

RELIGIOUS INTELLIGENCER.

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

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

G. W. DAY, Printer.

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FOUR THOUSAND COPIES.
Parties wishing to advertise widely, cannot well find a better medium than our columns.

Gospel Triumphs on board a Man-of-War.

We have just met with a deeply interesting and instructive letter from the Baltic, written last June. It is from a native of Zealand, and presents us with a picture of religious life and successful labor in a situation where stouter hearts are required to face the laugh of the yet unsaved than even to meet the fire of the foe. We know it will stimulate the hope of some whose sons are in the fleet, and who cease not to pray for their conversion to God. We are very desirous also that it should have a still wider and more important effect.

How blessed it would be, could we have the energy and earnestness of that young sailor combined with those views that irresistibly commend themselves to the most logical minds! The letter is as follows:—

Before Cronstadt, 28th June, 1855.
H. M. S. Caesar.

Dear Father and Mother, Sisters and Brothers—
With the greatest pleasure do I embrace this opportunity of writing you, to let you know that I am well in health, comfortable in body, and happy in mind, and have before my eyes the hope of going to heaven. I rejoice in Christ my Saviour. Father, father, I have been several years on board a man-of-war, but it appears in this ship the day of Pentecost has returned; may God carry on his work more and more. There were only three, I think, in this ship last year that professed Christ (the other two besides myself are gone away or invalided), yet now we are increased to between 60 and 100. More than one-half of these can rejoice in the pardoning love of Christ, and have the witness of the Spirit. They know their sins are forgiven, and can go on in the good old way, rejoicing in the hope of heaven.

Dear Father, we have a regular Wesleyan class-meeting twice a week, and a leader chosen from among ourselves. Our prayer-meetings are held every night, the class twice a week, as there is neither room nor time to speak to all in one night, nor can all attend at once, considering the ship's duty. We commence our prayer-meeting at 8 o'clock, and it is very seldom we all break up before 12 at night. We have it between the launches. After our first prayer-meeting, we generally have penitential meetings.

Almost every night some are set at liberty. Time would fail me to tell you all the particulars, and I am not allowed to send more than one sheet of paper by this mail; but I cannot help mentioning a smart young man, a coast guard, who came in between the boats with us the other night, and sat pretty close to me. All the people had gone out except five or six beside him and me. I did not know his name, nor had I spoken to him before, although he had been all the time in the ship. Seeing him bathed in tears, I said to him, (putting my hand on his shoulder,) I cannot go down to my hammock till you pray. He fell on his knees at once, believing on the power of God; and if I ever did hear a man earnestly pray for pardon, he did. Very soon he got up rejoicing. Then after, O he prayed for God to keep him watchful and give him grace, strength, faith and love! Dear parents, it is the Lord's doing, and wonderful in our eyes; but nothing is impossible with God. You, if you were on board here, might hear a man blaspheming awfully, and before a fortnight, the same man praying to God in earnest, and praising him for what he had done for him in satisfying him as a brand from the burning, imploring the mercy of God to stop the current of iniquity, and save his wicked shipmates and messmates from blasphemy. I can assure you this is no strange occurrence on board the Caesar. Glory be to God. O Lord keep us humble. Another man one night, who had a good desire once, but left off to watch and pray, and lost his peace, came to the meeting. I said to him, You must pray before you and I go to sleep this night: I want you to commence afresh. He told me he was the greatest sinner in the fleet (thinks I, that's good.) I told him Christ was a great, good, and merciful Saviour, and that he must find peace with God through Christ to night, for to-morrow he might be in hell. He had a hard struggle, but stepped into liberty that night.

I am happy to say that in every part of the ship, and in both watches, there are two or three of the little flock, and likewise in each boat. Night after night, I was away in the second launch, pulled sixteen oars, the boat I belong to; so the side wall of our chapel was broken down. Well, they got between guns on the main deck, were turned out of these, and then got right in the middle of the deck, praying and singing. A glorious meeting they had. This is the news they had to tell three of us belonging to the little flock when we came on board. Our class-leader asked the ship's minister to inquire of the commander, if he would allow us to go down into the cockpit on the Sunday afternoon, for we have men who can preach as well as pray. He allowed us to go on the main deck, and a glorious meeting we had. They will soon get tired of that, however, and send us to the cockpit.

