

# Religious Intelligencer

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

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

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

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## Doctrinal & Practical.

### How Shall I Honor Jesus To-day.

BY REV. JAMES SMITH.

Awakening from a comfortable night's rest, strengthened and refreshed in body, before rushing into the business of the world, a few moments may be spared to ask a very necessary question, *How shall I honor Jesus to-day?* That we should aim to honor the Saviour, I suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus delivered us from a dreadful but deserving hell. Our obligations to Jesus are infinite, and our gratitude to Jesus should be deep, constant and operative. I can honor him to-day. If I do not, I shall dishonor him, and if I dishonor him, I shall grieve the Spirit, bring guilt on my conscience and injure his sacred cause. Let us, then, seriously inquire, *How shall I honor Jesus to-day?*

First, I must surrender myself, body, soul, and spirit, into his hands. I must present my time, talents, and property at his throne, beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for his glory. The Saviour not only purchased our person, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore, we do not feel as David did, when he gave to the building of the temple such stores of wealth. "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to Jesus, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit! give me grace, that, morning by morning, I may afresh dedicate my person, property, and all I value, to my Saviour's service, and day by day use all to his praise.

Second, I must look to him for all I need through the day. Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has, but He is prepared to give it to us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father;" and again, "If ye shall ask anything in my name, I will do it." It is, therefore, both my privilege and duty to go to Jesus for everything I need. And if I go to him first—if I go to him in faith, if I ask of him with confidence—I honor him. But when I look to creatures instead of him, when I depend on man—instead of expecting from him through the means—I dishonor him. If I would honor Jesus, I must look to him for all I need, both temporal and spiritual. I must carry everything to Jesus, whether great or small. I must make every thing a means of communion with Jesus. So shall I pray without ceasing and in everything give thanks.

Third, I must imitate Jesus in all I do. He is proposed to us in his Word as our great example; we should therefore try to imitate him. My object should be to think as Jesus thought, to speak as Jesus spoke, to feel as Jesus felt, and to act as Jesus acted. Often, very often, should we pause and ask, "Is this like Jesus?" Would he indulge such a temper? Would he employ such language? Would he do as I am doing? Or, if at a loss what to do at any time, we should ask, "What would Jesus do? How would Jesus act in this case? What would Jesus do under these circumstances? What would Jesus say? What temper would Jesus display?" This would often send us to his Word. We would become familiar with his life. We would be well acquainted with his character. And what a reservation it would be! What humility it would produce! Jesus wishes us to be like himself. He has left us an example that we should follow in his steps. (He says, "Do as I have done.") If, therefore, I would honor Jesus, I must make it my study, and I must daily seek grace that I may imitate Jesus in all I do, at all times and in all places. O to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like Jesus in heaven? Are we not here made meet to be

partakers of the inheritance of the saints in light?

Fourth, I must speak of Jesus all I can. Jesus loves us to think of him, and to speak to him; but he loves to hear us also speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders, that they may return to his fold. We should speak of him to believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. It must accomplish some important end. How much there is to talk about, if we only set out on our journey telling of Jesus. What fine opportunities often offer, if we were only prepared to take advantage of and improve them. We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and glorious ascension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may talk of his invitations to sinners, and how he wept over them; of his promises to believers, and the delight he takes in them. O for grace to speak of Jesus, to speak for Jesus to speak like Jesus.

Finally, if I would honor Jesus, I must walk with him. I must have him for my companion; I must make him my friend. I must go nowhere if I have not reason to believe that Jesus will go with me. I must engage in nothing if I cannot expect Jesus to look on and sanction me. I must prefer the company, the smile, and the approbation of Jesus above everything besides. This would be making him my all. This would be treating him as He deserves. This would be like an endeavor to render again to him according to what he hath done for me. O Spirit of Jesus, come down into my heart; fill me with thy grace, and teach me to make the honor of Jesus the great end of my life—the great end of every action.

Reader, do you wish to honor Jesus to-day every day? If so, this is the way—walk in it. My soul mourns before God, that I have honored Jesus so little. Let us pray, pray right heartily, that God would give us grace to dedicate ourselves to him every morning, to look to him for what we need day by day, to imitate his beautiful example in all we do, to speak of him to all who will listen to our conversation, and to walk with him in peace and holiness. O what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me, I will honour; but they that despise me, shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but Him. There is no hope for you but in Him. If you despise Him in time, He will justly punish you in eternity.—(Amer. Ref. Tract and Book Society, Cincinnati.)

## Church Members Column.

### Hints to Church Members.

BY REV. JAMES BURNS, D.D.

