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

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Religious.

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

(Continued from Number 19.)

Your niggardliness to your ministers is none of the least of your sins, and therefore I shall take the liberty to enlarge upon it. If men's titles to their cottages, their water-courses, their ways, their casements, be questioned, presently a lawyer is fed'd: we will be at any cost to settle the world surely ours: if our health be in danger the physician is sent for: both lawyers and physicians' houses and rooms are full of clients and attendants; but men are contented to clear up their own titles to heaven and glory, and to heal themselves of their sin-sicknesses: a plain argument that they thought the ministry but useless, and that they could make a shift to live without ministers. Thou hast had prescriptions for thy soul's recovery and health for these many years, and yet perhaps hast not given one farthing to thy soul-physicians. If a physician write a few lines, purses are opened: if a lawyer plead a quarter of an hour, yea, if he plead not at all, but only give his advice, you think he deserves a fee; but the minister's work is so low in thy esteem, that he might have starved if all were as niggardly as thou hast been. Let this be considered and lamented. Your ministers have been under a temptation to withhold the pressing of this duty upon you: for that may lay in wait to discredit them, as if they preached for hire, and "sought yours rather than you?" but let me be your remembrancer this day. We cannot say of you, as Paul of the Galatians, that "you received us as angels of God, yea, as Jesus Christ," and that "you would have plucked out your eyes for us." Alas! what did you for us more than the constraints of the law compelled you to? And how many wishes had you that all the laws for tithes had been abrogated upon pretense that ministers should have had a better maintenance by a voluntary contribution?

But do not we know that the great sticklers for this have been most illiberal to the ministers? Have not some of them refused to give one penny to the ministers, whom they waited on for years together? I wonder how you could in your reading the scriptures (if you have indeed read them) so long overlooked "who goeth a warfare any time at his own charges?" who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt: this is written: that he that plougheth should plow in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall your carnal things? If others be partaken of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. That you may be better convinced of the neglect of your duty, see the apostle claims it as his power, his right and lawful authority, to receive maintenance from the Corinthians: and indeed Christ hath empowered his ministers, that they may demand it without any just imputation of covetousness and self-seeking, as the laborer may his hire. The apostle had "power to forbear working," i. e., at his trade: he implies that the ministry would be the saddest employment, because of the laboriousness of it, if ministers should not live of their ministry: besides, ministers give people gold for brass: again, they who ministered about the holy things, lived of the things of the temple, yea, and plentifully too; for they had the tenth, and yet were scarce the sixtieth part of the people; for the number of the people, without the Levites, amounted to a thousand thousands and three hundred thousands: and the Levites, numbered from the infant to the old man, were found but two and twenty thousands. But alas! though the apostle be peremptory here and elsewhere, "Let him that is taught in the word communicate unto him that teacheth in all good things:" and the wise man "honor the Lord with thy substance, and with the first fruits of all thy increase;" yet I may renew an old complaint: many have dealt by their ministers as carriers do by their horses; they lay heavy burdens upon them, and then hang bells about their necks: hard work and good words they shall have, but easy commons and slight wages, as if they were of the chameleon-kind, and could live by the air.

But if you have parted with anything to the minister, hath it not been as alms, not as dues—not as right? Have not you excused yourselves from giving what was due from you, with—the minister needs it not, he hath a fair estate, or at least a competency? Yea, but what saith the apostle? "Have ye not roused our spiritual things? and should not we your carnals? Have ye not been instructed? Why then did ye not communicate to your ministers in all good things?" Hath not the Lord expressly allocated a proportion of goods for the minister's labor? How dare you live in the sin of sacrilege? Is it not sacrilege for you to detain from God what is due to him? You are in the snare, for you have devoted

that which is holy." Suppose a man should work for thee all the day long, would it be an excuse for the detaining his dues from him to say, The man hath a competency, yea, he is rich, he is richer than I am, my children want it more than he doth, he hath little or no charge? O! saith the Lord, "The laborer is worthy of his hire." Wouldst thou not say so in that man's case? O! Live up to the light of nature, or throw up thy profession. It is no less than a wonder to see how little honesty there is among men, yea, among professors. To defraud a minister is hardly counted a sin. The rise of this is the great contempt of the ministry—a sin that God is now reckoning with you for. "The Lord God of your fathers sent you by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place; but you mocked the messenger of God, and despised his words, and misused his prophets." May it not be added, "Until the wrath of the Lord arose against his people, till there was no remedy?" For this sin "God brought upon the Israelites the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age—he gave them all into his hand." Have not you cause to fear, lest you shall also be so given into the hands of worse Babylonians? You can judge what is a minister's competency, but when have ye a competency? You can add field to field, house to house, hundreds to hundreds, and yet the horse-leech cries grieve. Yet do not you judge a small stipend that will hardly keep body and soul together a competency for a minister? What is that great service you do for God above the minister, that you should think it reasonable to leave hundreds, yea, thousands, to your children, and that the minister should be kept so short that he cannot leave them a groat? What shall I say to you? Let me borrow the words of God, by the prophet; "Will a man rob God? Yet ye have robbed me: but ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (To be Continued.)

