

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.

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Religious Intelligence.

Paris Christian Conference

[Continued.]

PARIS, August 31.

OBSERVANCE OF THE LORD'S DAY.

The evening sitting was held in the Church of the Redemption.
Two very voluminous reports were read. One of these, upon Sabbath observance in the three Kingdoms, was to the following effect: What is the state of England, Scotland, and Ireland? Has there been decline or progress? Scotland has the palm—she loves and observes the Sabbath, and has struggled against all attempts to break it. The delivery of letters and the running of Sunday trains in Scotland, have been imposed upon her by English speculators. Scotland looks upon the Sabbath with a jealous eye, as the most precious of her treasures. Although not equal to Scotland in this respect, England is a Sabbath-keeping nation; Ireland is not so—keeping faithfully the Sabbath day is incompatible with Popery. A contrast is seen in the different populations. Protestant Ulster keeps the Sabbath; Romanist provinces do not. Mass is attended in the morning, and worldly recreation occupies the rest of the day. But nowhere are public places of amusement opened, as on the continent, and shops, &c., are closed. Much progress has been made both in feeling and principle in England with regard to Sabbath observance during the last four years. It was not broken during the Great Exhibition, nor is it at the Sydneyham Crystal Palace, although efforts are being made to obtain its opening on Sunday. In Scotland, pleasure-boats have been put down by public opinion, but the principle fails of the four last years is the closing of all beer-shops on Sunday; cases of intoxication have diminished by one half. In Ireland, the observance of the Lord's day has progressed rather than declined.

Pastor Descombar read a report on the observance of the Sabbath in the French-speaking portion of the Continent. The information we have been able to obtain (said M. Descombar) relates especially to Switzerland, France, Belgium, and Holland. Every where we see that serious and consistent Christians cordially devote the day to the service of the Lord, but that the Protestant masses in general are imbued with the loose maxims of the day. If, in Protestant countries, markets, and fairs, and public works are not carried on by order of the authorities on the Sunday, private Sabbath-breaking is nevertheless perpetrated to an immense extent. In Switzerland, the observance of the Lord's day is diminishing; harvest and vintage work is unscrupulously done, patriotic festivals, municipal councils, and patriotic gatherings take place; in the Protestant part of the Canton of Fribourg it is less so, perhaps, than elsewhere. Were the sanctification of the day to consist merely in closing shops and attending church, Geneva would be the continental city in which it is the best observed. Still, we rejoice in these outward fruits of the Reformation. Agricultural districts present a better state of things than the manufacturing. In Roman Catholic Switzerland the Sabbath is usual in countries under the sway of Rome, is absorbed by the festivals of the Church. Add to all this, political elections and the marching of troops, generally fixed for Sunday, and it gives but a poor idea of the profanation of the Lord's day. Throughout France, Sunday is violated; in some places men who will not spend it at the public-house are called "Protestants." Would that all Protestants deserved the intended reproach! It is the especial day for public sales, for fairs, for Romish festivals, and workmen are employed by the priests all day preparing for illuminations and fireworks at night. Such was especially the case in many places to do honour to the new invention of the Immaculate Conception of the Virgin. The rich make no difference between the Lord's day and others; the poor declare that as they eat seven days they must work seven days; masters, and even Government agents, press on their works; it is least broken, perhaps, among the middle ranks. In general, agricultural districts are less addicted to Sabbath-breaking than the manufacturing; in places where factories are closed, the cessation from usual labour does not bring about a better observance of Sunday. There is no improvement in this respect since thirty years. It is not uncommon to hear aged people declare that they remember the time when the Sabbath was better observed. The conduct of the priests in general has destroyed religion and the Sabbath along with it. In Belgium, the very notion of the Lord's day seems lost; the rich confess that they go to mass merely to hear the music of some (often theatrical) singer; while others go to quiet conscience, or from sordid dependence on the clergy. Holland is less affected by this blight; the Sunday is a respectably quiet day, but after the morning worship it is not strictly observed privately; and pleasure-trains are an increasing temptation to all who have not submitted in heart to the Word of God. Such is the general darkness; but some bright spots appear through the gloom. In France, in some parts, where revivals have begun among Protestants, the priests, ashamed, have stimulated their parishioners by pointing to their example. Immediately on religion reviving, the Sabbath begins to be observed; the Christian localities are spots of light, otherwise Protestants are the same in Sabbath-breaking as Roman Catholics. Referring to what has been done to promote the sanctification of the Lord's day the *republican* observed: Police regulations have been tried in Switzerland and in France, but they have been of no avail; and as regards recent regulations, the inconsistency of allowing public works to be carried on, and the theatres to be open, destroys their influence. At Cherbourg, 5,000 work-