I have the pleasure of telling you that I have had a letter from my brother A—, begging of me to give my heart to the Lord. What a blessing! You have two sons on the road to glory. Pray on, father; the Lord will hear you. I hope brother R— has given his heart to God. I wrote to him inside the last letter I sent to you. I have no more time to write to you.

We had a blessed meeting yesterday, being Sunday, in the afternoon, on the main deck, no one to molest us. I never saw so many praying men in one place in all my life, as are here.

Dear parents, brothers, and sisters, begging an interest in your prayers, (and you have mine,) I remain, yours till death.

JAMES JOHNSON.
We cannot but feel exceedingly desirous that this graphic picture should have the deep consideration of our readers, and of our brethren at large. Contrast the state of things in that ship of war, with the coldness and sterility that are so apt to creep in on the souls of multitudes of even real Christians. Think of the determination that souls shall be brought to the foot of the cross, manifested here, in comparison with the easy satisfaction with which we are so apt to leave them as they are to perish around us. Do not let us imagine that the solemn prayer in which these sailors engage before the guns, or screened by the ship's boats, is impossible to us, in whatever situation we may be placed. Let us be stirred, and with the inestimable light of simple truth with which God has blessed us, we shall see still greater things than these.—Chris. News.

The Irishman who Swallowed the Tract and Paid for "the Book."

"Who will go for us?" (Isa. vi. 8).
O ye who feel for others' woes—
Who will go?
Go, tell poor sinners Jesus rose;
Who will go?
Go, preach the Saviour's boundless grace—
Go, point out Christ, the hiding-place
To weary souls of Adam's race;
Who will go?

A missionary lodged one night in the house of a gentleman among the mountains of Kerry, in Ireland. In the morning, as he stood beside his host, looking over the wild and beautiful country, they saw a shepherd tending some sheep at a little distance. The gentleman pointed him out to the notice of the missionary. "There is Peter," said he, "one of the shrewdest men that we have in the district." The missionary went up to him, entered into some conversation, and gave him a tract in the Irish language. A few weeks afterwards he and Peter met again. "I've swallowed the tract," said the latter. "If I give you an Irish Bible will you swallow that?" "I won't be indebted to you for it, but I'll buy it, if you'll sell one." "Well I've got two or three." "What's the price?" "The price I ask is this—when God shall strike the light and love of it in your heart, that you will teach six men like yourself to love the Bible," and Peter took it.

Some time after, one morning before daybreak, an English traveller, accompanied by the missionary, started to cross the mountains. Just before them was Peter. "Och," said he, "but y'r Riverence is welcome so early in the morning." "Why, Peter," said the missionary, "what are you doing here?" "Shure I'm doing honestly; I'm paying for the book." And on the top of the mountain, where by this time it was broad daylight, he led them to a hay-stack, behind which were seated six Roman Catholic men, away from the eye of their priest, waiting, before their work commenced, for Peter to teach them to read the Word of God.

Irishmen, do you know and love God's Word? Then teach others to read it, and pray God to strike the light and love of it into their hearts!

The Prayerless Mother.

I met a few days since a dear little girl of twelve years, who hoped she had recently given her heart to the Saviour. In talking with her I urged her to be very prayerful and not to fail to secure time for secret prayer, and added, if you do not love secret prayer you have reason to fear that you are not a Christian, for no true Christian will live without it. As I said this, she looked up eagerly and asked, "Do you think so?" "Yes," I replied, "the Bible plainly teaches this; but why do you ask?" For a moment she hesitated, and then said, as if half afraid of doing wrong, "My mother is a Christian, but I don't think she prays in secret." "I think you must be mistaken, dear Anna," I said; "your mother no doubt has a time for secret prayer that you do not know of." "I don't think so; for when I have been at home from school I have been with her sometimes all day, and I am sure she did not go away alone. It has troubled me a great many times, for I have read about mothers praying with their children in their closets, and I have wished my mother would pray with me. I thought, if I saw her go away alone, I should not be afraid to ask her to let me go with her; but I never saw her going, and I don't think she ever does, but I think my mother is a Christian, doesn't you?" "What could I say? I could not tell her her mother was not a Christian, nor could I tell her it was safe to follow her example. She was just beginning her Christian life, and I dared not do otherwise than urge her to be faithful in closet duties. Christian mother, how is it with you? Have you a closet and secret prayer? Say not, it is enough to pray while about my work, and I have not time to spend alone. Duties many and heavy no doubt press upon you, but the burden will be made lighter by going with it to the throne of grace. It is far better to ask Jesus to share it with you, than to bear it all the weary day alone.

