

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

PUBLISHED WEEKLY, FOR THE GENERAL CONFERENCE OF FREE C. BAPTISTS OF N. BRUNSWICK, AT ONE DOLLAR A YEAR, IN ADVANCE.

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GEO. W. DAY, Printer. {Office, No. 6, King Street.

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

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NEW SERIES.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 29, 1854.

VOL. I.—NO. 39

Religious.

MARION HARVEY.

OR STANDING TO THE TEST IN THE FOLLOWING TESTIMONY.

Marion Harvey was a Scotch servant girl who had received a religious education, and had the example of a pious father in the days of her childhood. Up to the age of fourteen or fifteen, she says of herself, notwithstanding her religious upbringing—"I was a blasphemer and a Sabbath-breaker, and a chapter of the Bible was a burden to me." But the Lord had mercy on her, and brought her to herself by the attraction of the Cross, and the power of his Holy Spirit. She was awakened and converted to Jesus as she was listening to the preaching of the Word in the open air, from the lips of the ministers, who dared to preach the glorious gospel, though for so doing they were, in those persecuting times, threatened with the penalty of death. After the great change had passed upon her heart, it became evident in her conduct. "She venerated the name of God, which she had formerly blasphemed; she sanctified the Sabbath, which she had formerly desecrated; and she delighted in reading the Bible, which she had formerly neglected and undervalued." She derived great spiritual profit from the ministry of such celebrated ministers as John Welsh, Donald Cargill, and Richard Cameron. In her daily testimony she mentions this, "I bless the Lord" (were her words) "that ever I heard Mr. Cargill, that faithful servant of Jesus Christ. I bless the Lord that ever I heard Mr. Richard Cameron; my soul has been refreshed with the hearing of him, particularly at a communion in Carrick on these words (Psalm lxxxv. 8), 'The Lord will speak peace unto his people and to his saints; but let them not turn again to folly.' It was not an easy thing to be a Christian in these unhappy times, and that Marion found; for when she was one day going out of Edinburgh to hear a soul-refreshing sermon in the fields, by one of the Lord's faithful and persecuted ambassadors, she was apprehended and taken back to that city by a party of soldiers. They asked her whether she had attended field meetings for the preaching of the gospel; and, on extorting information from her that she had, they imprisoned her. These were times when it was far from easy to profess faith in Jesus, and confess his truth. But Marion's soul was fixed. Christ was hers, and she was his; and by the power of his Spirit she was enabled to confess him before men. They brought the poor girl of twenty years of age before the Privy Council of the nation for examination; and the firmness she manifested and the answers she gave, evinced that there must have been 'One with her like unto the Son of man,' saying, 'Daughter, be of good comfort: fear not.' They asked her if she owned the Gospels; and on it being read to her, she said she owned it. And when asked who grounded her in the principles she held, she answered nobly, 'Christ at his Word.' O, if there were more of this grounding among us, there would be fewer feeble and sickly, and ready to fall from their own selfishness! Dear friends, are you grounded by your principles by 'the word of Christ,' or are you taught the fear of God merely 'by the precept of men?' When they asked the noble confessor further—"Did not ministers ground you in these?" She answered as only a Spirit-taught one could answer—"When the ministers preached the Word, the Spirit of God backed and confirmed it to me." Her faith stood out in the wisdom of men, but in the power of God. O, young women, see that yours be a faith like Marion's! Can you say as she did, "When the ministers preached the Word, the Spirit of God backed and confirmed it to me?" The Word must come to you "in demonstration of the Spirit," and "not with enticing words of a man's wisdom," if your faith is to be a reality against which the gates of hell shall not prevail. They asked her, among other things, what age she was; and when she replied that she could not tell, they said among themselves that she was about the age of twenty; and, professing regret that once young should be so foolish, as by her obstinacy, as they thought, to bring upon herself a violent death, they said to her, "Will you cast away yourself so?" Her memorable answer was—"I love my life as well as any of you do, but will not redeem it upon sinful terms; for Christ says he who seeks to save his life shall lose it." And, awful to relate, these wicked men resolved to take her life! She was firm and steadfast as a rock in this trying hour; and though no earthly friend was near, she could say with the undaunted Apostle of the Gentiles, "The Lord stood with me and strengthened me." Before her confession could be used in judgement against her, she had to be examined before "the Lords of Justiciary," and accordingly she was brought before them and examined, and confessed her Saviour and his cause, and, on the ground of her own confession, an indictment was drawn up against her to stand her trial for life! She followed Jesus closely, and her trial was very similar to his. She was brought before two courts like him; and, upon the ground of her own confession, was condemned as Jesus was. (Matt. xxvi. 63-66.) She was brought to trial; the indictment, which embodied her "good confession," was read to her; and when she was asked if she pleaded guilty to the charges therein contained, she answered in the affirmative. Like the great reformer, Martin Luther, when on a similar trial for the truth and cause of Christ, she might have said—"Here I stand; I cannot do otherwise, so help me God!" She protested before the court that they had nothing to say against her, but only that she owned Christ and his truth. To this they answered nothing, but called the jury, who reluctantly appeared. As