HUNGARY.

Hungary is, in every point of view, a noble country. How noble the position it occupies in the Map of Europe! Look at its broad ample base resting on the royal Danube—a central mass in the midst of the Continent, 460 miles in length, and 345 in breadth, with a population, according to the census of 1849, including Transylvania, of fifteen millions. It is a noble country—a land of mountain, valley, and flood; its lofty Carpathians, covered with eternal snows, while its alluvial plains below are rich in pasturage, and teem with the luxuriant vegetation of the south—corn-fields and vineyards smiling above, while gold, iron, and salt mines lurk beneath;—the best of all barriers, were it but free, to the irruption of the savage hordes of Russia, on the one hand,—as it was formerly to the inroads of Mahometan fanaticism, on the other—the Thermopylae of European freedom. Its history is a noble one. It has been the battle-field of Europe,—the nursery of hardy warriors, who, in ancient days, when it was called Ducia and Pannonia, made imperial Rome itself tremble;—where, in after years, the Cross and the Crescent struggled for the mastery;—where, still later, the Magyars or Huns, as they were called, rushed from Asia, like the army of locusts described by the prophet, and gave their name to the country which they conquered;—where, in our own day, Kossuth and his compatriots made another bold though fruitless effort to regain their liberties. The people of Hungary are a noble race. Cast in the noblest mould of humanity, the women are remarkable for queenly beauty, and the men have the form, the mien, and the step of princes. The Magyars are a race of noblemen; each of them resemble the children of a king!

In an ecclesiastical point of view, Hungary is no less interesting to the Christian. Early visited by the light of the Gospel, Hungary was among the first of the nations that protested against the errors of the Papacy. Even in the 12th century (1170) we find many, both among the clergy and laity in that country, adhering to the doctrines of the Waldenses, first brought to them by the famous Peter Waldo of Lyons, who was driven from his native land to Bohemia. When asked, where our religion was before Luther? we can point to Hungary, and say it was there at least 350 years before Luther. In 1315, we find them amounting to eighty thousand. And then, in 1415, came the sad tragedies of John Huss of Bohemia, and Jerome of Prague, the sound of which has reached to the utmost limits of Christendom, branding the Church which enacted them with indelible infamy, while the names of the martyrs will be held in everlasting honour, so long as mankind shall honour truth and hate treachery. Who does not remember, with feelings of contempt and indignation, the name of the Emperor Sigismund, who, yielding to the maxim of his Popish advisers, "that no one is bound to keep faith with heretics," violated the "safe-conduct" which he gave to Huss when summoned to the Council of Constance! And who does not recollect the noble martyr's death amidst the flames, with his dying prediction, "When a hundred years have revolved, ye shall answer for this to God and to me!" In truth, the blood of that martyr laid the foundation of the Reformed