No time is lost that is spent at the foot of the cross. Immortal minds are committed to your care, and insensibility but hourly you are making an impression upon them that they will last through the ages of eternity. Do you not need help from one on high? Dare you meet all your responsibilities as a mother, a Christian mother, without going to God for help and strength? Be sure to have a time and place for secret prayer, and sometimes take your children with you to your closet. Let them feel that it is a sacred, hallowed place.

"The place of all on earth most sweet."

They will remember it when far removed from you; yes, perhaps when your voice is hushed in death, those prayers will be heard and answered in heaven. Let not your children rise up in judgment and say of you, "My mother had no closet, and she never prayed with me."—American Messenger.

Religious Intelligence.

The following report of the Evangelical Conference held in Paris, which we find in the London Christian Times is so interesting, and contains so much information on the State of Religion in the world, that we are induced to give it to our Readers. It will occupy two or three columns a week for several weeks, and we hope it will be generally read. We commend its perusal particularly to our Brethren in the Ministry.—(Ed. Rel. Int.)

EVANGELICAL CONFERENCE AT PARIS.

PARIS, Tuesday, Aug. 28.

SWEDEN.
This evening, the Conference met at Taitbout Chapel. Capt. BERGER, President of the Evangelical Alliance at Stockholm, presided. Two reports were read, one on Sweden, by Dr. Carl Bergmann; and another, on Denmark, by M. Raekær. Dr. BERGMANN'S report was in substance as follows:—

The Reformation was more a Government than a popular movement in Sweden; religion was introduced by the pious Germans and Moravians. But the breath of infidelity swept over the land as over the rest of Europe, and paralysed true piety. Only thirty or forty years ago did the first signs appear of a return to Christ; but since then the progress has been uninterrupted. Sweden, as a nation, is neither very prosperous nor the reverse; its outward position does not seem at all to have modified its religious state. Foreigners have influenced its religion; for some years an English Wesleyan Methodist preached in the chapel of the English parish at Stockholm, and he sought not to make Methodists but Christians. At length, however, in 1812, he was violently expelled by the populace. Some Swedish and Danish sailors and merchants became Baptists abroad, and propagated the doctrines of their sect on a large scale. Romanism seems to wish to raise its head, and its priests act with the most wily caution. Much good has been effected by religious books, both translated and original, and even religious journals are in circulation. A home mission was established in 1853; its members met for mutual edification on Sunday mornings, and then dispersed to carry the Word of God into the cabins of the poor; a Magdalen Hospital is one of its branches, and Sunday-schools are there. There is a Deaconess's Institution at Stockholm, aided generously by the Royal family. At Herrestad, in the deep forests of Smaland, a venerable and pious widow opened a school for homeless children, and a house of industry for women, during the famine of 1848. It has been greatly blessed. In Sweden, intemperance lies like a stone upon the threshold of the Church. A temperance movement and a religious revival commenced together.

