chair. It is stated in the report that it has been a hard year for shipping, not less than 481 vessels having been lost; that the society has chaplaincies in the West Indies, Brazil, Chili, Peru, New Grenada, Sandwich Islands, St. Helena, China, France, Sweden, Denmark, and British America, primarily to act on American seamen, and incidentally on the citizens of the various locations; that the Seamen's Home of which I have before spoken, now pays its own way; that the number of boarders received at the Home this year is 3,450, the whole number since opening, twelve years ago, being 40,056; that the Seamen's Saving Bank here has on deposit from seamen, over \$2,000,000; that the receipts for the year are \$27,794, being \$2,441 over those of last year; that the receipts of local societies for current expenses on the sea board and at the West must be over \$50,000 besides over \$65,000 raised within two years for Houses and Bethels.

The meeting was large; the speakers indignantly denied the assertion that the sailors are growing worse; and a deep interest was awakened in behalf of the sailors; and it was impressively shown that their conversion would rapidly spread the gospel triumphs.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society held its Anniversary, Tuesday morning, same place. Receipts for the year, \$75,704; entire number of laborers 123, of whom 31 are in foreign fields. Its labors in Italy are interesting and encouraging; there are not less than twenty Waldenian missionaries when the society aids engaged in that country. The addresses of Messrs. Ocken of Germany, Duff of India, and Bedmore of Brooklyn were very interesting. No doubt Mr. Kirk's of Boston would have been equally so if he had spoken at all—which he was prevented doing by a rapid and almost interminable declamation after the style of a Sophomore by a Virginian who has the significant name of Green.

ANNIVERSARY OF THE AMERICAN AND NEW YORK SUNDAY SCHOOL UNION.

Was held in the Tabernacle, Tuesday evening. Number of Teachers 3,882; of pupils 41,642. One of the speakers said that in the city there are over 50,000 children who do not go to Sabbath schools: this fact helps to account for the vast amount of crime here. In the S. S. libraries of this society there are 760,000 volumes. On the afternoon of this day, the children assembled by thousands at the Tabernacle, Canine street church and other places to listen to addresses.

COLONIZATION SOCIETY.

This society held its Anniversary also Tuesday evening at La Fayette place church. The working capital for the year \$71,953; the number of emigrants taken to Liberia 783, being an increase upon the preceding year of 200. During the year Asa G. Phelps of this city died leaving by will for Education in Liberia \$50,000.

The meeting was large, but spiritless, though the speakers on other subjects are usually able, one being no other than the distinguished Bedmore, and another, the same Rev. Dr. Parker who commenced a suit for libel against Mrs. Stowe, the author of Uncle Tom's Cabin, claiming \$20,000 damages. Of this suit I have heard nothing of late—presume it will die a natural death.

The parent colonization society in this country was founded for the purpose of getting rid of the free people of color—a class very troublesome to slave holders, owing to the discontent which their presence produces among the slaves. This project therefore is fostered by slave holders. Doubtless this will yet be turned to good account by the wonderful works of Him who caneth the wrath of men to praise Him.

AMERICAN ANTI-SLAVERY SOCIETY.

This society held its twentieth Anniversary in Mr. Chapin's church, Wednesday morning. Mr. Garrison is its president. The characteristic doctrine of this class of anti-slavery men, is perhaps, that the cure for slavery is the dissolution of the Union. They hold that the United States Constitution sanctions and upholds slavery; that the constitution is a covenant of death; they will not therefore take office as they must swear to sustain the constitution. They are very zealous friends of the slave; very courageous in maintaining the liberty of speech, and their speakers are among the best of platform speakers of the world. Though we think them mistaken in regard to the means of abolishing slavery, we cordially agree with them in our hatred of that most infamous of crimes.

The receipts \$11,105. Among the speakers was Robert Purvis of Pa., called a colored man, yet having so little appearance of an African, that I had not es-

pected him to be of that class, till he was so introduced. Three years ago this class of anti-slavery men were mobbed out of the city. Their meetings were large and quiet. Though they began Wednesday morning they continued their sessions till Friday evening, at which time they closed by an address from Theodore Parker, before an immense audience in the Tabernacle. This is one index of the rapid change which is taken place in public opinion in regard to slavery. This gives us hope that the public will yet be aroused to a sense of duty.

AMERICAN TRACT SOCIETY.

This society held its twenty-ninth Anniversary at the Tabernacle Wednesday morning. The following is from the Report.

STATISTICAL RESULTS OF THE YEAR.