Church of Hungary; for in 1424, the Hussites, under the heroic Ziska, after repeated victories, found a home and a shelter in that country, where they built churches and were permitted to worship God according to their own consciences. And at length, exactly a century after the martyrdom of Huss, the doctrines and discipline of the Reformation under Luther, for which the Hungarians had long been prepared, were eagerly embraced, and princes and kings were brought under the saving influence of the truth. A correspondence was opened with the Reformers of Germany; synods were held; confessions of faith agreed upon; and evangelical ministers were regularly ordained, instead of receiving orders, as they had previously done, from Popish Bishops or German professors. It may be here mentioned, that the form of discipline observed in Hungary differed somewhat, though very slightly, from that in other Protestant countries. It may be said to have partaken of both the Prelatic and the Presbyterian model. A class of pastors, termed superintendents, were acknowledged, both in the Lutheran and in the Reformed or Calvinistic communions, their office being to superintend the clergy within certain districts: and these, when met in council, formed the higher court for deciding on matters affecting the church in general; while the other clergy managed all the affairs belonging to particular congregations, who, again, appear to have possessed great freedom in choosing their pastors, and even dismissing them at pleasure. One cannot record without regret, that while the Reformation was progressing so favourably under the Ausburg Confession, which the king had sanctioned, some zealous followers of Zwingle procured, in a convention held in 1558, the signature of many of the clergy to the Swiss Confession, and thereby created a breach in the Protestant Church, which centuries have not been able to heal. Still the work went forward. As the light streamed in from Germany, with the writings of Luther and Melancthon, the Hungarians, like the "more noble" Berens, were shocked at the monstrosities of the Papal creed; town after town rejected them; the clergy met and denounced them; and when the Romish Archbishop of Gran, Nicolas Olah, came to look after his erring sheep, not one of the clergy would obey his summons to meet him. In 1559 (the very year that decided the Reformation in Scotland), only three families of the Hungarian magnates adhered to the Pope. The nobility were nearly all Reformed, and of the people thirty to one adhered to the new doctrine. The king and the archbishop saw that unless some extraordinary remedies were applied, Rome's influence was lost. And lost it would have been, then and forever, had there been a master spirit among them, like our own Knox, to enlist the patriotism and energy of his countrymen on the side of evangelical truth. As it was, the king and his chaplain bethought themselves in their straits of applying for the aid of the Jesuits, and this ill-omened crew were sent from Austria into Hungary to defeat the work which had been so auspiciously begun.

"Wherever the cross is, there will the eagles be gathered together." The disciples of Ignatius, whose glory it has ever been to root out Evangelism, and to spread Popery by any means, however foul, at all hazards, however perilous, and in spite of all consequences, though it should cost oceans of blood, and involve a country in all the miseries of war, despotism, and social ruin,—these birds of prey rushed with instinctive eagerness to the rescue of the falling superstition. One of them, called Peter Canisius, from his violence and the keenness of his scent in discovering heretics, is called in Hungary to this day, by a play on his name, "the Austrian hound." Their first object was to sow discord among the followers of the Reformation,—a task in which they met with too easy success. It grieves us to add, that instead of combating the great foe without, the internal quarrels of the Protestants increased, and synod after synod was held to discuss questions which only engendered strife. Meanwhile the Romanists, organized and strengthened by the Jesuits, were prepared to take advantage of every change. Aware that nothing could be undertaken as yet on a large scale, these wily emissaries of Rome commenced a guerilla warfare against single pastors and congregations. About the year 1590, the Lutheran churches of Hungary fully organized amounted to nearly a thousand: the Reformed or Calvinist churches were chiefly among the Magyar population, in the provinces governed by the Turks, under whom, strange to say, they enjoyed more liberty than under the regime of Rome. For no sooner had the Roman troops entered the kingdom, to oppose the Turks, than they were employed by the court and the Jesuits to molest and put down the Protestants. These outrages led, as usual, to insurrection. The people, driven to bay, rose up in defence of their rights; for this they were denounced as rebels, and then came the frightful reprisals. A brutal soldiery, under the guidance of fanatical leaders, spread devastation and death around them. Persecution, in its most direful phases, assailed the Reformed. The bloody Basta burned the Protestant clergy on a pile of their own books, and is said to have flayed some of them alive.

In perusing the subsequent history of Hungary, one cannot fail to notice the coincidences of its main facts with our own. At the same dates we find something analogous was passing there to what was occurring in Scotland; Thus in 1561, when our Scottish Reformers were swearing to their Confession, in the fortress of Erlau we find all the troops, with the nobles and citizens, binding themselves solemnly by oath not to forsake the truth, and publicly signing the covenant. In 1557, when Knox introduced the Scottish Psalter, Michael Starinus translated the Psalms into Hungarian

verse. The fanaticism of Charles I., which involved the country in a civil war, and drenched it with the blood of his subjects, met with a parallel about the same time in Ferdinand II. of Austria. This prince actually nominated the Virgin Mary generalissimo of his army; and after the conversion of some thousands to Rome, by the sword, prison, and bribery, and a depopulation of his country amounting to more than a million of human beings, replied to one who complained of what his zeal had cost him, "I will rather have a wasted than an accursed kingdom!" The barbarities committed under Charles II. and his son James on the Covenanters of Scotland, were shocking enough; but similar scenes were at the same time being enacted by Popish bigotry in Hungary. It was "killing time" there also. In 1675, thirty Hungarian pastors, after being detained in prison, were sold at Naples for fifty piastres a piece, and being sent to the galleys, were chained to the benches like other galley slaves. In reading the following description, we seem transported to the moors of Ayrshire, in the hottest time of the persecution—"In lonely glens, in woods and mountains wild, in morasses inaccessible except for the initiated, the Hungarian pastors resided and preached the gospel to the faithful who were scattered over the land. From the dark cavern, scantily lighted, arose the psalm of praise, sung to those wild melodies which to this day thrill the heart of the worshipper. From lips pale and trembling with disease, arising from a life spent in constant fear and danger, the consolations of the gospel were proclaimed to the dying. The Lord's Supper was administered, and fathers held up their infants to be devoted in baptism to Him for whom they were willing to lay down their lives."

