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And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

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THE RELIGIOUS INTELLIGENCER,
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Crusade against the Sabbath.

We take the subjoined articles from the English correspondence to the *Morning Star*. The father of lies and wicked men well know that one of the bulwarks of our christian faith is the Lord's day. Nollity it, and a formidable obstacle to all kinds of iniquity is removed, and the way paved to another reign of licentiousness and terror. A struggle has been going on in England for some time on the subject of secularizing the Sabbath, but we trust England has too many christians to allow the existence of such an indignity as this now sought to be imposed upon her. The Sabbath is a sign between God and the people; and an individual or a nation may be known by the reverence they have for the Lord's day.

A formidable crusade against the Sabbath of the Bible has just been announced in London, under the deceptive title of "The National Sunday League," having for its President Sir Joshua Walsley, M. P.; and among its Vice Presidents we observe the names of Shelley, Scholefield, Fox, and Wilkinson, all members of Parliament. Its object is to open the British Museum and other national institutions on the Sabbath day; also to repeal the law which compels the closing of the Crystal Palace, and other collections of a similar character, on that day. "One would have supposed at first sight that this 'League' was a combination to prevent the farther desecration of the Sabbath; but it is the very opposite of this. It is a combination of patriots and statesmen yearning for the moral regeneration of the people, tired of the restraints of the Sabbath, and the pretences of a powerless gospel, and determined that the pious efforts of the Crystal Palace proprietors to save the masses from vice shall be powerfully supported."

Strange infatuation that these Leagues should declare the glory of God to be their object. They wish all their countrymen to have "a true perception of the Deity." Hear their own words:—"That, in approaching this question, they are actuated by no spirit of irreligion, no contempt for the established forms of worship or the sacred expression of private devotion, but by the firm belief that the proper study and contemplation of the creations of nature and of the works of art tend powerfully to enlarge the mind, and to open to it a true perception of the Deity. They are the more anxious to impress this belief, as they know that it is the fate of those who contend for an alteration of existing Sabbath regulations to be stigmatized as impious and infidel."

If these M. P.'s are not infidels, they are extraordinary believers! They believe that the representations of the gods of Greece and the idols of Egypt would open the mind "to a true perception of the Deity"—that the National Museum would regenerate a human soul—and that the Victoria Theatre is an excellent place for communion with heaven; and that, especially if resorted to on the Sunday, they will the more infallibly conduce to the moral improvement of the sunken masses. But whatever these "Leagues" profess, we believe the inauguration of their League to be a declaration of treason against the Lord of the Sabbath, and an invitation to the people to disown the Lord of the Sabbath, and to transfer their allegiance to art, science, song, revelry, lust, and the devil. And that the people and the government may alike share in the guilt and ruin that will follow, the Committee of this unallowed association recommend the former to petition the latter to open such and such places on the Sunday, i. e. in plain language, they recommend the legal violation of the Sabbath, the desecration of the Lord's day by Act of Parliament, and, consequently, they recommend a national protest against the peculiarities to which and its associations the nation owes its moral supremacy among the nations of the earth. In a word, it is an act of national suicide which the officials of this precious "National Sunday League" recommend.

This movement is one of the symptoms of peril to England which recent events have brought to light. The M. P.'s and others who stand sponsors for it are too wise in their generation to commit themselves to any scheme without careful investigation of the probabilities of success, and of the amount of numerical influence already provided to their hands by the three elements of High Church worldliness, Nonconformist Rationalism, and Infidel Secularism.

These three unclean spirits have passed hither and thither among the British people, preparing the way for the builders of this modern Babel.—Puseyism groans for sacerdotal supremacy and Sunday sports. Rationalism dictates to humanity, acknowledges a God, but ignores the religion of pure faith in his sayings. And Infidelity de-thrones both faith and reason that it may put the sceptre of sovereignty in the hand of Chance, that man, the brute-biped, may eat, drink, and die.—The three, however, agree in this, that the Sabbath—the complete and entire Sabbath—is an imposition, evangelism, and puerility, and the habits of the pious in regard to both an infringement of human liberty. At this point the originators of the "Sunday League" meet them. The junction is formed here.

The Orthodox denominations of the land are already moving against this unallowed crusade; but immediate success cannot be reasonably expected, judging from the heterogeneous composition of the existing British Parliament. "The National League" will strike at the integrity of our Sabbath, little thinking that if they succeed the godless law must rebound with terrific force and fatal precision on the liberty they profess to admire, and on the freedom they toil to glorify.