they took their places, the martyr-souled maiden addressed them thus—"Now, beware what you are doing, for they have nothing to say against me, but only for owing Jesus Christ and his persecuted truths; for you will get my blood upon your heads." The trial proceeded—she was declared guilty; but "the Lords" delayed pronouncing the sentence for a day or two. When Marion heard this, she said to them, "I charge you before the tribunal of God, as ye shall answer there! for ye have nothing to say against me but for my owning the persecuted Gospel." On the day appointed, she was again brought before them, and sentence of death was pronounced against her, which she heard with the calm fortitude of a true martyr of Jesus Christ. She noted throughout her trial with the calmness, boldness, assurance, and firmness which are imparted by the Lord to meet such an emergency. She realized the truth of his Word—"My grace is sufficient for thee, for my strength is made perfect in weakness." "The power of Christ" rested upon her, and she counted not her life dear unto herself, but rejoiced rather that she was counted worthy to suffer shame, and be a martyr for her exalted Lord. When we think of one so good and so young thus barbarously condemned to die for owning her Saviour and his glorious gospel, our hearts bleed over her, and our eyes become suffused with the tears of sympathy and love. But O, young women, should not her example be employed by you as a test of your hold of Jesus and attachment to his cause? What a rebuke does her case give to those who are so "unstable" that a look, a frown, a jest, a reproach, a trifling persecution, will cause them to deny their Lord, and turn their back upon his cause! Supposing these persecuting times were again coming round, have you as much vital godliness as would make you bold confessors, as the steadfast Marion was, before the "rulers" of the land? Could you pass through an ordeal like hers, with comfort to yourselves and credit to your Christ in profession? Would to God we had the young women of our day in the spiritual condition enjoyed by this dear servant girl! Remember that it was grace imparted that made her so bold. "Be filled with the Spirit." "Be rooted and built up in Christ, and established in the faith." If you would not fall away in the day when the fiery trial comes, grow now in grace and in the knowledge of our Lord and Saviour Jesus Christ; keep yourselves in the love of God, building up yourselves on your most holy faith, praying in the Holy Ghost. Dwell under the shadow of the Almighty, and "in the time of trouble he will hide you in his pavilion," and you will be enabled to say—"God is our refuge and strength, a very present help in trouble; therefore will not we fear."