men are employed in the port, and when some Protestants among them made an application for Sabbath rest, they were told, "If you do not choose to work on Sunday, you shall not work on Monday." Attempts have been made, during the last three years, to obtain physical rest, and the closing of shops on Sunday, by forming associations under the auspices of Romish clergy. Last month, the Paris Association had nearly 5,000 members. But in all their circulars, not a word is mentioned of the real intention of the Lord's day; and all who know the human heart will see that the Sunday rest, obtained merely by worldly considerations, will be used for worldly gratification. These associations have resulted in a greater rush to pleasure of the population they have sought to emancipate. In Holland, police regulations have had little success. The Sunday is the Lord's day; the rest enjoined is the means, but our sanctification is the end. All other benefits derived from the day of rest are secondary and subordinate. But an enlightened Government, worthy of the name, will find in wise regulations on markets, workmen, apprentices, in respect to the Lord's day, the safeguard of public health and public morals. So would extensive mercantile establishments. We are happy to state that the Orleans Railway Company has determined to give its servants a larger measure of liberty on the day of rest. Heads of houses, merchants, &c., might do much in this way. Still, we must proclaim the Lord's day as God's command, and attack Sabbath-breaking as its root, not at its branches; and in order to do this, spread abroad the Word of God. The Gospel alone can effect a cure; all things else are wretched palliatives. To this, let our Churches add prayer. Contempt of the Sabbath is the highest barrier Satan has raised against the progress of the kingdom of God. When once we begin to pray, other means will be suggested to us; such as the multiplying of Sunday and adult schools, circulation of books, Christian visits, and many others by which we may fulfil our high vocation. All efforts made must take a thoroughly Christian stand; utilitarianism must not interfere in it. The more clearly biblical our attempts and the further we are from an oppressing clergy, the more they will be blessed. In the efforts of associations above alluded to, the people saw the hand of the priests, and hence those efforts were unpopular. Never had Romanism shown more energy in France and never had its results been so pitiful, as seen in the fewness of adherents on the one hand, and the number falling off on the other. On the other side, in 1853, some Protestants thought to succeed in forming a mixed association of Catholics and Protestants. After having enrolled 3,000 members in Paris, none remain now. As a Vicar-General told one of our departmental pastors, the Catholic principles regarding the Sunday differ essentially from ours. To all these means let us add the influence of example—whole congregations have been formed by the example of conscientious Sabbath observance in a single individual. Happy should we be did all who profess Evangelical Christianity walk faithfully in this path, which are the greatest obstacles to the kingdom of God around them. If the good example of Christians has still greater effect, Luther, in speaking of the deluge, was right. It was not sent so much because of the corruption of the descendants of Cain, and because the righteous had allowed themselves to be drawn into disobedience. When the members of the true Christian Church degenerate, the judgments of God are at hand.

HUNGARY.