New Publications 76, in seven languages of which 19 are volumes; total publications, 1,912, of which 307 are volumes; total approved for circulation abroad, in about 119 languages and dialects, 2,885, of which 322 are volumes. Of The American Messenger, upwards of 300,000 are printed monthly; of The Child's Paper, more than 250,000; of The German Messenger, about 25,000.

Collected during the year 10,334,748 publications, including 1,046,544 volumes, and embracing 315,100, 857 pages. Total since the formation of the Society, 148,228, 198 publications, including 3,453,374 volumes. Gratuitous Distributions for the year, in air thousand and forty-nine distinct grants by this Committee, 65, 372,663 pages, besides 8,552,755 to Life Directors and Life Members; value, nearly \$50,000.

Receipts, in donations, \$150,033 18, including \$27,864 88 in legacies; for sales, including periodicals, \$259, 125 12; total, \$415, 370 21. Expenditures, for publishing books and periodicals, \$244,425 42; for postage \$80,218 62; cash remitted to foreign and pagan lands, \$20,000; total expended, \$404,703 17.

Colportage.—Number of colporters laboring the whole or part of the year, 619, of whom 130 labored among the foreign population, and 88 were students from colleges and theological seminaries. They visited 568,032 families, with 365,500 of whom they conversed on personal religion or prayer. They found 92,531 families who habitually neglected evangelizing, 34,980 families of Roman Catholics, 49,965 families destitute of all religious books but the Bible, and 30,224 destitute of the Bible. The number of meetings addressed or prayer-meetings held by them was 12,704.

In foreign and pagan lands, the press was never more useful abroad. The remittances in cash during the year to the various foreign Missions amounted to \$20,000.

Mr. Ocken of Germany stated in his speech before this society that out of a population in Hamburg of 150,000 only 8,000 attended any church.

THE AMERICAN HOME MISSION SOCIETY.

This society held its twenty-eighth Anniversary Wednesday evening at the Mercer street Church. The papers say the attendance was thin in consequence of the rain.

Receipts for the year \$191,209, being \$19,000 over last year. The society has 1,039 ministers in twenty-seven states and territories supplying in whole or in part 2,140 stations; the aggregate ministerial labor for the year past is equal to 870 years; 63,400 people in the Sabbath schools; 3,310 added to the churches during the year on profession of faith; 50 churches organized; ten missionaries have preached to congregations of colored people; 65 in foreign languages; 18 to Welch and 40 to Germans, the others to Norwegians, Swedes, Swiss, Hollanders and Frenchmen.

ANTI-SLAVERY SOCIETY.

The American and Foreign anti-slavery society held its Anniversary Wednesday evening at the Tabernacle. The papers say "notwithstanding the unfavorable state of the weather, the attendance was numerous and the interest great in the proceedings."

Rev. William Goodell made a speech in which he maintained that slavery is illegal. It can have no legal existence without direct municipal law to establish it, and there is no such law. Hence it is of the nature of piracy and Congress ought to abolish it. This is now doctrine in our country.

Rev. Mr. Boynton of Cincinnati made his speech upon the duty of the church in relation to slavery, insisting that clerical protests against Nebraska bill, will do little good while the protestants welcome the slaveholder to communion. He maintained that if slavery is good enough to be welcomed to the church, it is good enough to go to Nebraska.

Frederick Douglass, a fugitive slave once, but who has now bought his freedom, announced that thirty fugitives within a fortnight passed through this city on their way to Canada, and that a collection would be taken up to aid such. After collection, Mr. Douglass, who is one of the best speakers in our country then delivered one of the most thrilling speeches to which it was ever my privilege to listen. Let me give you readers a single paragraph, as reported in the Tribune.

Sir, I am disposed to ask now as when we met last, Where are we? Are we not all guilty sinners? Is not this anti-slavery movement a grand delusion? Are the noble descendants of Africa now in this country equal members of the human family? Is it your duty, my duty and the duty of us all to labor for their emancipation and enfranchisement? Was the holy spirit really wrapped in the hallowed fires of inspiration when he uttered the sublime declaration that of one blood God made all nations of men to dwell upon all the face of the earth, or was he mistaken? Is Liberty a high and holy human right, inherent, inalienable, and inseparable from the constitution and the nature of man, or is it the mere phantom of dreamers and poets, the unsubstantial and shadowy creature of a brilliant but disordered and shattered mind? Am I really a man or am I a beast of burden, a suitable article of property, a piece of merchandise? Why, for all the purposes of freedom in one half of this land, night has slavery taken the place of day, robbery, murder and rape, the deeds of darkness stalk abroad in the day time, while innocence, mercy and goodness retreats forth in the night. To three millions of the people of this country the glorious light of the sun has already become gnomes.—The fugitive takes up his solitary journey for freedom.