But we have not yet finished our martyr-tale. She had only five days to live! Dreadful condition, some may say, for a young woman of twenty! Not so was it to Marion. She betrayed no symptoms of regret for having witnessed as she did before the world, nor was she afraid to meet the violent death which was so near. On the contrary, she was happy in the prospect of being permitted to witness for her Lord even to death; and she wrote from her prison a dying testimony, in which she says—"I bring to lay down my life on Wednesday next, January 26, I thought fit to let it be known to the world wherefore I lay down my life; and let it be seen that I die not as a fool, or as an evil-doer, or as a busy-body in other men's matters. No; it is for adhering to the truths of Jesus Christ, and avowing Him to be King in Zion, and Head of His Church." On the day of her execution, the God of hope filled her with all joy and peace in believing, and made her abound in hope through the power of the Holy Ghost. When on her way to the place of execution, she spoke in the most rapturous and heavenly manner to some friends who were attending her, and said, "Behold I hear my Beloved saying unto me, Arise, my love, my fair one, and come away." When on the scaffold, in the time there afforded her before her execution, she sang the lxxxiv. Psalm, and read a chapter of Malachi, after which she addressed the vast crowd of spectators—"I am come here to-day," she said, "for avowing Christ to be Head of His Church, and King in Zion. O seek Him, seek Him, and ye shall find Him. I sought Him, and found Him; I beheld Him and would not let Him go." Young women, have you sought the Lord and found him? O then "be steadfast and unmovable" in your adherence to him, and be able, like young Marion, to say in your last moments, "I found Him; I held Him, and would not let Him go."

Marion continued to address the vast assemblage. She told, in few words, of her apprehension and trial, and the cause of her execution. Speaking of the truths to which she adhered with unwavering faith and firmness, she said, "If I would have denied any of them my life was in my offer, but I durst not do it; no, not for my soul." Feeling that denial of Jesus would rob her of his presence, she continued—"Ere I would want an hour of his presence, I had rather die ten deaths." "Much of the Lord's presence have I enjoyed in prison; and now I bless the Lord the snare is broken, and we are escaped." Dear young Christians of twenty, or any youthful age, would you rather die ten deaths than deny your Saviour, and thus lose the sweet sense of his presence with your soul? It is only when "we walk in the light" that "we have fellowship one with another"—we with God. Marion enjoyed his presence because she was walking in the light, and keeping a conscience void of offence both toward God and man. As you would enjoy his presence here and hereafter, "follow the Lord fully," and confess him faithfully and constantly before the ungodly world. "Fear not

them which kill the body, but are not able to kill the soul."

As Marion reached the foot of the ladder, she prayed; and as she ascended it, she said, "O my fair One, my lovely One, come away." Just before she was executed, she said, "Since I heard this persecuted gospel, I durst not blaspheme nor break the Sabbath, and the Bible became my delight." These words uttered, Marion spoke not again until she reached the celestial city, and took her place among the white-robed ones "that were slain for the word of God, and for the testimony which they held;" and there she joined in the new song of redeeming love, "and cried with a loud voice saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' Halleluiah!" "I know thy works, and tribulation . . . fear not of those things which thou shalt suffer. Be thou faithful unto death and I will give thee a crown of life."

—British Messenger.

POLYNESIA.—TAHITI.

The volcanic and coral islands of Polynesia have a history of their own, so interesting, that we dare not enter upon it in detail, though it richly deserves to be explored.

Missionary enterprise began in Tahiti, in 1796. For a period of sixteen years there was no apparent fruit of devoted labour, and the islands remained sunk in cruel idolatry. Then came the change. Two servants had united for prayer, and these in the absence of the missionaries multiplied into a body of praying people. From that time success has followed, so that populous islands to the distance of 2000 miles in circuit from Tahiti, in the bosom of the Pacific, have been brought under the influence of Divine truth. In 1820, openings for the distribution of the word of God. We have already contemplated Mr. Williams at work on his translation of the Scriptures. In 1820, an edition of 3000 copies of Luke's Gospel was printed in Tahitian; 10,000 copies of the book of the Acts and the other Gospels followed; those who were taught in the schools, instructed in the cool evenings, the more ignorant. In 1824, a "revised edition" circulated in various islands; and all this while, and up to 1830, the New Testament constituted their entire library.

In 1838, the Old Testament was completed and printed under the superintendence of the Rev. H. Norr, who had landed on the island forty years before, as a missionary, from the "Duff." These books were eagerly purchased, at two dollars each; and those who had no money hurried away to sea with their nets, hoping that the proceeds of their fishing would enable them to buy a copy.