Rules for the Sanctification of the Lord's Day.

1. Wisely contrive, the day before, that you may have no unnecessary work to employ your hands or heads on God's day. Think seriously, "What a weighty business am I going about! my worldly concerns are but trifles, this, what are shops, ships, or farms, to Christ, grace, or heaven?"

2. Prepare for this holy day. Think with yourself, "What good did I get by any former Sabbath, and particularly by the last?" Pray that the Sabbath before you may be the best you ever kept; that your heart may be more humble, tender, and heavenly, and that this may be an earnest to you of keeping an eternal Sabbath with God in glory. Particularly beg, "O God of grace, prepare a suitable word for my soul! Let the minister's mouth be opened, his heart be enlarged, and this message be according to thy holy will! Enter thou into thy temple, and crown thy ordinances with thy presence and blessing!—Give me, Lord, the hearing ear, the seeing eye, and the understanding heart, that I may receive with meekness the ingrafted Word!"

3. As soon as you awake in the morning of this sacred day, direct your hearts and eyes heavenward. Bless God that you see the light of another Sabbath, in which your soul may be furnished with grace, and be fitted for glory. Call upon the Lord to pardon your defective preparations, bear with your infirmities, accept your poor services, and enrich you with his graces and consolations.

4. Proceed to solemn meditations till your heart is affected with considering, either the majesty of the God you are to wait upon; or, the vileness of sin, and yourself by reason of sin; or, the excellencies of Christ, and the greatness of his love; or, the heavenly nature of divine worship, and the gain of godliness; or, the vanity of the world; or, the worth of your immortal soul; or, the rage and policy of your spiritual enemies; or, the de-fectiveness of your own heart; or the torments of hell; or, the joys of heaven.

5. Carefully and conscientiously perform the religious duties of your family as well as your closet. See that your servants and children waste not this morning in sleep or idleness. Call them to join with you in reading, singing and prayer. Inform them of the glorious Master you serve, the immediate blessedness of such service, and the abundant reward attending it, even life everlasting. Charge them to be constant and serious in closet, family, and public worship.

6. Endeavor to attend those public ministrations which are most soul searching, heart-melting, and sinner-alarms.

7. In going to the house of God—if you are alone, think, "O that God would meet all his worshippers, and bless my soul!" If you are in company, talk of God and his word, without pride or affectation; or hearken to the heavenly discourse of others.

8. As you enter the house of God, lift up your heart to him in such breathing as these: "Lord thou hast promised to be in the midst of thy people. O let thy goodness pass before us! Let us see thy power and thy glory in thy sanctuary.—Let thy greatness awe us, and thy goodness delight and refresh us!"

9. In the house of God, make a covenant with your eyes, and take heed of a wandering heart.—Fix your eyes on the minister, your ears on the word, and your heart on God.

10. Be spiritual in every part of the service.—While the minister is confessing sin, let your heart melt, and even bleed and break. When he begs for mercy, let your whole soul pant after it.—When he offers praise, let all that is within you bless God's holy name. In singing, let your heart make melody to the Lord, that when your voice is high, your heart may not be low and dead.—When the word is read or preached, seriously recollect, "This is the Word of God. It is his command, and dare I disobey it? Does he threaten these judgements, and denounce these curses on sinners, and must not I tremble? Are those his calls and invitations, his great and precious promises, and shall I refuse them? Ye everlasting doors of my heart, fly open, and the King of glory shall come in!" While the minister pronounces the blessing, haste not away (a fault too common), but hope, desire, and believe it shall come down upon you with a divine efficacy.

11. When you come from the house of God, take heed lest Satan catch away the seed that is sown, or the thorny cares of the world choke it.—Let not vain discourse proceed from your lips, as soon as God's word is out of the minister's; but beg of God, that the word you have heard may not be as water spilt upon the ground; pray that your memory may retain it, your heart love it, and your heart will obey it.

12. When you dine, let not your table become a snare to your soul, and therefore eat no more than will fit you to serve God with cheerfulness and vigor. Beg divine blessing on the food of soul and body. Both sitting down and rising up, let your heart be heavenly, and your discourse savoury, seasoned with grace.

13. After dinner, either repeat what you have been hearing, or read in your Bible, or in some other good book.

14. Return with your family to the house of God. Think not half a day enough for God and your soul. If you come before the service begins, spend the interval in devout meditation, or in religious discourse. It is lamentable to see a churchyard filled with idle persons, talking of their worldly affairs, or anything rather than their souls.