By tracts, agents, conferences, and newspapers, there has been, on all classes, a serious warfare against this national enemy. The National Church in Sweden is the Lutheran, the two extreme schools of which teach the one works, almost overlooking grace, and the other grace, regarding all mention of works as the setting forth of the Law at the expense of the Gospel. The active, missionary section of the Church lies between the two extremes. Among the societies at work are the Swedish Bible and Ladies' Bible Societies, by whom 684,940 Bibles and Testaments have been circulated; the Foreign Bible Society has also distributed 648,232. Four Tract Societies moreover are in activity. The Missionary Society commenced its operations among the heathen in 1835. It has forwarded aid to several different societies, and has sent catechists to Lapland, where schools have been opened, which are now frequented by 1,464 children. The wandering life of the Laplanders renders the Missionary's task exceedingly arduous, but some parts, and especially under the labor of a pastor in Pajala and Caresund, a blessing has richly rewarded these devoted men. At Lund, also, a Missionary Society has been formed, as well as an institution for the training of missionaries. Four have already been sent forth, two to India, one to China, who has killed there by a brigand, and another who has since returned to Sweden. The shadows are fleeing away, notwithstanding the violence done to the lay readers who meet to worship God in truth, because their legal pastors are rationalists, or ignorant of the Gospel of Jesus. The very chapel before the Methodist preacher, has been lately opened again, and free meetings are held there; the very Diet which passed the sacramental law which has occasioned so much persecution, has proposed severe measures against drunkenness, which have been approved by the King.

The schools are improving; scarcely a child of nine can be found who cannot read, and all the youths of fifteen, of both sexes, know how to write in some degree, while the pastors in succession appear to be bestirring themselves to vigorous exertion. In Finland, there are symptoms of Christian life, which continue to strengthen, notwithstanding the propagation of certain erroneous doctrines from Russia. The curse of war has brought a blessing to the Aland Isles. Soon after the capture of Bomarsund, a pious young man was sent there to awaken the inhabitants from their lifeless state; and during the nine weeks he was able to preach, a vast number of them were brought to Christ. News of this at length reached Russia, and it

was determined to put a stop to his efforts. But the Lord prevented our brother from being taken, by the arrival of a steam-ship, the English commander of which forbade the meetings being hindered. But when the last vessel had again disappeared, a Russian commissary was sent to arrest him, and at eleven at night entered a peasant's house where a meeting had been held. The commissary's postilion, gained to Christ, left the officer, who had no other means of conveyance, and our brother had time to escape back to Sweden. But the work is done, and remains firm and vigorous.

MISSIONS.

Wednesday, Aug. 29.
Dr. J. N. McLeod, of New York, occupied the chair at this morning's sitting.

The report on Evangelical Missions was read by Dr. BARTLE. The subject of missions (said the reporter) is of vast extent, spreading its roots and branches into all countries, and consequently it is extremely difficult to condense our remarks. Progress will be expected, and progress will be found, that may well surprise us, if we consider the many and increasing difficulties that beset the way, and would seem to be of an insuperable nature. The war and increase in the price of the necessities of life, the political anxieties of the age, the worship of material things, the open rebellion of some against Christ, the vices of nominal Christians, the activity and blandishments of Rome, all tell against progress. But the work has advanced in every respect. As to the receipts, eight of the chief missionary societies of Europe and America—the Church Missionary Society, London Missionary Society, Baptist Missionary Society, Bible Missionary Society, the Wesleyan, Paris, Rhine, and Moravian Societies—have received collectively £5,339 sterling more than in 1851.

The number of central stations supported by fourteen societies, in 1851, was 78; it is now 862. The number of missionaries sent out by fifteen societies in 1851, was 1,381; it is now 1,581. The number of assistants supported by societies, in 1851, was 1,311; it is now 1,362. The communications of eight societies have increased from 153,467 to 166,087; the children in schools belonging to 11 societies have arisen from 117,257 to 133,497. But statistics necessarily give a poor and incomplete view of the subject; missionaries, like souls, are not to be counted, but weighed. Men like the blessed Carey, or Rhenius, or Williams, of prodigious activity of mind and body, weigh more in the balance than many less gifted, though no less faithful, brethren. And if we have lost in these latter days men like Freeman, Lacey, Phillip, Gutshalk, we cannot tell how far the numerical increase may supply their places. Just so as regards neophytes, communicants, and native assistants. If among them are men like the Indian, J. Tschopp, who brought a whole congregation to Christ, or King George in the Tonga Islands, an ornament to the pulpit as well as to the throne, then the intrinsic far surpasses the numerical value. So also a small country may be much more important to the kingdom of our Lord Jesus Christ than one of ten times its extent. The little kingdom of Wurtemberg, for instance, with its million of Protestants, has sent out in forty years time 150 missionaries, while many other German Protestant countries have scarcely sent out a dozen. It is encouraging to find that the little missionary army is recruited more and more from converted natives. Thus to give one instance, the American Baptists have 117 Churches among the Burmese and Karens, 10,000 converts, and only eleven ordained preachers, but more than 130 active preachers are able to go to places inaccessible to missionaries, and prepare the way before them. While the 130 preachers were merely native converts, each stood but for one, like the seeds in the sower's hand; but now, like seed sown, they are grown into ear, and producing a hundredfold. And so with schools; in this point of view we can judge of the importance of the measure lately taken by the British Government in India, allowing missionaries to create schools at its expense, but leaving them under the entire management and instruction of the missionary; the only condition being, a scientific examination of such schools before a Government Commissioner.