In short, the history of the Protestant Church in Hungary is a succession of oppressive edicts, followed with ungracious concessions,—of royal promises hardly made when broken,—of wholesale robbery of churches, banishing of pastors, shutting up of schools, and forcibly driving of the people to mass,—a tissue of base, unmanly cruelties, of mean trickeries, of heartless treachery, injustice, and villanies,—at which the heart rises with mingled wrathfulness and scorn, and the record of which makes us blush for our common humanity with the wretched perpetrators. For all these dastardly atrocities the Jesuits now stand pilloried in the pages of authentic history. Yet, in spite of them all, Protestantism has continued to live, if not to flourish in Hungary. The noble Magyars still retain among them, to a large extent, the religion of their fathers. Symptoms of its revival in modern times are not wanting. We cannot believe that the hand of the brave and free will be much longer trodden under the feet of the despot and the priest. Meanwhile we shall apprise our readers of the most recent religious intelligence from a country with whose struggles we cannot fail to sympathize, and in whose prosperity we must feel a brotherly interest.—*News of the Churches.*

THE INCOMPREHENSIBILITY OF DEITY.

BY INCOGNITO.

Ye giant pyramids which, towering high to Heaven, are types of the might and majesty of God; ye mountains cap'd with clouds, 'mid which bright angels wing their way in wonder and amazement; ye "inhabitants of groves eternal and celestial greens: bathed in pure, heavenly air, made by the breath of Seraphs! All ye, who from the First were royal handmaids—satraps—courtiers—subjects of the KING IMMORTAL though ye fall saw, with eyes of God-inspired penetration, man's great redemption sealed by oak grand, sacrificial offering and oblation given, 'e'en ye are mute with deep, profound, eternal awe, at the might and majesty stupendous of NATURE'S GOD OMNIPOTENT! And oh! if ye, ye seers of old and councillors of heaven, are but to weak to fathom or portray, how that from *Nothing God made All*, and from the womb of chaos dark as infernal gloom, brought beauty—heaven—and immortality; and (Hail Heavenly Love!) from the dark death of mighty sin has breathed us into a new and nobler being of righteous liberty and purity and light: shall we, mere men of measure mould, presume to doubt and speculate—but wonder not? Dare we presume to launch upon the billows of vain life—with all its wild, delusive dreams; and falling forms and visionary phantoms; nor care to leave great God's unerring Chart—the Gospel of his Will? Or shall we, because our feeble, infant minds would fain, but cannot grasp the great creative power of Deity eternal—or, that because we cannot pry into the mystic love of Heaven's high Parliament above, or—that while we fain would "grasp creation in a span" we fall the helpless monuments of our own impotency—mutter with all the jargon of the skeptics philosophy—"There is no God?" Oh Power Divine, to whose supreme supremacy created Nature's bows; to whom the mountains open their lofty tops and sing continuous praises; while every slumbering stream, and each clear purling brook, and every still calm limpid lake, mirrors thy Omnipotency, and Incomprehensibility; and fragrant pinets, and sombre oaks, with the soft tenor of the bending reeds, join in a holy choir to chant the chorus loud, thro' the vast scales of old eternity—"God is the great I AM;" thou to whom the songsters of the glen and grove, at morning's rosy dawn and evening's dewy hour, tune in sweet chords their silver throats to sing thy name most noble: how dost Thou thy mercy bear with us who tempt thee to thy face, and mock the power divine in which we live and move.

Come Spirit divine—incomprehensible, and with the radiance of ambrosial glory illumine the desert of man's

erring mind—teach him the highest summits and the lowest depths of thy eternal goodness—teach him with eye irradiated by the bloom of Faith, to know that power unknown and see that power invisible which watch'd him thro' ages, long—long past—will guard him 'mid the troubles of the present hour, and light with luminous transcendent glory, his weary way upon the steep mount of Time, to the realms-royal of IMMORTALITY!

