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And Bible Society, Missionary, and Sabbath School Advocate.

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

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NEW SERIES.

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Religious.

PROGRESS OF MISSIONS.

INDIA.

We have cheering intelligence from almost all parts of the world where missions have been established. In India, which is one of the most important fields, there are striking signs of promise. The annual report from this mission refers to many facts, which indicate progress in that intellectual and moral revolution that is taking place in India, and which, though bearing no special relation to the labors of the mission, are of interest in connection with the general work of evangelizing the people of Hindostan. One of the most recent steps in advance, is the introduction of railroads and the electric telegraph. From Bombay to Calcutta, and also from Bombay to Agra, telegraphic wires are already extended; and in a few months more, it is said, all the great cities of India, the Punjab included, will be in direct and instantaneous connection with each other. Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. The railway whistle is fast becoming a familiar sound. Cheap postage is soon to be introduced; and the government is also doing much for the country by opening roads and digging canals. Moreover, the native periodical press appears to be gradually becoming more able and influential. Several papers of an infidel character have been started, at different times, for the purpose of opposing and reviling Christianity; but these have all had a short-lived existence. The existing Marathi periodicals, though not what could be wished, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in prevalent superstitions. In fact superstition is rapidly giving way; the spirit of change is going forth with resistless power; there is a wide-spread conviction that the gospel is of divine origin, and that it is destined ere long to prevail.

CHINA.

China has become a field of moral as well as political revolution. The missionaries for the most part look with much hope upon the movements of the insurgents, and the influence which their conquests, their doctrines, and their publications are exerting, and are likely to exert. However, the curious mixture of Christianity, Mohammedanism, fanaticism, ambition and idolatry, found in the books and conduct of the insurgent leaders, is productive of much evil as well as of great good. But there is no doubt of a large admixture of biblical truth in their tenets, and regard for the decalogue in their conduct. We may hope in case of their success for a free circulation of the Scriptures and Christian truth, and perhaps the opening of the country. God is certainly showing his people by all these changes, how easily he can break the power of superstition, when it pleases him, even among such a people as the Chinese, and throw such an empire open for Christian influence.

The rebellion in China, however, is fraught with not a little peril to the missionaries. A letter from the station at Amoy, which was captured by the insurgents after a terrible siege of two and a half months in duration, states "that during the contest, we were several times exposed to a good deal of danger. The dwellings of all the foreign community, being situated on the side of the water, were perforated by cannon balls; and there were several very narrow escapes. Although our dwellings, in common with others, were visited by these missiles of destruction, we were most mercifully preserved, not only from personal harm, but also from any very serious injury to houses or property. This seems wonderful in the case of my own dwelling, which, after one of the sharpest naval engagements, showed the marks of about one hundred balls of various sizes, from a few ounces to ten pounds. The roof was terribly torn up, and the walls in various places were perforated." These difficulties, however, do not daunt the laborers.

At Shanghai, which is the largest seaport in the province of Kiangsu, and contains a population of 225,000, the missionary cause is firmly established and vigorously at work. Printing the Bible in the Chinese language is here being extensively done.

PACIFIC OCEAN.

Also at the Micronesia mission, in the North Pacific Ocean, the work is progressing. The first station here was at a house erected by the king, and chiefs of Ascension Island for the missionary sent there; and the first public religious service ever held was in December, 1852. At that time the king and all his family, with several chiefs and a number of the common people, were present, and listened very attentively. After about two months, the place of meeting was changed to a large cook-house, belonging to the king; and since that time the congregation has numbered from 75 to 150. The king sets the example of always being present, with his wife and family, unless some special hindrance prevents. He has also, from the first, exerted his influence in favor of an outward observance of the Sabbath. At the close of even the first year, it had become so far an established custom with the people to regard the Sabbath day, that externally it was kept with as much propriety as in many religious communities at home.

The missionaries on Ascension Island are now laboring among two hostile and most warlike tribes. They have been gratified to witness some-

thing of the silent effects of the gospel in taming the passions of savage men. There has arisen already some degree of friendly intercourse between the tribes.

SANDWICH ISLANDS.