VI.—Display a Right Spirit and conduct towards all the Members of the Church.

As members of the church you become spiritually connected with all the other members, and certain duties necessarily arise out of this new relationship. They have a right to expect from you the constant exhibition of a Christian spirit, temper, and conduct. They are all to be the objects of love, unfeignedness of general kindness, and unvarying courtesy. You are to be meek towards all—patient with all, and to avoid partiality, or respect of persons before God.

To the rich and exalted, there is a proper deference to be shown; which however, must never degenerate into fawning, mammon worship, or adulation.

To the poor, the spirit of kindness and sympathy; making it evident that they are not less regarded on account of their poverty.

To the young there should ever be evidenced a spirit of friendly attention. They should be taken by the hand, and directed, and encouraged; and with tenderness a watchful care should be thrown around them.

To the aged, there should be evinced great respect and veneration; and as old disciples, they should be much honored for their years of service in the cause of Jesus.

To the weak, there should be shown great condescension; and for their sakes we should deny ourselves of things even lawful, rather than wound their consciences, and thus sin against Christ. Read Romans xiv. and xv. to verse 7.

To the erring, the most judicious measures should be adopted for their recovery. All severe censures should be avoided. Make it evident that you love their souls, and desire above all things, their restoration. If it be error in doctrine, labor to bring them to the truth, by the word of truth; and not by dogmatism, or mere declamatory appeals. "In meekness, instructing those who oppose themselves." If it be inconsistent practice, strive to arouse their consciences, and by affectionate, entreaty labor to dissuade them from continuance in evil doing. Multitudes have been lost to the church—and we fear, perished forever—through the improper treatment they have received from Christians in the hour of their temptation and fall. How wise and clear the direction of the apostle Paul: "Brethren,

if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. vi. 1. James v. 19, 20.

In your intercourse with the members of the church, avoid all ostentatious display—all conceitedness—all arrogance; whatever may be your rank, or office, or station, act as a disciple of Jesus, with all humility and lowliness—adorning the doctrine of the Gospel in all things. While you thus exhibit a lowly and Christian demeanor to those members of your own communion—

VII.—Exhibit to all Christians the Spirit of unfeigned love and true Catholicity.

You will doubtless have just and sufficient reasons for uniting with that particular denomination, with whom you have become more immediately and closely connected. And there is no reason why you should think lightly of those doctrines or ordinances, which separate you from other Christian communities. A conscientious regard, and decisive preference to your own church, is right and proper. No one should be indifferent even with regard to the minor points of truth, or even to the frame work of the Christian church. But let not this spirit of intelligent and conscientious preference degenerate into sectarian intolerance, or bitterness towards other Christians; and whatever you deprecate, be solemnly anxious not to become a bigot.

Some Christians may differ very materially from you on articles of faith, modes of worship, or principles of church government. Yet, never forget, that all evangelical Christians, are agreed with you on the great essential truths of the Gospel. They all admit the cardinal doctrines of Christ's deity, His work of atonement for sin, the gracious and saving operations of the Holy Spirit, and the necessity of holiness of heart and life, in order to eternal blessedness. The points of difference are fewer and of lesser moment. Besides, if they give evidence of their acceptance with God, they are really your brethren in the Lord. They do belong to God's family, whether you admit it or not. With you they are co-heirs of all the blessings of eternal salvation. Then are you not bound to treat them as God's people, and as your brethren? Ought you not to recognize their Christianity, and rejoice in it?—Are you not under the most solemn obligations to love them, and to show them all Christian esteem and kindness, and thus prove to all men you are Christ's disciples? Is not this even to be one of the great proofs of your own conversion? "We know that we have passed from death into life, because we love the brethren." 1 John iii. 14. See also 1 John ii. 9—11; iv. 20, 21.

And remember, that the existing divisions of the church into various sects, is of itself the result of an imperfect development of true religion, an evidence of carnality. (1 Cor. iii. 1—6), and the whole body of believers must become manifestly and closely one, before Christianity shall imbue the world with its saving power. John xvii. 12—24. Wherever you see your Master's image and spirit, give him thanks, and hail every such one, as a brother beloved in the Lord. Be willing to pray and worship with all such, and to co-operate with them in extending the one common cause of our true and divine Christianity.

Rules for Holy Living.

XIV.—Of Sleep.

"When I am awake, I am still with THEE."

Rise early—on first waking; do not parley; redeem the time.

Endeavour to have prayer or praise, and thoughts of heavenly things, first in the morning, and last in the evening.

Ask every night if as ready to die as to sleep.

XV.—Of Thoughts.

"Thou understand my thoughts."

Remember that your thoughts are heard aloud in heaven.