Saturday, Sept. 1.
The Conference met this morning in the Tabernacle Chapel; President, Dr. Krummacher. Pastor Fisch read the report, the name of the author being withheld from prudential motives. The Reformation (it was observed) made considerable progress in Hungary. The majority of the population hailed it, and received it; but sanguinary persecutions followed, and then long, dark years of apathy and unbelief. Out of 11,000,000 inhabitants, Hungary has now about 3,000,000 of Protestants, and 2,800 churches. Signs of a awakening to life have been gradually appearing during the last few years; and God has even roused political events, apparently adverse to rouse the Church. The schools were in a wretched state—intended to prepare pastors, they were not adequately supported by the pastors; their standard was low. The Government interfered, and raised the standard, the Protestants were displeased with the interference, and presented the resistance of inertia; but the Government constrained them to act. By shutting up their superior schools. The only exception was the Evangelical establishments of Oberschützen, directed by the excellent M. Himmer. Formerly the people in general were wont to look to the pastor as the learned man, and to the priest as the ignorant one, but gradually the priests have been raising their standard of education, while the ministers have remained in *status quo*, or even receded. Now the necessity is felt for improvement in this respect. But the Hungarian Church though sleeping is not dead; the spirit of sacrifice is awakening. In one place twelve persons joined to give £20 each for raising the standard of education; in another, a single person gave £1,200, and another £5,000. Again, the Government has rendered the German tongue obligatory in the schools. At first sight this appears a hardship, and it is painful to forsake the national tongue; but as the forced use of Latin at the time of the introduction of Christianity and the two general divisions of Latin and Greek were found wonderfully to facilitate the spread of the Gospel, so this forced use of the German is opening to the young Hungarians thousands of Christian pages which their fathers never read, and which never would have been translated; and this applies especially to the Magyars. The schoolmasters are exceedingly poor; some have the absurd pittance of eight francs a year; professors in superior public schools in cities sometimes receive £12 per annum. Now this has obliged them to send out their scholars to beg for their master! This begging has been prohibited by the Government—which prohibition is also a benefit, as it raises the standard; though it is not impartial, for monastic establishments are allowed to beg for their hearts' content. We trust that by some means news of this Conference will reach our poor Hungarian brethren, who are not represented here officially, from the difficulty of news passing the frontier, where letters are opened, and suppressed at the will of the authorities. We hope that our voice will reach them, however, and cheer the struggling ones by assuring them that we cordially love them in the Lord.

Dr. Duff related the short and eventful story of the Scotch Mission to the Jews at Pesth. They labored quietly, with the full sanction of the authorities, for some years;—so long as no vital work is carried on the Devil will sleep, but the moment souls are wrenched from his grasp, he stirs up his emissaries. As long as our brethren sowed the seed not only among the Jews, but among the dead Protestants, all was still; but when life sprang up and real conversions occurred, alarm was taken, and difficulties thrown in their way. The highest authority decreed that they must instantly leave the country. They used every means to stay, but no, although it was winter—and a Hungarian winter is no joke—but they must go. "Why?" they asked; for no crime; none was laid to their charge. The Church of Rome used the Government as executor of its desperate purposes. Show me a country where the Gospel is in the minority and not persecuted; you may be sure that it is a dead Gospel. In these days many people are very willing that souls should go to heaven, but gently, *gradually*, making no noise as they go. Now God looks not so much to quantity as quality. Luther was one man, but he was a host. Oh! the contact of one soul with the omnipotence of God will shake a country! Now all your trimmings, and science, &c., are cushions on which souls sleep in respectabilities. We must be boiling hot, not zero. Get together all the emperors in the world; I need not their authorisation to obey my God. Suppose they imprison me, or tear my body to pieces, washed by the blood of Jesus I shall only be the owner with my God, and my very body will one day rise to confront them! God can prevent persecution; but supposing we die, the blood of the martyrs is the seed of the Church. Let us have no base cringing supplications to the sovereigns to whom we are about to appeal in the name of this assembly, but utter a noble, firm, respectful protest. The sovereigns may refuse it; but it may awaken some sleeping pastor or student into a living Luther!

