

SPECIAL NOTICES.

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We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications, or publications, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder B. McLeod, St. John, N. B.

Religious Intelligencer.

SAINT JOHN, N. B. OCT. 13, 1854.

UNPRODUCTIVE CHRISTIAN EFFORT.

It is more than probable that in the minds of many of our readers the questions have often been started—why so much unproductive christian effort? why so much labour that is ineffectual and useless? why so many Bibles and sermons that seem to be published and preached in vain? And it is also probable that a variety of answers have been suggested to these questions, and different conclusions have been arrived at by different minds. That christian effort in enlightened places and christian lands is not productive of the results, that the same amount in heathen countries is, is established by the whole history of missions.

When the effort made among ourselves is contrasted with that abroad, and the results compared, is the fact not pressed upon us, that men are more ready to believe Christianity where but little Christianity exists, than where every other man they meet is within the pale of a Church?

If the same effort could be made with the same freedom in heathen and other countries that is made among ourselves, the good resulting from it would far exceed what it does here. The reason assigned for this is often thrown upon those whom we would feign benefit, and the only causes of failure are often attributed to the worldliness of the mind, the depravity and hardness of the heart, and the wilful blindness of the so-called consciences possessed by those who remain impenitent; and the self-satisfied christian contents himself with the thought that he has done all he can. Christians and churches may labour and toil to explain the Gospel, and tell the world what a good and happy thing religion is, and yet the world refuses to believe their testimony on this subject, however much integrity they may give them credit for, in other matters. A close examination of this subject may show to us that the real cause of this does not always exist in those who do not embrace religion. Men are accustomed to judge things from the samples presented, rather than the descriptions given. They have acquired this habit by the every day business of life, and no matter how glowing be the description that one man may give another of the article presented him; if he looks at it and sees that it does not answer the description, he naturally rejects it. So it is with religion. We may describe religion—we may tell its effects upon the human heart—upon our own hearts—we may graphically portray its joys, and speak of its heaven-born hopes; but the impenitent listener says—"I see it, its fruits are before me, your faith I know by your works, and I judge what Christianity is from the character of Christians." In vain may we tell such not to look at the lives of professors, but to look at religion; but is it not reasonable that he should look for religion in the lives of those who profess it; and have we any right to demand that another should receive our faith and opinions, until we can show him that they have made us what we wish him to be. With these facts before us, can we not see that the cause of so much unproductive Christian effort lies in the false testimony that the lives and characters of professors of religion give of the power and efficacy of the Gospel. The lone missionary to the untutored savage, goes with his God and his Bible, and his self-evidence confirms the truth he utters, and gives power to his message. No false testimony stands between his labour and those for whom he labours—and hence the ultimate and complete success of the missionary work. But in the land of Bibles, where churches and chapels are seen on every hand, where preachers and flocks throng city and country, and religious men are found in every avocation of life—where the *should be* evidences for Christianity are multiplied indefinitely, there infidelity increases and infidelity gathers strength. We ask again, shall we blame the impenitent for this—the man of the world—who, in matters of religion acts upon the same principle that we do ourselves? Or, shall we blame those whose works contradict their faith, and who present such a sample of Christianity as to render it odious rather than lovely? We know very well, that however wicked a man may be, if we will take the Bible, and read it, in an unprejudiced and candid manner, search for the truth, and yield to its claims, he will become a true Christian. But we also know that this is not the manner of men generally. Every kind of false religion and superstition is not rejected by Christians, because they have examined it, and tested it, but because they have seen its fruit, and by the fruits condemned the system. So with the impenitent—we cannot expect them to examine the claims of Christianity—they will be influenced more by the fruit it yields in others, than by the most powerful argument in its favour. And their is no good reason to object to this, for every system and form of religion has a right to be tested by the fruit it bears.

We believe we have the correct view of the subject, and does it not place the christian professor under a fearful weight of responsibility? The eyes of the world are on the Christian Church—they mark the look—the word—the act—they weigh the fruit of our profession in an even scale—and however much dissatisfied any of them may be with their present situation, they will not embrace Christianity until they can see something in it better than the world, and which will fill up their longings of the soul which

they feel within. Hence the extravagant errors and gross superstitions into which many fall. The Christianity they see presents nothing for them to lay hold on.