In regard to the Sandwich Islands, it was announced in the last annual report that the mission no longer existed as a distinct organized effort, responsible to the Board, and controlling the operations of its several members. The islands having become virtually Christianized, the mission is merged in the Christian community there; and that Christian community is now to take the leading position in sustaining its own religious institutions. To some extent, however, assistance must still be rendered by the Board to the churches in supporting foreign pastors, much upon the plan of Home Missionary Societies, and also in building up and perfecting educational institutions.

NORTH AMERICAN INDIANS.

Among the missions to the North American Indians, that to the Choctaws, which has of late occupied a large share of public attention, has been greatly favored. This mission indeed had its full share of trials during the past year; but the Lord has been pleased to grant it many tokens of his love. The gospel has proved a savor of life unto life to some of the red brethren; and in other respects there is much to encourage and animate the friends of this curious people.

It is to be noted that the Choctaw government appears to be faithful and vigilant in executing the laws which forbid the introduction among the people of the means of intoxication. It is a triumph of morality and an honor to that nation of red men, that they will permit none of their numbers to drink the "fire-water" in their own country; and it is now necessary for any Indian who wishes to make himself drunk, to go over to the settlement of the whites and procure rum from them. The insurgents of China have passed the Maine Law, and likewise have these copper-colored people. It is to be hoped that in presence of such humiliating examples, all enlightened Americans who have not yet declared their second independence, will soon send up their shout in unison with their prompter brethren of China and the Choctaws.

The Cherokees are rapidly advancing in numbers, wealth, intelligence, and civilization. The public mind is becoming settled and calmed. Intemperance and blood-shed are decreasing, and the incitements thereto are being in a great measure removed.

The Ojibwas at Bad River have never been more quiet, friendly, or industrious, than during the past year; nor have they shown more disposition at any time to listen to the truths of the gospel. A number of them, including three chiefs, have identified themselves with the Christian party, and have taken the name of "praying Indians." Only one Ojibwa has been seen in a state of intoxication at Bad River for more than a year!

Among the Tuscaroras the work of missions is progressing with success. The prospects of these Indians are encouraging; and the hope is cherished that they will in due time become a virtuous, Christian community. They are not wholly free from the evils of intemperance; but as the sentiment of the people is for the most part healthy and decided on this subject, we may anticipate a gradual improvement. Other vices still linger among them; but the gospel is mighty through God; and its triumphs in this field administer a constant rebuke to the faint-hearted and unbelieving.

These are some of the results of the missionary labors that have been carried on by the American Board during the present year. Their annual report for 1854, from which these statements have been derived, is a voluminous record of encouragement for all who are interested in the missionary cause, or who contribute of their goods to its support. The work of Christianizing all the nations of the earth is pressing toward a triumphant consummation, and the grace of the Most High seems to rest especially upon his people who are missionaries in His name, to encourage them amid their trials and inspire them to success.—N. Y. Observer.

THE GOOD PHYSICIAN.

"Heal me and I shall be healed."

Everybody has heard of Dr. Kalley, the Scotch physician, who went to Madeira some years ago, and was the favoured instrument in beginning that blessed work of conversion among the poor Papists in that stronghold of Antichrist, which in the midst of persecutions, and death, and banishment, has continued until this day.

It happened, during the earlier years of this revival, while the Doctor himself still remained on the island, that he and his friends were surprised one day by hearing of a work of God in the further part of the island, with which he never held any intercourse.

Dr. Kalley's wonder was excited, and he resolved to find out what had been the origin of a church of 400 Protestants in a dark Popish district; and the result of his inquiries was as follows:—An old woman, of full sixty years of age, residing in the aforesaid village, had a bad leg which could not be cured at home, and having heard of Dr. Kalley's fame, she resolved to visit him.

The Doctor undertook to prescribe for her bodily disease, but, according to his invariable custom, prefaced his prescription by a dose of spiritual medicine, and before allowing her to swallow a pill, or see his far-famed ointment, he gave her a plain and simple account of the Balm of Gilead, and showed her how to find the good Physician of Souls, who healeth all who come to Him.

He told her of Jesus Christ, who had come from heaven to save sinners; he told her that all who believed on Him have everlasting life; that there is no power in anything man can do to save himself, but that the blood of Jesus Christ cleanseth from all sin; that he that believeth on Him hath everlasting life; that a new nature is imparted to him; that God's holy Spirit is put within him, and that he is saved with an everlasting salvation.