CELEBRATION OF THE LORD'S SUPPER.

This (Saturday) evening, the closing, solemn, ever memorable meeting took place around the table of our Lord. Tabernacle Chapel was crowded, but the solemn joy, the holy joy, and the heavenly union of that last Supper, exceeded all anticipation. Pastor F. Mond presided; many brethren spoke. Then the words of our Lord over the bread and over the cup, were pronounced in seven different languages. They were breathed in French, English, German, Dutch, Italian, Danish, and Swedish. They sounded like a small still voice, and the Lord was there, melting hearts into love—love to Jesus, and, through Him, love to the brethren. The memorials of our Lord were carried to the seated congregation by brethren in the ministry. Then came the thanksgiving: first, to the Lord who has deigned to be with us, and to bless us; and then, hearty brotherly thanks were offered to the Christians of Paris for the fortnight's festival and welcome they had given to foreign disciples; no more strangers and foreigners, however, but together fellow citizens with the saints, and of the household of God.

The Religion of Japan.

The letter below is exceedingly interesting, as revealing the religious practices of the Japanese. It is from W. C. Reed, an American, who has made the first and unsuccessful attempt there to establish a commercial house. It is published with others in the *Journal of Commerce*. Mr. Reed says:—
"The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their notions and religious opinions. So far as I know of them, I will write you. First, they have no Sabbath or weeks, but divide the time by moons and half moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed, and the inmates spend their time in eating, and licentious enjoyments, to such an extent the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed their excluding themselves from the streets on those days.

"Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a Priest lives with as many wives as he wishes, and to all appearances they live a life of licentious debauchery. In front of each temple is a large bell which is sounded at certain hours of the day, or according to my observations, at any hour it may suit the pleasure of the Buns or Priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The Priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—"Am Jan Am"—at the same time rapidly striking a wooden bell or tub, and then a coper one, and so on alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is that the priest can and must do all the praying. There appears to be no solemnity attached to this service by the people or the Priest; for go into a temple during prayer, and the priest gets up and begins to laugh and ask questions, &c., the same as though we entered a shop. In short, I am informed that the people in general have no respect for their priests, but treat them as they would some outcasts from society. The field for missionary labor must be unlimited here. I trust ere long that we shall see American enterprise exhibiting itself in Japan.

"Not long since, some of the leading officers of this government came to visit me on business, and their attention was directed to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. I told them it was our Saviour in his Mother's arms. They asked if people in our country had wings. I said no, they represented angels. 'Ah!' said they, 'angels! we have none in Japan,' manifesting the most perfect surprise and ignorance of beings like us having

wings. I asked if they would not like some here. They said 'no, we like not angels.'
"Yesterday, while these same officers were here discussing some question about my right to stay here, &c., the interpreter accidentally picked up the Bible lying on the table, and began to read aloud to me from the 1st chapter of Genesis; and he read four verses quite plain, and stopped. I looked at me, and said, 'What book is this?' I told him it was the Bible, the American book of religion; that all families had one, and it was the only book in the world that told how the world, and he, and I originated. I asked him to take it, and keep it, but he declined, saying 'I cannot, although I would be glad to do so; and at this time he got such a look from the others as obliged him to close it at once, and to put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teaching would produce a most wonderful and speedy change here; but whether or not the Emperor would allow of its promulgation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends, some will attempt to teach its principles here."

"It is my Mother."

As the children belonging to a class in a Sabbath-school were reading one afternoon, the teacher had occasion to speak to them of the depravity of human nature, and afterward asked them if they could remember the name of one person that lived on earth that was always good.

A sweet little girl, eight years old, immediately said, in the full simplicity of her heart, "I know who you mean—it is my mother!"

The teacher told the child that Jesus Christ was the adorable person meant; but she was happy to hear the good child had so good a mother, and that she valued her so highly.