15. Take heed how you spend the evening.—

Cheerful good impressions, and conclude by worshipping God in your family and closet.
16. Before you lie down to rest at night, review the whole work of the day.

A Clergyman turned Soldier.

Scotchman, was born of a noble and distinguished family of the Established Church of Scotland. At school and at college he was distinguished for his love of learning, and as a minister was unrivalled for his eloquence and mental attainments. He had been settled about a year, and was upon the eve of being married to a fine young woman whom he had loved from childhood, when the heritors and several English gentlemen, who were then on a visit to the north, attended kirk to hear the famous preacher. He more than verified his fame; he enraptured his audience. His theme was the story of his church. His many years of disastrous wars, his martyrs, its heroes, its undying hope, even when despair seemed to shroud it in endless night; its unwearied toils and its final triumphs, were each in turn presented to the minds of the hearers, with a power and feeling that defy description. He stood the genius of eloquence personified. But there was one among his hearers who was not bewildered by his glowing pictures.

The gentle-hearted Bella, his betrothed, when the congregation dispersed, followed him to the manse.—He received her in his study, but while conducting her to a chair, she sank upon the floor, and burst into tears. "O Jamie! Jamie!" she exclaimed, as he raised her tenderly in his arms and seated her on a sofa, "ye have broken my poor heart!" "How so, my Bella?" he asked. "Ye were drunk, raving drunk, Jamie, and I wonder the elders didn't take ye out o' the pulpit! Ye whined and ranted; and sometimes, God forgive me for saying so, I thought I saw the evil one standing beside you, laughing and clapping you on the shoulder. My poor brain reeled—I was mad and knew it—I'm mad now—I canna live out this day—I feel my blood freeze—O, God, be merciful to be a sinner, and O, save Jamie!" Her head reeled upon his bosom, she gazed upon him for a moment, and expired in his arms.

He had preached his last sermon. No entreaties of a congregation who loved him—no flattering offers of future preferment, tendered by the gentry, could induce him to resume his labours as a minister.

Five or six years passed, when the writer of this, who was his schoolfellow, accidentally met him in London, Jamie was then one of the principal teachers in a large educational establishment and was highly esteemed for the moral excellence of his character, as well as his varied learning; and skill as a successful teacher. He was dressed in deep mourning, shunned society, and when the labours of the day closed, he either wandered alone through the streets, or retired to his lodgings. The scene of Bella's death was ever present to his memory.

His pure soul, he said, saw him as he was a poor, vain, self-conceited sinner. For the purpose of concentrating his thoughts and infusing life into his sermons, he was in the habit of taking a glass of whisky before entering the pulpit. The morning before he preached the fatal sermon, he felt rather nervous, for he knew there would be strangers to hear him, and he took nearly two glasses.

What he said, or how he conducted himself, no effort of memory could recall—the death of Bella alone had merged into itself the doings of that dreadful day. The compliments which he received sounded in his ears like satire and mockery, and the very name of liquor impressed him with horror.

He left home and came to London, where he obtained a situation as a teacher; but everything appeared so black to him, that he expressed fear that he should in some unguarded moment destroy himself.

His friend, who was a sailor, suggested some active employment, that he would call into play his physical faculties, and thus give his mind a spell; and ended by offering to procure him a place before the mast, in a ship. "I like your suggestion," he said, "but dislike the sea." "Then turn soldier, and seek employment in India, where there is always plenty of fighting." "I will," he said, springing from his chair, "when my engagement expires. I will purchase an Ensign's commission. I wonder the thought never suggested itself to me, for my ancestors, as far back as I can trace them, were soldiers. Better, far better, die on the field of battle, than fall by one's own hand. We then separated.

A few weeks since, in running my eye along the list of those who had distinguished themselves at the battle of Inkermann, I saw the name of Lieut. Col. —. A letter from my friend has since informed that he had served in India under Lord Gough, and was promoted for his gallant conduct in three campaigns. He was present at the battles of Alma, Balaklava, and Inkermann, and at last accounts, was in good health, engaged in the siege of Sebastopol. He was still single; "his heart was dead to love!"—*Bosnia Atlas.*

No Gains without Pains.