The poor old woman was astonished and delighted with what she heard, so now, so wonderful, so suited to the need she felt; and she rested not till she inquired for the book from whence he had learned and read to her such marvellous things. "Could she get one? Were they to be bought?" "I will sell you one," said the Doctor, "but can you read?" "No sir, but I will find some to teach me, or to read to me." The purchase was effected. The old woman returned to her native village with her prize. She found some one to teach her to read. As soon as she could read a little she began to read aloud to one of her daughters. Soon her sons came to hear, then her grandchildren, cousins and neighbors; multitudes heard the Word of this great salvation, and believed and read for themselves, till a congregation of 400 had collected before the priests heard or cared about a matter of which they had no suspicion.

One planteth and another watereth, but it is God that giveth the increase. It seemed but a small matter to say a few words to an old woman about the first principles of the gospel; but see how large a crop grew from the putting in that one good seed.

Is there any one who has himself been made partaker of the grace of God, who knows the truth as it is in Jesus, that cannot do thus much? Is there any one who cannot point out one poor sinner to Jesus? You cannot tell that the result will be as wide-spreading as in the example just quoted; that remains in the hands of Him who has given you the seed to sow. But results there will surely be. The Lord has promised, that as the rain and the snow that come down from heaven, fail not to make the earth bring forth and bud, that it may give seed to the sower and bread to the eater, so shall his word be that goeth forth out of His mouth, it shall not return unto him void, but it shall accomplish that which He pleases, and prosper in the thing whereto he sent it. Instead of the thorn shall come up the fig tree, and instead the brier shall come up the myrtle tree, it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off. (Isa. lv. 10-13.)

What can be more explicit, what more clear than such a promise? But have we ourselves ever come thus to Jesus? Shall not the peasants of Madeira rise up in the judgment and condemn the myriads of Britons who hear this blessed gospel from year to year, and yet repent not, and yet believe not.

Have we laid hold on Christ Jesus ourselves? Do we believe on Him? Do we love him? If we all would receive Him in our towns and villages, soon the whole face of society would be changed. Let each one for himself turn to God, and accept that blessed Saviour, whom to know is life eternal; now is the accepted time. We know not how soon the day of grace may end. This day may be our last. Let us not defer till tomorrow to flee to the city of refuge.

None but Jesus can do helpless sinners good. None who ever came to Him were cast out.—None who rejected him finally were ever saved. O reject him not now, lest you should repent when too late. Come unto Him and be healed, come unto Him and be saved. Add not your own poor works to His finished work. Accept Him as a whole Saviour, and you will find him an all-sufficient Saviour. You will never repent coming to this great, this good, this infallible Physician. But if you come, follow his prescriptions, and add nothing of your own to them.

I knew of a sick man who was attended through a dangerous illness by a kind doctor, who gave him time and medicine to him for nothing. He was beginning to get better, and one day the good doctor said to his wife joyfully, "I think now I may say that poor Jones is out of danger." The next day, however, he called again on his patient, and found him dead! On inquiry, it was ascertained that another doctor had called in to see the invalid, and finding him so much better, prescribed, without understanding his disease, another medicine, which brought on all the worst symptoms again in so aggravated a form, that in two hours the poor man was dead. Thus do many act who profess to follow Christ. They must needs add something of man—their own works, or human schemes and doctrines; beware of this for God is not mocked. We must accept His Son as our whole Saviour, and not be seeking to serve two masters.

Poor Jones might have died, however great the skill of his kind doctor, but none who come to Jesus, and follow his advice, and receive his medicine, can ever perish. Come to Him, then; stretch forth your withered hand and it shall be restored whole. Touch the hem of his garment, and you shall be healed of the plague of sin.

All my disease, my every sin,
To thee, O Jesus, I confess;
In pardon, Lord, my cure begin,
And perfect it in holiness.

That token of thine utmost good,
Now, Saviour, now on me bestow;
And purge my conscience with thy blood
And wash my nature white as snow.

—British Messenger.

He who wilfully sins to-day, shall woefully smart for it to-morrow. Even the loving Saviour says, Except ye repent, ye shall perish. Luke 14: 3.

EVANGELIZING, THE GREAT WORK OF THE CHURCH.

BY REV. ALEXANDER DUFF, D. D.