The little one replied again, "Oh, she is good—I think she was always good." And when the teacher observed that it was Jesus that had made her mother so good, and that he was willing to make her so too, she could see, by the child's earnest and prayerful look, that it was the desire of her heart.

"My dear children, are you willing also that Jesus Christ should make you good?" added the teacher. "If so, be assured that he is waiting to do so—he is waiting for you to ask him. How long must he wait? I think that I can even now hear you say—

"Jesus, fix my soul on thee,
Every evil let me flee;
Take my heart and make it good,
Wash me in thy precious blood!"

"How much owest thou my Lord?"

If you have been redeemed by the blood of Christ and have become personally a partaker of that redemption, you are a debtor to sovereign grace.—How much then do you owe? The answer is easy, all that you have and are. You can never pay the debt, and yet you are bound to give everything you have for its liquidation. Perhaps you are withholding some of it. You are rich and give occasionally to charity, but you might dispense more if you pleased without encroaching even upon your luxuries. You are keeping back part of that which God should have, and which is owing to the Lord. But you say you give all that you can, and possibly you do,—but do you labor in his cause besides? Your charity and alms-giving will not excuse you from the demand, "Son, go work to-day in my vineyard." You are willing others should toil, even at your expense, only that you may be relieved from the burden; but if you are able, your duty is not discharged unless you are also a workman in the field, and this makes you still a debtor to the Lord. Perhaps your sense of obligation is great. You have been snatched as a babe from the burning— you have talents and influence—you give, and even labor—but conscience tells you you should be preaching the gospel, and you decline, because poverty is the lot of the ambassadors of Christ, and commercial or professional prospects are more tempting. God asks you to go to Nineveh, and you are endeavoring to elude the call by going to Joppa. You are a debtor to the Lord. How much do you owe—how much do all owe who are not doing what they can for the kingdom of Christ?—How little can we do at the best for him, and how unprofitable are we when we have performed all that hath been commanded us. Oh, let us give our labor and toil that we may not feel condemned when conscience asks the question, "How much owest thou my Lord?"

The Crown of Christian Comfort.

I have for thirty-five years been in search of Christian comfort, but have neither found it but in one frame of mind—*self-renunciation*; i.e. when the mind is brought to discard all idea of ability or merit of its own, and relies wholly for its justification, sanctification and redemption on the merits of Christ. Its faith, its repentance, its prayers, its performance of every description, must find their acceptance always through the righteousness of Christ. The purest thoughts, the most devout exercises, must be washed in the blood of Christ, or they never find their way to God, and this must be constantly believed, or there will be no genuine peace. All that peace which is derived from thinking of our own works or frames is false or transitory. It is false, because it is built on self-righteousness; it is transitory, because it has no foundation in truth. A great deal of the early experience of Christians is of this sort. But as they make progress in the divine life, they come more and more upon the work of Christ for everything. This is being built up in the most holy faith; this is becoming grown in Christ Jesus; this is the full corn in the ear, and the mustard seed that becomes a tree. This is the most that I have learned these many years. That Christ is to be all in our life; all in our hope, all in our duty, all in our thoughts, all in all of everything in religion; we must have no thoughts or exercises, but Christ must be the leading idea. His merits must be never forgotten, never the least slighted. If we would preserve our comfort—and why so? Because there is nothing else but this can stand before God, and between us and the holy law. There is no peace for the truly enlightened conscience when it is not sprinkled with blood. He that expects to preserve his hopes or his joy by depending on his outward or inward works, has learned nothing as yet. Relinquish, we

rejoice. Then let us expect nothing, but through Christ, ask nothing but through Christ, hear nothing but through Christ. Let him be the Alpha and Omega in all our religious experiences, we shall be comforted believers. And particularly let us keep in mind that all our imperfect services must be accepted only through the perfected righteousness of Jesus—*Wat. Annan & Oba.*

Correspondence.

United States Correspondence.

NEW YORK, Nov. 9th, 1855.

