

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

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Religious Intelligencer.

For the Religious Intelligencer.

THE CONDITIONS OF MORAL SU-

CESS.

The true philosopher never undertakes a hap-

hazard work. He knows that certain fixed, or-

ganic laws form the basis of all successful op-

erations in every department of existence; and

he knows that success in any given direction, or

sphere, depends upon his knowledge of those laws

and the application of those principles which

grow out of the relation they sustain to the ob-

ject to be accomplished. There are certain fun-

damental laws upon which all the operations in

the world of matter and of mind rest. And he

who does not rigidly adhere to those rules of

law in their nature and application, meets with

only partial success, at best; and usually his un-

derstanding results in a total failure.

Thus it is in the moral world. The advance-

ment, the civilization, the refinement of ages

centuries, is not the result of chance. There

are no forces in the system of deism to produce

such mighty changes, and accomplish such a glo-

rious work. Who, that has studied the history of

the Christian Church from the time of its estab-

lishment at Jerusalem, down to the present time,

and carefully watched its development, and ob-

served its workings, and is familiar with the fiery

trials through which it has passed, the persecu-

tions it has endured, the obstacles it has over-

come, the almost insuperable barriers it has had

to surmount, and the gigantic systems of evil

against which it has had to contend, does not

know that it has been done in conformity with

fixed and immutable laws.

The principle of God's moral law is the same

in all ages, and under all dispensations; and

therefore the success of the Church must, of ne-

cessity, depend upon its observance of, and ad-

herence to those laws which are manifest in His

Word, and which are clearly seen in the work-

ings of His moral government. What I wish to

urge upon the attention of the reader is this:

That the establishing of truth, and the progress

of moral power, under whatever circumstances

and by whatever means, is the result of conform-

ity to God's moral law. There is the same har-

mony in the moral universe, that there is, in the

physical. Laws and order constitute the basis

of its existence, and no progress can be made

in either other than this harmonious relation is

preserved.

With this view of the subject, what is the con-

dition forced upon us with reference to the

present condition of the Church and Christian

world? What are Zion's favored times, but

those in which Christians comply with the re-

quencing abroad his spirit to convict, enlighten

and reform, foremost in every noble enterprise,

sympathizing with the oppressed, from whatever

cause, in all lands and in every clime, untiring

in his labors, zealous in every good work, faith-

ful to all trusts, sleepless in his vigils, and suc-

cessful in all endeavors, he bids us follow him;

and following him we shall be led to certain

victory.

A. H. DOWNER.

For the Intelligencer.

THOUGHTS.

BY T. N. O. XI.

The Bible being Rome's greatest danger

is Rome's greatest dread. If it could again be

chained within the walls of a monastery, Popery

would grow exultant and hold a jubilee in anti-

cipation that the soul of her system would become

once more saturated and enriched with the blood

of the children of God, and that the fruitifying

principle thus diffused would yield more abund-

antly the fruits of bitter persecution. Why

does Rome dread the Bible? The only answer

we can give is that under Bible government,

Priesthood must lose a great deal of its power,

and the Exchequer of the church suffer consid-

erably. It is by losing sight of the Bible that

the God of the Bible is forgotten and, as in the

popish church, the system runs riot and becomes

libertine and profligate. Still, woe, popery is

cunning, deceitful, and wily. It will not wholly

repudiate the Word of God, but it will translate

it to accommodate its own views and suit its own

purposes. It will argue that the Bible should be

a sealed book beyond the altar or the cathedral,

and translate texts of the original scripture into

proofs. But the description is too glaring, too

unreasonable to find credence in thinking minds.

Prohibiting the Revelation of God from the minds

of the people we believe to be virtually a dis-

owning of God.

That the scriptures are truly the Word of God

we believe, and believing we should obey its

commands. If the Bible is an imposition, then it

is one of the greatest and most blessed the world

ever witnessed. If it is a bad book it is one of

the best of the kind we ever read. 'Tis strange

that an imposition its precepts and doctrines

exercise so great an influence over so vast a

number of minds. It is not likely that if the Bi-

bble is an imposition a good man would write it,

nor is it likely a bad man would write a good

book and thus injure his own cause. We look

over every page—we drink in its sacred lessons

and find that in the whole wide world there is

not a more complete volume of glorious morals.

The book that will change the savage nature

and soothe the bitterest rising of rebellion in the

human heart is surely a precious—precious

volume.

Without for one moment doubting the authen-

ticity and genuineness of the Bible—and that God

is its author, we proceed to say that it "should be

taught to all men." The church of Rome denies

this privilege—ignores the right and repudiates

the authority.

Paul in his epistle to the youthful Timothy,

gives every reason why the Scriptures should be

read:—And that from a child thou hast known

the holy Scriptures, &c., for they are given by

inspiration and are profitable, &c.—2nd Tim. iii.