In order to make our christian effort more effectual, we must raise our christian standard higher. Religion consists not in the mere notions and opinions of that denomination to which we belong—it is not merely in a constant course of external performances, and moral duties—it is not, in high wrought feeling, and ecstatic devotion, praying with passion, and thinking of heaven with pleasure—all these may be done and felt, and no religion. Religion is the life of God in the soul. It is not an artificial production—it is not something grafted upon man's nature—it is the Divine germ within him—it is indigenous to humanity. In his unfallen state it dwelt within him, full of the beauty, and melody, and joy of Heaven. It filled up every power and faculty of the soul, and brought every thought, and sensibility, and member, into subjection to its holy influence. It is the same still. It is brought back to man in Jesus Christ. In him it was exhibited, in its original purity and vigor—not in mere notions or ceremonies, or raptures, but in doing the will of his Father that sent him—in becoming poor that we might be made rich. In him only is it still found, and a profession without being in him, is only to bear false witness against Christ. If we have a religion that is only "in word or in tongue"—in telling how much we love God—how sweet the joys of religion are—how empty earth is, compared with the hope of heaven—and yet in our practice we show no "in deed and in truth"—we love the world—we seek the pleasures of earth, and set our affections on things below; we shall not only deceive ourselves, but the world will see our hypocrisy, and very naturally enquire with sarcasm—how much we do to place the blessing we talk about within the reach of others. Christian brother or sister, would you have your religion productive? DO!

REVIVAL INTELLIGENCE.

EXTRACTS FROM CORRESPONDENCE.

BROTHER ROBERT HALLET of Queensbury, York Co., writes to us from that place under date 4th inst., as follows:—

"It will, no doubt, be gratifying to you and your readers to be informed of a revival of religion that is now in this neighbourhood and its vicinity, under the labours of our esteemed brother, Elder Gunter. God is pouring out his Spirit upon the inhabitants; and many have been awakened to see their danger, and have fled to Christ for refuge. Those who to their great shame, had scattered their ways to strangers—had forsaken the fountain of living waters, and been endeavouring—though in vain—to satisfy their thirst from the pools of worldly pleasure, are under a heartfelt conviction of their wanderings, acknowledging their iniquities, transgressions, and sins, and returning unto the Lord their God who is merciful and will not keep anger for ever. Others, who have not an evidence of their acceptance with Christ, pressed with the burden of their sins, are earnestly making the enquiry—"What shall we do to be saved?" While those who have already experienced the forgiveness of their sins, and been made to cry Abba Father, are exulting in all the joys of the new birth, and in the language of the Psalmist, saying, "He hath inclined his ear unto me, therefore will I call upon him as long as I live." Thus the great work of reformation in this place is progressing. God grant that it may spread far and wide till the name of Jesus be universally adored. It is about four weeks since brother Gunter came here. Since his arrival he has been diligently labouring in the cause of his Divine Master; warning men day and night, beseeching them, to be reconciled to God, and preaching the unsearchable riches of Christ. Our meetings are well attended, and made interesting by the influence of the Holy Spirit. Last Sabbath, Elder Gunter preached to a large congregation in the meeting-house in this neighbourhood, from these words: "If ye will deal kindly and truly with my Master tell me; if not, tell me, that I may turn to the right hand or to the left." Deep solemnity appeared to rest upon the minds of the people, while the great truths of the gospel were being expounded to them. At the close of the services the ordinance of baptism was administered to two happy converts. To-day a Conference meeting was held in the Cavertill Settlement. It was a time of the Spirit's power—a day that will long be remembered; upwards of forty came forward in the meeting, among whom were old Christians, young converts, and penitent sinners. How glorious is the place where Christ deigns to meet with his people, to bless them, and give them a foretaste of that eternal weight of glory which is in reserve for them!

At the close of the meeting the congregation repaired to a beautiful spot on a small stream, probably like Emu. Here prayer and praise to God were offered up; after which four persons were baptized in the name of the Father, Son, and Holy Spirit. Who can express the happiness of those whom Christ makes free? whose sins are washed away in his blood, and to whom he has given the earnest of an incorruptible inheritance? "How excellent is thy loving kindness O God! therefore the children of men put their trust under the shadow of thy wings."