Even in this blissful land of ours, the church forgot its evangelistic function, repudiated the Divine command; Scorned the idea of missions to the heathen, as the climax of fanaticism. How fared it, then, with the people and the churches, as to their own inward life and prosperity? Fare when the promised presence of the Church's Head was withdrawn, in consequence of deliberately neglected duty! Just as it would fare with the physical world, were the sun to withdraw his warming rays but for a season; life and beauty would speedily disappear. How could it be otherwise, if the presence of him is withdrawn, whose presence is at once sunshine, rain, beauty, fertility, light, and felicity! How could it be otherwise? Truly, then, it was that the frown of its Divine Architect, and Head rested upon the church; the fountains and rivers of living waters were congealed; the trees of life became leafless and bare; the verdure of righteousness became blighted; the flowers and the fruitage of the heavenly graces withered, and drooped, and languished away; storms and tempests went howling over the frozen surface of the darkened realm, relieved only by the occasional cold flashes and warmthless coruscations that streamed wildly through the wintry sky.

Let us thank God with our whole hearts, that there has been a spirit of partial revival in the midst of us on this subject—a return more or less to the knowledge and exercise of evangelistic functions. Remember, I convict no one; I merely state my own judgment; but if I ask, is the church yet awakened to a proper sense of her duty in this respect, or to an adequate realization of her paramount obligation—is any church so awakened? I say no; not one of them within the bounds of Christendom is properly awakened in this respect and nothing even approaching to it. A partial revival, indeed there has been; but even now, oh, how feebly the spirit beats; how contracted its range throughout the land! Is not this duty of evangelizing the nations—which the great head of the church has made of paramount importance—still to a great extent regarded, not as a primary, but as a secondary or tertiary, or subsidiary object that may be tackled as an appendage or supplement to the fig-end of all other duties—a work that may be discharged coldly, or indifferently, or half-heartedly, or not at all, as people list. I do, then, put it in all earnestness, but in all humility, and I pray God to enter the consciences of men, when I ask the question—If, in the face of all this, any of the ministers, or office-bearers, or members of any church in Christendom, take it upon them to put that first which He, as the great Head of the church, has put last, or put that last which He has been pleased to put first; how can they expect the Divine blessing to accompany their efforts at home, among their own flocks? May they not anticipate that the canker-worm of neglected, misdirected, or disproportioned duty, will corrode the very vitals of their own congregation, and consume them away? Past history tells how, in such a case, down they may fall like the trees of the forest, that now constitute the stable materials of the unclaimed and irreclaimable bogs and marshes of the physical world.

O then, that one and all the churches in Christendom could be aroused to full sense of the divine obligation resting upon them! O, that this church, with which we have more immediately to do, felt the stirring of a new and unwonted motion throughout all her members! that, while she strove faithfully to discharge her evangelic functions within her own borders, and laboured resolutely to uphold purity of doctrine and godly discipline, it might no longer be, in order that she might sit down ignobly at her ease, as if her great work, instead of being only begun, had been ended—satisfied with glorying in her vindicated principles, and her recovered purity and strength; but, in order that, through these, and by these heaven-bestowed privileges, she might be enabled the more effectively and extensively to enter upon her grand ulterior and outwardly aggressive work—even that of evangelizing the nations! O that this, the church's greatest work, speedily arose to its proper ascendancy, its divinely appointed zenith position in the firmament of ecclesiastical action and power—that it pervaded the thoughts, the feelings, the desires of all her members—gave a hue and complexion of unearthly grandeur to the development of their character; that it entered into the staple of their private, domestic, and public prayers—that it ran like a golden thread through the texture and framework of our pulpit ministrations—that it gave cerulean tinge and colouring to the converse of a social circle—that it introduced a mellowing, sanctifying, elevating, soul-invigorating element into all our ecclesiastical deliberations; that we might thus be enabled to prove to the world at large, not by idle words, and worthless professions, but by burning and shining deeds, that we were really in earnest—yea, and make it be felt alike in heaven, earth, and hell, that we were resolutely, determinedly in earnest—prove it in heaven by the hosannas struck up over the sinner's return from heathenism, and in hell by the blasted hopes consequent upon the reclamation of perishing outcasts.

THE BROWN TOWEL.