We have endeavored in a short space to review our little army; let us now look at it in opposition to the enemy's host. Time is too limited for us to examine the corps posted in many countries. We spoke of India; let us glance at it again. At the commencement of 1852 twenty-two societies were busy in India and Ceylon; 443 missionaries, forty-eight of whom, ordained natives, laboured under their direction; the native catechists amounted to 698; there were 313 missionary stations, 331 convicts, 12,191 native Christians, and 2,013 schools, with 18,336 scholars. The entire Bible was translated into ten languages; the New Testament in fifteen; some of the Gospels into nineteen; and a considerable number of books and tracts had issued from twenty-five missionary presses. Such was the little army and its ammunition. But how innumerable the opposing enemies' forces! Millions of stout hearted heathen, with their thousands of gods. Yet, were their confidence in their idols to be seen, were a doubt to insinuate itself in their minds, their numerical superiority would be of little avail to their tottering system. Well, this state of things is coming about; the pillars of the ancient pagodas begin to tremble; the trust of the heathen in their vile gods is failing; but who will take the spoil? Mohammedanism, infidelity, or Christianity? Hindoo thinkers, themselves begin to acknowledge that the slow but sure progress of Christian influence is irresistible: "We shall not be Christians," say they, "but our children will!" This silent activity of Christian ideas seems to us to speak louder than the direct labours of the missionaries; yet their report furnishes many proofs of the effect of their personal efforts. In the Punjab, Dhulep Singh favours the gospel, and his largest cities receive the missionaries. The word of the cross has echoed across the Himalaya. A great historian has said, "Mountains, not rivers separate the nations; for the gospel, neither rivers or mountains, are a wall of separation. In Hindostan, on the space occupied by the Bale Mission, as many persons were converted from 1849 to 1854 as during the previous fifteen years. In Indo-China, the Birman war excited hopes that fresh and wide doors would be opened to the messengers of peace. In China, the old foundations of the great wall have been shaken; a violent storm has burst over its stagnant waters, and stirred them to their

depths; it is impossible to tell whence this wind cometh or whether it goeth, but the kingdom of Christ must gain by it. A mission has been commenced in Java. In the South Sea Islands, five and twenty years, only forty-three missionaries were to be found; now there are 120; the 45,000 adherents of the Gospel are now increased to 267,000; 45,680 are communicants.