In 1839, the martyr-blood of the missionary Williams stained the soil of Etowang, where he intended to plant the standard of the Cross. Then came the French protectorate and its Roman-Catholic power to disturb the religious peace of the islands, and to test the influence of the large circulation of the word of God, which had taken place among them. Still, in 1841, the London missionaries write: "It is most delightful to see the insuperable thirst of this people for the Bible. They refuse to take their necessary food, if denied the Book, while those who obtain it will leap, kiss it for joy, press it to their hearts, and say, 'Now, my eyes will close at night; now, I will try to get one for my son.'"

When the war broke out in 1844, owing to the French aggression, and the people were obliged to take to the mountains, many of them at first carried their Bibles to the missionaries and said, "Keep these in safety, until we have beaten our foes, and then we will ask for them again." But sometimes afterwards they returned, saying, "We are likely to be long absent from our dwellings; give us our Bibles again, for we want them in the mountains;" and though every effort has been used to seduce them from the simplicity of their faith, their Bibles have caused them to stand firm, and we hear of no perverts.

At the present time, the Parent Society is importuned to print 10,000 copies of the New Testament for the youth in the schools. It appears to be the design of the French local government to force the missionaries from the island, that popery may renew its efforts with redoubled energy. Mr. Howe writes in the report of 1853, "They have managed at last to close our mouths in public in the native tongue. The first link of the popish chain has been riveted on the Tahitian nation, and ere long it will be made to feel the whole weight of that chain." The entire facts of the case are, however, a powerful argument in favour of the free circulation of the word of God. The Roman priests have now been in Tahiti between thirteen and fourteen years, and not one convert has been fairly made to their system.

Some time since, several Christian natives of Tahiti called on one of the missionaries, and related to him a conversation they had just had with the Roman-Catholic priest. They said he had shown them a large tree, with root, trunk, branches, and twigs, and explained to them the meaning of it. At the root was a lamb, and that, said the priest, meant the Saviour, the Lamb of God; and the tree, he said, represented the Roman-Catholic Church; at the bottom of the trunk, next above the root, was Peter, the first Bishop of Rome, next to Jesus Christ.

"Yes!" said the Tahitians; "we have read about Peter, we have got two letters of his, which we read in our Testament: that was the man who denied his Master; but the Saviour looked on him, and that look melted his heart, and the Saviour forgave him. But who are all these," said they, "rising upon the trunk of the tree, above Peter?"

"Ah!" said the priest, "they are the popes, the successors of Peter."

"Ah! we don't know about them," said the natives; "but, never mind, we're got the root! Now what are the straight branches that go off from the trunk?"

"They are the different orders of men in the church," said the priest; "monks and friars and so forth."

"We don't know them, either," said the people; "but, go on; we've got the root, so we can do without them. But, pray what are these twigs dropping off at the end of the branches?"

"Ah! they are the heretics, falling quick into the flames below."

"Indeed!" said the Tahitians; "whereabouts are we?"

"Ah!" said the priest, "you are there," pointing up to one corner; "there's Luther, a decayed twig; he is dropping off, you see, into the flames; and that's where he is, and where you and your missionaries will all go, for you are heretics."

"Ah, well!" said the astonished Tahitians, "such is the picture, and such is the meaning you give us; but, however, we're got the root, and so we think we cannot be very far wrong, and we mean to keep to that."

"I am the vine," said the Saviour, "ye are the branches; abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a branch and is withered" (John 15).—The Book and its Story.

RAROTONGA.