Correspondence.

NEW YORK CORRESPONDENCE.

NEW YORK, MAY 6, 1854.

My dear Brother,—You doubtless see by the papers what we have suffered in various of our towns by freshets. There has also in this city been a sad casualty from Fire, not less than nine firemen perishing in the buildings, and several others being severely injured. This arose from want of care in putting up the building, and the Coroner's Jury charge blame to the architect, to the mason, and the lessees who had caused the building, (a store in Broadway) to be thus built in contravention of the Fire Laws.

This week and next there is so much in the way of public gathering it will not be possible for me to enter into full details in any case; but I will make a few notes which I hope will interest your readers.

THE MAGDALEN FEMALE BENEVOLENT SOCIETY.

The Anniversary of this Society, took place on Thursday, but owing to other engagements I was not present. The society was organized in 1833; and has recently erected a plain, substantial brick edifice as an Asylum, located in 89 Street: fifty-four persons were received last year as inmates; this year's Report I have not seen, but the number is larger; six, last year were discharged at their own request; three were sent to the Hospital; four left without permission; seven placed at service in respectable places; eight restored to their friends; several gave evidence of conversion and one united with a church. During this year the religious interest has been much more than last; there have been several conversions. Some of these wretched creatures as in the days of Christ enter the Kingdom of Heaven, while those who rely upon self-righteousness are living without God. There are cases of great encouragement to those labouring for the reformation of this wretched class. Hereafter I shall write more fully on this Asylum, but for the present I leave this by presenting the following extract from last year's Report.

Among the inmates received during the past year was the daughter of a respectable clergyman from the interior of this State, rescued from a disreputable house and conveyed to the asylum. While the chaplain was engaged in conversation with her relative to her spiritual interest, she wept and appeared inconsolable in view of her defection. In a letter which she wrote to her father she says: "It is with feelings which you cannot describe, I write to you. Since you've said me in your arms, I have encountered sickness, pain, sorrow, everything but death; and when I think of the happy hours I have spent by your side; and of my dear mother who embraced me so affectionately in my childhood; and reflect that I am cast away, perhaps forever—cast upon the cold charity of this world—no Father—no Mother—no friend to give me a kind word—my heart is ready to break. But when tempted in despair to resign myself to a life of infamy—Providence extended its aid and induced me to repair to the Magdalen Asylum. I have come here to seek salvation and by Divine help I am determined to secure my object. O pray for your child that she may never return to vice but be a comfort to her injured parents. Will you not have compassion on me—will you not once more receive me—once more give me a father's blessing? Tell my dear mother I have not forgotten her. There is not a night that I lay my head upon my pillow, that I do not pray that her lost child may be restored to her."

On the reception of this letter, a communication was sent from her father requesting that she might be placed in the public conveyance for where he would meet and conduct her to his own residence. Subsequently to her return home, her father thus writes: "I cannot find words to express the joy which thrills my heart, and the comfort I am now taking with Elias, who was dead but is now alive." Since her return home she has been restored to the church of which she was formerly a consistent member—has become a Sabbath School Teacher, and her amiable, modest, exemplary deportment has already secured the respect and confidence of her friends and relatives. In regard to this individual may we not exclaim emphatically, "what hath God wrought!"

M. S. previously to her becoming an inmate of the asylum was an ignorant and bigoted Papist. After several months there were evident indications that religious instruction was producing a salutary effect and raising a doubt in regard to the validity of those doctrines which from childhood had been instilled into her mind. Long did she struggle with conviction—reluctant to abandon her favourite creed. Her heart at length yielded its cordial assent to divine truth, and her dangerous errors were openly renounced. Her exemplary deportment for successive months encourage hope that she is not only reformed but savingly converted to God.

THE CRYSTAL PALACE.

You are aware that our Crystal Palace Exhibition was a failure last year so far as money-making was concerned. The stock ran down to 25 and perhaps lower than that, though at one time it went to 140 or more. It is now about 41 I believe. But the present Board of Directors among whom are Barnum of the American Museum and Greeley of the Tribune, are men of great energy and tact in management. They have reorganised it and it is now to become a permanent institution. The reorganisation occurred last Thursday. Though the ceremony was not as imposing as of the first opening, it was more significant. Progressive men were given a prominent place instead of mere politicians and military officers as before. Men who have sympathy with the interests of Labor