The value of a Home—Solitude in a City—Shelter from Temptation—"Saloon Life" in New York—Savory's "Temperance Saloon."

MR. EDITOR.—There is nothing by which the cause of religion and good morals suffers more in this city, than by the want of homes and home influence. Many persons, who in their own quiet country, or village home, would make the voyage of life, at least respectably, yield soon to the evil influences of this city, so that no association is so wicked as to startle them.—There is no solitude so profound, and no isolation so complete, as that which a stranger in a great city experiences. The loneliness which a stranger here experiences is almost intolerable, and cannot, indeed, be borne a great while without despondency. It is while the stranger is passing through this experience that the adversary can approach the soul, with as great hope of success, as when he came to the second Adam in the wilderness after a forty days fast. He can approach me, I said, with as great hope of success, and alas, in most cases with complete success, few having that hold upon Christ by which they can do all things through Him that hath loved us. At this point of attack, if the tempted could by some means bring to himself home and home-influence, it would be like having a tower of strength for him, into which he could run and be safe.

After so long an introduction, allow me to call the attention of your readers to this absence of home influence, as developed in what I will for the sake of convenience, call "saloon life" in this city.

An Eating Saloon is an Establishment in which from one hundred to five hundred persons may find seats at table at once. Suppose ourselves seated at one of these tables, our hats on, and over-coats too, perhaps. Here is before us a printed bill of fare on which we are informed what dishes are ready at our call, and the price of each. If it is anywhere from 6 to 10 o'clock in the morning, we will look on the bill under the head of "breakfast;" at any time from 12 noon, to 4 in the afternoon we will "dine;" from the last named time onward, we call for "tea." Here we can be accommodated with what we please, and at almost our own prices, both in the line of food and drink.

Such saloons are great conveniences to a traveller, who is only passing a day or two in the city, and, also, to residents whose business-places are so far from their residences as to prevent them from dining at home.—The majority of business men in our city are obliged to take their mid-day meals away from home, call it lunch or dinner as you please.

But this good and convenient method for such as I have spoken of, is most sadly abused here, or rather many persons sadly abuse themselves through the facilities thus offered. I refer now to the fact, that many take all their meals in this way. They secure a lodging place as it best suits their convenience, and, then, take their meals when, and where hunger overtakes them. Thus they lose all regularity in their meals, and, worst of all, they are entirely deprived of even the faintest approximation to a home. Many of these saloons are of such a "rough and ready" sort of affair, that no female ever enters them, either as customers or attendants; all take their meals with hats on, or off, as is most convenient; if any have company, they converse as they please about business, pleasure, religion or any thing else profanely, vulgarly obscene or chaste; if alone, you hear what you cannot hinder from entering your ears, and hold your peace.

Some of these establishments are however, of a very different order from that described. Taylor's Saloon, for instance in Broadway, is one of the most gorgeous, fully furnished. Establishments of any kind to be found in our city. It is a very fashionable resort for both ladies and gentlemen; and, of course, has but a influence on the manners than the others, whether upon the morals or not. In their best estate, they are of very limited use, however, as I have intimated, if used aright, for otherwise, they are liable to supplant all home-influence.

There are some of these saloons which are kept upon strictly temperance principles, but this kind it is difficult to find. I will close this note by allusion to one of them.

At the corner of Beekman and Nassau streets, a place not more than two blocks from the City Hall, Mr. Savory keeps what is called the "Telegraph Saloon" on temperance principles. His building is commodious and quite spacious, being some six stories high besides basement and sub-basement. In the last named department is the bakery. In the basement, are the laundry and bathing departments. You can have a hot or cold bath at your call; and washing done on reasonable terms at shortest notice. The first floor is devoted to the office and saloon proper in which about 200 persons can be seated at once. On the second floor, are a Reading Room and Ladies Parlor. The remaining floors, as well as a part of the second, are devoted to rooms and bed-rooms for the accommodation of guests.—A family, for instance, can get all