READER: I wish to speak to you about the public means of grace. I am not going to speak about prayer and reading the Bible. These are private means. I am going to speak about keeping the Sabbath holy and attending some place of worship. And my text shall be the motto at the head of this article: "No gains without pains!" Men know well there are no gains without pains in worldly matters. It is known in banks. It is known in merchants' offices. It is known in shops. I wish every one to remember this in the matters of his soul. If your soul is to prosper, you must be diligent in the use of public means of grace. You must take pains.

For one thing, be regular in going to the house of God, whenever it is open for prayer and preaching, and it is in your power to attend.

Reader, do not mistake my meaning. Do not suppose I mean that "keeping to your church" makes up the whole of religion. I tell you no such thing. I have no wish to see you become a formalist. If you think the mere carrying your body to a certain house, at certain times, will make you a true Christian, you are miserably de-

ceived. All services without heart-service are unprofitable and vain. They only are true worshippers who "worship God in spirit and in truth." (John 4: 23.)

But means of grace are not to be despised because they are not saviours. Gold is not food, you cannot eat it, but you would not therefore certainly do not depend on means of grace, but it is no less certain that without them, as a general rule, your soul will not do well. God might take all who are saved to heaven in a chariot of fire, as He did Elijah, but He does not do so. He might teach them all by visions, and dreams, and miraculous interpositions, without requiring them to read or think for themselves, but He does not do so. And why not? Because He is a God that works by means, and it is His law and will that in all man's dealings with Him means shall be used. None but a fool or enthusiast would think of building a house without ladders and scaffolding, and just so no wise man will despise means.

I feel deeply anxious that every reader of this article should regularly hear the preaching of Christ's Gospel. By God's blessing the ministry of the Gospel might be the means of converting your soul, of leading you to a saving knowledge of Christ. This would be cause for eternal thankfulness indeed. But even if this were not the case, there is a restraining power and influence in the ministry of the Gospel, under which I earnestly desire every one to be brought. There are thousands whom it keeps back from evil, though it has not yet turned them unto God; it has made them far better members of society, though it has not yet made them true Christians.

To hear sin cried down and holiness cried up, to hear Christ exalted, and the works of the devil denounced, to hear heaven and its blessedness described, and the world and its emptiness exposed, to hear this week after week, is seldom without good effect on the soul. It makes it far harder afterwards to run into any success of not and profligacy. It acts as a wholesome check upon a man's heart. There is much truth in that strong saying of Whitefield: "The Gospel keeps many a one from the jail, if it does not keep him from hell."

For another thing, keep your Sunday holy.—Let nothing ever tempt you to become a Sabbath-breaker. I press this on your attention. A spirit of disregard for this holy day is growing up amongst us with fearful rapidity. Sunday travelling by railways and steamboats, Sunday visiting, Sunday excursions, are doing infinite harm to souls.

Reader, be jealous on this point. Whether you live in town or country, resolve not to profane your Sabbath. Let not the plausible arguments of "needful relaxation for your body," let not the example of all around you, let not the invitation of companions, let none of these things move you to depart from this settled rule, that God's day shall be given to God.

Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day and you will soon not honor God's house; cease to honor God's house, and you will soon cease to honor God's book; cease to honor God's book, and by and by you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of no God. It is a remarkable saying of Judge Hale: "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess, on inquiry, that began their career of wickedness by a neglect of the Sabbath."

Reader, resolve, by God's help, that you will always remember the Sabbath day to keep it holy. Honor it by a regular attendance at some place where the Gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty.—*Rev J. C. Ryle B. A.*

Home Missions must be sustained from settled principles. Enthusiasm cannot be inspired in their behalf, as for the Foreign field. Distance, in some minds, gives enchantment to the scene.

We are to begin at home to do good, and then set no limit to our desires and labors for the salvation of a world, until the gospel is "preached to every creature."

There are periods when we can do more for the salvation of the world, by confining our labors to our own families or neighborhoods, than by spreading them over a larger field. So in respect to nations. There are times when the energies of Christians must, to a great extent, be expended upon their own country, for the reason that they can do more for the salvation of the world in this way than by scattering their labors over too large a field.

It does seem to me that the present is such a time with us. Not that we are to leave the foreign field and withdraw our Missionaries, or give no heed to the Macedonian cry. "Come over and help us," but we are to give greater heed to the "Macedonian Cry" at home, and greatly increase efforts to evangelize our own land.