In 1852, it was mentioned that 5000 copies of the whole Bible, in the Rarotongan language, had been sent off by the missionary ship, the "John Williams." The missionary who had superintended its passing through the press, in England, the Rev. A. Buzacott, returned with it. The account of his voyage and of his reception has lately been made public. He says,—

"I cannot well describe the reception we met with, when we arrived at our beloved island-home, as soon as we approached the shore, a simultaneous rush was made for the boat. The crew jumped out, and we soon found ourselves, boat and all, upon the shoulders of the people. Eight of us were thus borne away towards our house, where they put us down. They crowded round us,—the men shouting for joy, and the women weeping for the same cause. They were very anxious to get possession of the Bibles. On the appointed day, the case being opened which contained them, we offered prayer and thanksgiving, and gave them a short account of the British and Foreign Bible Society. The chiefs were each of them presented with a copy in superior binding, then those who had deposited purchase-money received theirs. All were soon gone. To the students in the college, the arrival is invaluable, as they never had the complete Scriptures in their hands before."—Ibid.

ONWARD AND UPWARD.

FOR YOUNG MEN.

That alone deserves the name of a better birth which, by restoring man to his Maker and to society, restores him to himself, and which sets him on the way to be again a creature "very good;" such a change as transformed when the blaspheming tinker of Elbow became the Bonapartes of many an awe-struck assembly, and the joyful prisoner of Jesus Christ; such a change as took place when the captain of the slave-ship melted down into the pean of the *Olney Hymns*, and the loving, tender-hearted pastor of St. Mary's;—such a change as when the dancing meteor of the race-course and ball-room was drawn into the orbit of piety, and began to shed the light so benign and so beautiful which at last disappeared in the grave of Wilberforce;—such a change as, often with faint tokens and by slow degrees, takes place each time that, under the power of Christian truth, bad habits drop off, and self-denying tasks are done; when the Bible becomes the word of the living God, and prayer an effectual means of procuring wished-for blessings; when inferiors or kindred roughly used are treated with systematic and thoughtful kindness; when business and the social board, personal conduct and family arrangements, are subjected to the Saviour's rules; and when the man who used to slun the common-table is not ashamed to be counted Christ's disciple.

It is His will that, no longer turning the back, like the prodigal running away, not looking at Him sideways and suspiciously, like the traitor distrustful of pardon,—we should look at him as in the gospel he looks at us, and be won back to allegiance by the full-faced exhibition of Godlike compassion and more than fatherly forgiveness. It is His will that we should at once commence the life of filial obedience, and pass our days in His presence as His dutiful children. And when once we occupy this happy position, there is no height of personal excellence,—there is no attainment of self-denying, world-bettering, God-glorifying zeal, to which he does not invite us to aspire.

Even amongst Christians many are poor-spirited and lazy. Hoping, on the whole, that they are safe, they do not wish to have any further trouble; and it is to be feared that there is little faith in their orthodox assent, little feeling in their high-sounding phrases.

But, reader, be yeasts a bolder ambition. God has called you to glory and virtue. Around you stretch boundless fields of knowledge; before you soars, till lost in the empyrean, the path to honour and immortality. It is better with you than once it was; but you have not yet attained. God has taken you from a fearful pit; but the mouth of the shaft, though bright compared with the depth

of the mine, is neither such bracing air nor such a brilliant prospect as the sides of the mountain. Look upward, and press on.

As a means of wider usefulness, improve your mental powers. You may not possess the sturdy sense of Pa'ey, or the flowing wealth of Southey; but, however neglected or unknown, you have your own intellectual affinities and aptitudes. Find them out, and ply them to the utmost; and if you will be an industrious trader, the solitary talent will soon create another. And, to say nothing of the deep delight implied in growing information and expanding powers, if united to a frank and forgiving disposition, they will render your friendship a treasure of ever-augmenting value, and the lasting enrichment of the society in which you mingle.

And pray and labour for personal excellence. In love and devotion look to the great Example; and, learning of Jesus, your character will grow exceedingly. Too genuine to be sanctimonious, and too earnest to be frivolous, clear views and profound convictions will give you all the strength of sincerity; and, at once magnanimous and gentle, those who are attracted by your benignant bearing will be impressed by your lofty principle. Instead of your faith being rapped and your fervour dulled by the triflers around you,—drawing spiritual strength day by day from the Source of all goodness, yours may be the happiness of convincing the sceptic and reclaiming the libertine. And betwixt the impulse which keeps it from flagging; betwixt the children you instruct, the companions you gain over, and the neighbours whom you guide into ways of well-doing; betwixt the suffering you alleviate and the comfort you confer;—betwixt the evil which God enables you to restrain, and the right deeds and feelings which He allows you to elicit;—yours will be a high calling and a happy career. Familiar with important thoughts, and occupied with great concerns, living widely and extensively endeared,—never aimless, never idle, never forgetful of the Master's business, your life will belong to that class of which the apostle Paul's was the intensest specimen, a life which still revives in every dawning day, and which is mighty yet in all the homes of Christendom.—Ecclesiast.