"One who has nothing, can give nothing," said Mrs. Sayres, the sexton's wife, as the ladies of the sewing society were busily engaged packing the contents of a large box, destined for a Western missionary.

"A person who has nothing to give, must be

poor indeed," said Mrs. L., as she deposited a pair of warm blankets in an already well-filled box.

Mrs. Sayres looked at the last-named speaker with a glance which seemed to say, "You, who never have known self-denial, can not feel for me," and remarked, "You surely think one can be too poor to give."

"I once thought so, but have learned from joyful experience that no better investment can be made, even from the depths of poverty, than lending to the Lord."

Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps as our work is finished, I can do no better than to give you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver."

"During the first twenty-eight years of my life I was surrounded by wealth, and not until I had been married for nine years did I know a want which money could satisfy, or feel the necessity of exertion. Reverses came with fearful suddenness, and before I had recovered from the blow, I found myself the wife of a very poor man, with five little children dependent upon our exertions."

"From that hour I lost all thoughts of anything but the care of my family. Late hours and hard work were my portion, and to my unskilled hands it seem at first a bitter lot. My husband strove anxiously to gain a subsistence, and barely succeeded. We changed our place of residence several times, in hopes of doing better, but without improvement."

"Every thing seemed against us. Our well-stocked wardrobe had become so exhausted that I felt justified in absenting myself from the house of God with my children, for want of suitable apparel. While in this low condition I went to church one evening, where my poverty-stricken appearance would escape notice, and took my seat near the door. An agent from the West preached, and begged contributions to the Home Missionary cause. His appeal brought tears to my eyes, and painfully reminded me of my past days of prosperity, when I could give from my abundance to all who called upon me. It never entered my mind that the appeal for assistance in any way concerned me, with my poor children banished from the house of God by poverty, while I could only venture out under the friendly protection of the darkness. I felt more submissive to my lot, with a prayer in my heart that those whose consciences had been addressed might respond. I tried in vain to sleep that night. The words of the text, 'Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom,' seemed continually sounding in my ears. The eloquent entreaty of the speaker to all, however poor, to give a mite to the Lord, and receive the promised blessing, seemed addressed to me. I rose early the next morning, and looked over all my worldly goods in search of something worth bestowing, but in vain; the promised blessing seemed beyond my reach."

"Hearing that the ladies of the church had filled a box for the missionary's family, I made one more effort to spare something. All was poor and threadbare; what should I do? At last I thought of my towels. I had six, of coarse brown linen, but little worn. They seemed a scanty supply for a family of seven, and yet I took one from the number, and putting it in my pocket, hastened to the house where the box was kept, and quietly slipped it in."

"I returned home with a light heart, feeling that my Saviour's eye had seen my sacrifice, and would bless my effort to do right."

"From that day, success attended all my husband's efforts in business. In a few months our means increased so that we were able to attend church, and send our children to the Sabbath-school, and before ten years had passed, our former prosperity had returned fourfold. 'Good measure, pressed down, and shaken together, and running over, had been given us.'"

"I may seem superstitious to you, my dear friends, but we date all our success in life to God's blessing, following that humble gift of deep poverty."

"Wonder not that from that day I deem few too poor to give, and that I am a firm believer in God's promise that he will repay with interest even in this life all we lend to him."

Glances of deep interest unmingled with envy, were cast from the windows at Mrs. L., as, after bidding the ladies adieu, she stepped into her luxurious carriage.

Her consistent benevolence had proved to all that in her prosperity she still retained the same Christian spirit which in her days of poverty had led to the bestowal of the *brown towel*.

"Well," exclaimed Mrs. Sayres, "if we all had such a self-denying spirit we might fill another box at once. I'll never again think I am too poor to give."—N. Y. Independent. M. E. W.

TRY WILL BE DONE.—The late Mr. Kilpin, of Exeter, writes, "I knew a case, in which the minister, praying over a child apparently dying, said, 'If it be thy will, spare.' The mother's soul yearning for her beloved, exclaimed, 'It must be his will! I cannot bear this.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty! O! it is good to say 'Not my will, but thine be done.'"

That heart which smarts not for sin on earth, will eternally suffer for it in hell. Godly sorrow worketh repentance unto salvation, not to be repented of. 2 Cor. 7: 10.