16, 17. And again John says that they "are

written that ye might believe that Jesus is the

Christ and that believing ye might have life

through His name." Not through the name of

Mary or through the name of Saint somebody but

through the name of Christ. However, leaving

Bedford, Mass., more than 1,000 have been hope-

fully converted.

REVIVAL INCIDENTS.

A MAN CONVERTED IN A RAIL ROAD CAR.

It was said by one speaker that a pious and

wicked young man was going on his journey from

Springfield, Mass., to Albany. When going up

some of the inclined planes he thought to him-

self how easily his life might be taken away—

how suddenly some accident might cut short his

probation; and how surely his soul would be lost

if he should die as he was. These thoughts re-

turned to him again and again. He felt he was

a sinner, lost and unhappy he felt. Conviction

and alarm followed in this train of thought, till

he was led to enquire within himself, "What

shall I do? How shall I escape destruction and

ruin? Who will help me, when I deserve no

help? I cannot help myself! I have no one

here to speak to; none to pray for me!" All at

once a voice seemed to say within him—"Come

unto me and be saved. I am able to save the

disciple. Now are you willing to do it? Will you

do it?" The young man answered, "I will." And

peace and light and joy broke forth in his

heart at once. And long before he finished his

journey—all unknown to his fellow passengers—

he had entered upon that path that leadeth us to

eternal life. The whole work of conviction and

conversion had been wrought in a railroad car.

All his plans, character, and prospects for time

and eternity were changed. He went into the

car, a swearing, profane child of the devil. He

went out of the car a new creature in Christ

Jesus. Old things had passed away; all things

had become new. And he has since witnessed

a good profession. Who but the Holy Spirit

had anything to do with the conversion of this

young man.

ANOTHER CASE.—A young man from Iowa was

on his way to this city. In the cars he made the

acquaintance of a man from Ohio. As they

journeyed on, they spoke of coming to New York.

The Ohio man said—

"Have you heard of the meetings in New

York?"

"What meetings?" said the man from Iowa.

"The Fulton street prayer meeting."

"No, I had not heard of them: what about them

?"

"They are held every day, at 12 M., in the

Old Dutch Church, in Fulton street, by business

men, and God pours down his Holy Spirit upon

them in great power, and many are converted.

Will you go with me to them when we get to

New York?"

"Certainly I will."

And true to his word he did, said the speaker,

and I am the Ohio man that was with him. The

second day he came here, he put in his own re-

quest to be prayed for, and soon he was con-

verted in these meetings, and in eight days from

the time he came he was on his way back to his home

in one of the southern counties of Iowa, a con-

verted young man. He lived in a village of 9000

inhabitants, with no church, no minister, no means

of grace. What did he do? Why the first thing

he did was to open a prayer meeting in his own

room. In a little time he had moved his meeting

to a school, because his room would not contain

those who came to his daily prayer-meeting.

Then they had to get another room because the

school house was too small. God poured out

his Spirit, and that noon-day prayer meeting re-

sulted in the organization of two churches. Just

as what a little personal faithfulness can do,

when accompanied with the blessing of God.

the hand of God, in answer to prayer. They re-

solved to hold a daily prayer-meeting, which

they did, and when they landed at Fayal, some

time afterwards, every one of these 32 seamen

had become hopefully pious. What power but

power divine wrought the change? How true it

is, that in this great awakening the light is break-

ing out everywhere, on the sea and on the land,

and thousands are rejoicing in the light. The

revival, in many instances, appeared at sea,

where there has been no communication with the

shore.

For the Religious Intelligencer.

CHRIST, ALL IN ALL.

BY BENJAMIN F. RATTRAY.

I am nothing, Christ is all,

On His promises I fall;

He is every thing I need,

Me, He will with manna feed

I am blind, He is my sight,

I am weak, but He, my might,

I am weary, He my rest,

Folds me to His gentle breast!

I am sinful, He is pure,

I am naked, He'll procure

Garments white and robes of bliss,

Perfect spotless holiness!

I am bound, but He is free,

He my perfect liberty;

I'm a mourner, He, my joy

Proffers peace without alloy.

I am friendless, He my Friend

Never forsakes unto the end!

I am storm-tossed by the blast,

He, my anchor, holds me fast.

I am darkness, He my day,

I am lost, but He's the way.

I'm forsaken and alone,

He my everlasting home.

I am not what I shall be,

Make me Jesus, more like Thee;

I am nothing, Thou art all,

On Thy promises I fall.

The Daughters of India.

Few females are really sensible how much

they owe to Christianity. The contrast between

the condition of women in christian lands, and

those who are yet "settling in darkness and in

the shadow of death," only require to be present-

ed to convince any whom either argument or ob-

servance can convince, that the civilization and

influence of the Bible is the only true and per-

manent means of elevating the women of all

countries, to the dignity and position which God

intended them to occupy. By immemorial usage

the knowledge of betters is denied to every

woman in India of whatever caste, except she

be devoted to the service of the idol-temple