ON CHRISTIAN EXPENDITURE: AND THE IMPORTANCE OF METHOD AND DUE CONSIDERATION IN DISPENSING IT.

Every true follower of Christ realises in a greater or less degree the obligation that lies upon him to employ aright the various talents which God may have committed to him; and not only so, but is ever anxiously inquiring how he may best discharge his Christian stewardship. One of the most important of these talents is worldly substance—that is to say, such a measure of it as with a wise and proper arrangement of his personal and family expenditure, leaves a certain excess to be appropriated for pious and charitable uses. "Honour the Lord with thy substance, and with the first-fruits of thine increase," is a divine injunction which every professing Christian ought to delight to comply with. It has been truly observed, that "it is just as reasonable for a man to suppose he may be a Christian and yet cheat his brother, or be an habitual liar or drunkard, as to imagine he may be a disciple of Jesus and yet give no alms, nor devote a part of his substance for the promotion of schemes of Christian beneficence, and live only for himself."

The rich have nothing they do not receive from God, and receive their wealth that they may glorify the Giver. What should we say of that man who had the power by a word of restoring the sick to health, the afflicted to happiness, the cold, the hungry, the naked, to comfort, and yet would not pronounce the word? Would we not look upon him as worse than a savage? And yet in what respect is he truly worse than those who have the power of relieving the distresses of their fellow-creatures by putting their hands into their pockets, but will not do so? It is lamentable to think, however, of the careless manner in which this important branch of Christian duty is discharged. How many professing Christians never bestow any serious consideration as to the portion of their annual income which they are enabled to apply to the purposes we have referred to, nor indeed take any account at all of the actual amount of their liberality; and as far less there any deliberate discrimination in regard to the urgency and priority of the various calls from time to time made upon them. Now, in this want of system and consideration, there is something utterly wrong, and it is attended with manifold evils. In the first place, it implies a very unfaithful discharge of our obligations as stewards of God's bounties, and is therefore dissonant to Him who has so graciously bestowed upon us the blessing of worldly competence. In the next place, such want of system and irregularity, not only renders our charities less effective by frequent misapplications, but by admitting on every occasion the insidious operation of the covetous and selfish principle, lurking, alas, so often in our hearts, is too apt to ruffle our tempers at every call if they shall appear too numerous, and thus render disagreeable what ought to fill the heart of the Christian with purest delight. It is no uncommon thing to find even good sort of people betrayed into such fretfulness.

"Why, this is too severe; my hand is never out of my pocket," say some; "It is all money, money," say others; "I really cannot, without injustice to my family, respond to all these calls," says a third;—and thus, unless the grace of God counteracts it, a state of mind is induced very little in harmony with the spirit of Christ, without which we cannot be true, and depriving us of any sweet experience of the truth of our Lord's saying, "It is more blessed to give than to receive."

But, further, it is obvious that without some method of providing for a periodical examination of our expenditure on objects of Christian beneficence, we can never have any certainty whether we are giving to the Lord such a portion of our substance, as through his grace we are desirous to surrender; or if any easy happen that from want of due discrimination, we are enlarging our liberality so much in one direction, that we are depriving ourselves of the means of responding to other calls of equal or superior urgency and importance. Now it may be said, How is all this to be remedied,—are not such evils and difficulties of an unavoidable kind, under any circumstances? We shall answer this question by proposing at once the method which it is our object to press on Christians for their adoption, and this method is exceedingly simple. Once