"I can scarce think any pains misspent that bring me in solid evidences of that great truth, that the Scripture is the Word of God, which is indeed, the Grand Fundamental. And I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons to defend this or that party, or to defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and to excite my devotion to the Deity there preached and adored."—*R. Boyle.*

Correspondence.

New York Correspondence.

THE CHINESE REBEL CHIEF.

NEW YORK, Nov. 5, 1855.

Having this morning had an interview with Rev. I. J. Roberts, of China, under whose influence the leader of the rebellion in China received christianity, I will give your readers a brief statement of the facts as Mr. R. gave them.

In 1847 Ty-pung-wong, as Mr. R. speaks the name of this leader, came to him at the station where he was missionary in China, for the purpose of learning the Scriptures. Through some means this leader had previously become acquainted with the contents of a christian book, and was not a little impressed by it. Soon after, having fallen sick, during his recovery he was in such a state as to his nervous system that rendered him the subject of dreams or visions. In one of these visions, he became deeply impressed with a view of spiritual things and, as as his vision and the book agreed, he determined to make himself acquainted with the Scriptures, and at the above date became a pupil to Mr. Roberts.

He is a man of about medium size, well educated, very polite in his manners as all educated Chinese are, and now forty-two years of age. Nothing striking or peculiar is observed in his person among Chinese of his class; however, he has good features. His method of study, after Chinese style, was to commit the Scriptures to memory. I believe the edition of the Scriptures was that of Gutzlaff (if I mistake not the name) the Edition which Ty-pung-wong has since published without note or comment. The translation of the terms relating to baptism, which was formerly in this edition called a "water ceremony," have however been changed so as to express baptist views.

After becoming pupil to Mr. Roberts, this man was converted, as the missionaries believed. He applied for baptism and admission to the church. His case was examined by a committee and a favorable report made. The missionary remarked to him, however, that he must not in making a profession of christianity have an eye to pecuniary considerations. He thereupon hesitated, saying he should be thrown out of his station by baptism and did not see how he could live unless the missionaries should furnish him employment. His baptism was postponed from motives of prudence, though the missionaries did not lose confidence in him. Things in this condition, Ty-pung-wong went away to another Province, since which time Mr. Roberts has not met his now distinguished pupil, though he has received communications from him as we shall have another occasion to observe. Immediately after leaving Mr. R., the pupil began to promulgate his views concerning christianity and that with peculiar and wonderful success, hundreds soon becoming his disciples. This rapid gathering of disciples was soon the occasion of persecution which reacted favorably for the spread of the new cause. Thousands being gathered, and persecutions increasing in severity to that pass that the new party was compelled to submit to death, or resort to self-defence, the latter alternative was chosen and wonderful success attended the efforts of the new party, which rapidly increased whether in peace or in war. The idea of revolutionizing the country at length came to be entertained, though nothing was at first farther from the thoughts of the leader. Success attended their arms till at length Canton was conquered and became the headquarters of the new movement.

The Chief has recently sent for Mr. Roberts to come to him to baptize and teach the converts. Mr. Roberts will sail in a day or two for China, and says he has no doubt but that in two years, he will need not less than two hundred missionaries to aid in this work.

Though this Chief is thoroughly committed against idolatry, many of his followers have very imperfect views of christianity, one of the Princes, for instance, calling himself the Holy Ghost and others act not more intelligently. They are uncompromising however in their destruction of idols and have adopted the Ten Commandments as civil and military law which these rebels strictly enforce. Mr. R. says they are well under way and greatly need christian instruction to preserve them from wreck. It is a source of gratitude they are so anxious to be taught.

The superstition of the almanac is overthrown at the same time with idolatry in this new party, as they have made a new division of time in regard to months and weeks. The design was, no doubt, to adopt a system like ours, but by some means they regard Saturday for the Lord's-day, which they very strictly observe.

It is the opinion of Mr. R. that this party will yet succeed, and that his pupil will become the actual Emperor of this nation, with a population of 400,000,000, and that under his influence China will present the best opportunities that have ever appeared on earth that a nation may be "born in a day." The Chinese have money enough, men enough, resources enough of every kind to spread the gospel, all of which will be called into requisition in a short time, if they can have a little help at this time.

I must not conclude without saying that Mr. Roberts, both in his first visit to China and in this, goes out with his life in his hand as to support. He is not sent out as the missionary of any Society but goes as he believes in the line of duty in obedience to a peculiar call. What a great fire has been kindled in that populous nation already! Who can be idle in such a world as this, and be guiltless? May each find something to do.