Four years ago, the Feejee Islands were plunged in the horrors of war and cannibalism; to-day, we hear that the King of Bau, with all his followers, has entered the Christian Church. Baratonga has so completely cast away her idols, that last year a young native saw one, for the first time, in a museum in London; and the same fact took place in Paris with regard to some young Tahitians. In North America the servants of Christ strive to sweeten the last hours of an expiring nation with the knowledge of the Gospel, while the American Churches send their messengers to other nations, striving, in some degree, to make reparation for the crime committed by their fathers against the Indians. In the Antilles, missions are no more needed. The West Indies are the missionary station for Central Africa; God hath turned the wickedness of man to account; the descendants of Ham have been torn from their mysterious land and carried to places where they have caught a ray of the Sun of righteousness. Then, Liberia acts insensibly upon the interior; neighboring kings cry out for missionaries, and one has already been received with a portion of his subjects into the Christian Church. Belagry and Abbeocoba have become mission stations; through the aid of the Sierra Leone negroes, and other large native cities have heard the glad tidings of Jesus. In Lagos, even, the selling of slaves has been rendered impossible. We pass by South Africa, where war has caused the missionary work to stand still, although in another point of view some progress has been made and passed to the East, among Americans and Greeks. More than fifty Protestant communities have been formed; and the Turks, for the first time, have had their attention drawn to Christians, who do not worship images, and whose lives are pure. To this cause we must attribute the desire now manifested in Turkey to know the Word of God. The Bible Society is a faithful companion of the Missionary Society, and in many instances where the missionary cannot pass, the Bible finds its way. It is now translated into 160 languages, and the copies distributed number more than forty millions. It is impossible to give even approximate statistics with regard to the degree of aid each nation affords to the missionary cause; here again we may have figures, but figures reveal little in this respect; some give more in men, others more in money, others more in prayer, or in zeal. But one thing we may say, we none of us give enough! How few rich people deny themselves, in order to give more! We have many enemies, and Rome, too, enters the field and builds her chapels close to our Evangelical churches with increasing zeal.

Our army must be united, therefore; our ten or twelve corps must have their different uniforms, but must never forget that they have but one Chief. Sometimes divisions have crept in, or one has trespassed on another's ground. In heaven there will be no division, no difference in uniform—heaven contains none but the blessed, clothed in the white radiant robe of Christ's righteousness. Have we the right of imposing upon the converts from heathenism our peculiarities of worship, suited to our own people? A missionary is a messenger of Christ, he has Christ to preach; and whose loves Christ is his brother. Let each man, then, enjoy his liberty, so long as fraternity and equality are not injured by it. "Let each esteem the other better than himself. Christian union is beautifully exhibited in Calcutta, India, China and many other places; where exceptions are seen, it is owing to the individual missionaries rather than to the societies. In London the different secretaries meet alternately, in their different establishments, to deliberate on the common interests of the work. In Calcutta, similar conferences take place between the missionaries. But, brethren, Peace is always on the wing, and so the apostle tells us to follow her, and we must never tire of strengthening her. Let us therefore, cling to each other in the bonds of love and concord, so that, like a well-marched phalanx, we may present a vigorous resistance to the opposing host, and that when the King comes, he may find us with our hands clasped and our hearts one.

M. SARDINIX, Professor of Theology, suggested that efforts should be made by the Alliance to evangelize the East, whose claims he eloquently enforced, and that a Central Committee should be appointed for the purpose of reporting on the best means of promoting that object.

Sir CLELLAND EARLE suggested, that a deputation of twenty Christians, with some knowledge of the localities and the languages, should be sent to the East, to examine and report on the efforts at present made, with a view of initiating a new kind of action, which may tend to the more complete evangelization of Eastern lands.

The Rev. Dr. DUFF, of the Free Church of Scotland, although laboring under severe indisposition, addressed the meeting with his accustomed earnestness and energy. He alluded to the insignificance of the missionary operations at present undertaken by the Christian world in comparison with its ability and resources. He said, it filled him with something like horror to find that the incomes of several missionary societies had diminished, in consequence of the war and the dearth of provisions. "Where are the men," he asked, "who have made personal sacrifices rather than diminish aught of their offerings to the cause of God? It is a burning disgrace to the profession of Christianity that when times of comparative scarcity and dearth come, Christians commence the reduction of their expenditure by withholding their contributions from the cause of the Gospel, leaving their luxuries and their vanities untouched and undiminished." The speaker then referred to the vast importance of missionary labor, and to the increasing claims which it had upon the energies and self-sacrifices of all denominations. Unless Christian churches were aroused from their slumber and carnality, he did not think that through them the world would be evangelized. They were wasting years in the discussion of questions of orthodoxy, while souls were perishing by millions. They were afraid of men, and of men's displeasure. For himself, if he were sent to such a country as France, he should not stop to discuss the principles of religion.