Brother R. Donson writes from Dorchester under date 4th inst., as follows: "Elder Pennington had visited in here, and also the church in Taylor's village; in both places he was well received, and some quickening of the Divine Spirit felt. He preached twice at the Bend. I accompanied him to the churches at Moncton and North River. In the former place he baptized two, and in the latter one, where there are great indications of an extensive revival. I am persuaded if he could spend a part of the winter on this river, an extensive work of God would be the result."

Our Colporteur, Brother T. O'DONNELL writes to us from North River 10th inst., saying, that Elder Pennington had just returned there from Butternut Ridge where he spent last Sabbath. He baptized three at N. R. last week, and others were expected to be baptized soon. The meetings were deeply interesting and solemn; and he could not leave to return home as he intended, without inuring the work in which he was engaged.

Brother O'Donnell informs us that he is encouraged in the work in which he is employed—he has sold a considerable quantity of books, and met with many kind friends. He says: "a more kind and hospitable people, I never met with; and in them is fulfilled the words of the wise man—a diligent hand maketh rich." Their situations exhibit comfort and plenty that they are excellent economists and good farmers, and their hospitality will not be easily struck from my memory. By all classes I have been kindly received, and while I pray that my department of labour in the vineyard may not be in vain, I also hope that the blessing of him who has said "a cup of cold water given in the name of a disciple, shall into wise lose its reward," may rest upon those among whom I have travelled."

RELIGIOUS MOVEMENT IN THE ESTABLISHED CHURCH.

Our readers will remember a letter we published a few weeks since, in relation to an extraordinary religious movement in the Established Church in Leeds, England. The following letter has been since addressed to the London Christian Times, and shows the progress and extent of this evangelical work:

"I have inserted in your last number an account of the work of God in Leeds. What you say is true as far as it goes, but you have not given a notion of the extent and vigour of the movement. Not at Leeds only, but in London, Cornwall, in Oxford, and in many other places, the Lord is making bare His holy arm before His Church."

I believe that this is the last dispensation to this unfaithful age it seems as though the Lord had said, "I will make bare my sword, and will not restore it to its sheath again or ever." In Cornwall, blessed be God, the work has found a firm footing. In the parish of Baidin, near Truro, Rev. William Haslam has stood forth in the face of a strong opposition on the part of those who are the burning love and the seal of the converts' enthusiasm, and their eager calls to their brethren in error to go also to the healing fountain of the Redeemer's blood, "cant," and hypocrisy. In Ken parish, a movement is being made; may be to whom God has given the oversight of the flock therein prove himself a faithful steward of the light and life which he has himself received, and now enjoys! At Port-leaven, the incumbent of the district church has found peace with God, and is laboring for God in His church. At Carnmenis, the work has been going on steadily for some time. At Pendeen, in St. Just parish, that of Rev. Robert Atkin, all we of the rest of the county recognize our headquarters. From thence come forth pamphlets to carry the way, and workers to turn up the soil. Penryn is the nursing-mother of the movement.

Again, in Oxford much has been done by God's grace; about a dozen of the undergraduate members, who have sought forth into the great vineyard, have found peace with God, and may He enable them speedily to swell the ranks. Mr. Atkin is now publishing a series of tracts, entitled, "The Teaching of the Types." The will explain to your readers the nature of the work, and they may be obtained at Parker's, in the Strand.

Another time I will write you a further account; now I will only ask you and your readers to give us your prayers."

THE DYING ISLANDER.

From the *Missionary Advocate* we select the following account of the last moments of a converted idolator. It is given by a Missionary of Rarotonga. How are these islands of the sea—long the habitations of cruelty—becoming the abodes of civilization and Christianity! God has moved his servants to carry his "law" to these isles which He said should wait for it, and the work has not "returned void," it is accomplishing the glorious work designed, and hastening the universal reign of Christ.

Went directly to see K., and found him exceedingly weak, scarcely able to speak. "Well, brother," I said, "how is it now on the borders of Jordan?" "My ship," he replied, "is moored; the anchor is within the veil; all is well, there will be no shipwreck; all is calm." Calm indeed it was. Not a ruffle appeared on the surface of his soul; not a doubt of safety was expressed. Christ has promised his support, and K. is waiting to enter the haven of rest. We recounted together the labours of past years, and talked of the amazing love of God to the sons of Rarotonga. It was a soul-cheering visit to one just entering the invisible state. "What shall I say to the church after your departure?" "Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is absolutely necessary to salvation," and he then quoted, "How is it now on the borders of Jordan?" 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