Cultivate a habit of governing the thoughts and imaginations.

Do not suffer them to wander; frequently call them home.

Give thought a subject on which to be employed at any vacant moment; such as the presence of God—the cross of Christ—the nearness of Eternity.

XVI.—Of Words.

"Let your speech be always with grace."

Avoid light, trifling, vain, and worldly conversation. Never speak merely to excite laughter.

Never speak without thought.

Never speak evil of any one.

Always intend the good of those whom you are addressing.

XVII.—Of Actions.

"Do all to the glory of God."

Frequently ask your heart if you are now doing the will of God.

Accustom yourself to do every thing in the name of Jesus Christ, as His disciple.

Try that every day shall be marked by at least one special work of love.

Wherever you go, inwardly pray that you do not evil unadvisedly, but be the means of some good.

## Church History.

### Martyrdom of Christians.

SEVENTH GENERAL PERSECUTION UNDER THE ROMAN EMPERORS.

In the year 249, Decius being Emperor of Rome, a dreadful persecution was begun against the Christians. This was occasioned partly by the hatred he bore to his predecessor Philip, who was deemed a Christian, and partly by his jealousy concerning the increasing progress of Christianity; for the heathen temples were almost forsaken, and the Christian churches crowded with proselytes. Decius, provoked at this, attempted, as he said, to extirpate the name of Christian; and, unfortunately for the cause of the gospel, many errors had about this time crept into the church: the Christians were at variance with each other, and a variety of contentions ensued among them. The heathens in general were ambitious to enforce the imperial decrees upon this occasion, and looked upon the murder of a Christian as a merit to be coveted. The martyrs were, therefore, innumerable. The deceased emperor, Philip, had, on account of his integrity, committed his treasure to the care of this good man; but Decius, not finding so much as his avarice led him to expect, determined to wreak his vengeance on the good prelate. He was accordingly seized, and on the 20th of January, A.D. 250, suffered martyrdom, by decapitation. Moyses, a priest, was beheaded for the same reason. Julian, a native of Cilicia, as we are informed by St. Chrysostom, was seized for being a Christian. He was frequently tortured, but still remained inflexible; and though often brought from prison for execution, was again remanded, to suffer greater cruelties. He, at length, was obliged to travel for twelve months together, from town to town, that he might be exposed to the insults of the populace.

When all endeavours to make him recant his religion were found ineffectual, he was brought before a judge, stripped, and whipped in a dreadful manner. He was then put into a leather bag, with a number of serpents and scorpions, and in that condition, thrown into the sea. Peter, a young man, amiable for the superior qualities of his body and mind, was apprehended for being a Christian, at Lampascus, on the Hellespont, and carried before Optimus, proconsul of Asia. On being commanded to sacrifice to Venus, he said, "I am astonished that you should wish me to sacrifice to an infamous woman, whose dauberies even your own historians record, and whose life consisted of such actions as your laws would punish. No! I shall offer the true God the sacrifice of praise and prayer."

Optimus, on hearing this, ordered the prisoner to be stretched upon a wheel, by which his bones were broken in a shocking manner; but his torments only inspired him with fresh courage; he smiled on his persecutors, and seemed, by the serenity of his countenance, not to uphold, but to applaud his tormentors. At length the proconsul ordered him to be beheaded, and the command was immediately executed.

In the island of Crete, persecution raged with great fury: the governor being exceedingly active in executing the imperial decrees that place streamed with the blood of many Christians. The principal Cretan martyrs, whose names have been transmitted to us, are these—Theodulus, Saturnus, and Eupros, inhabitants of Goryna, who had been confined in their faith by Cyril, bishop of that city: Eunicius, Zelicus, Cleonenes, Agathos, Bestides, and Euaristus, were brought from different parts of the island on accusations relating to their profession of Christianity.

On their trial they were commanded to sacrifice to Jupiter, and declining, the judge threatened them with the severest tortures. To these menaces they unanimously answered, "That to suffer for the sake of the Supreme Being would, to them, be the sublimest of pleasures." The judge then attempted to gain their veneration for the heathen deities, by descending on their merits, and recounting some of their mythological histories. This gave the prisoners an opportunity of remarking on the absurdity of such fictions, and of pointing out the folly of paying adoration to ideal deities and material images. Provoked to hear his favourite idol ridiculed, the governor ordered them to be put to the rack, the tortures of which they sustained with surprising fortitude. They at length suffered martyrdom, A.D. 251; being all beheaded at the same time.

After persecution had raged in Cappadocia, Phrygia, and other districts, and when Gallus had concluded his wars, a plague broke out in the empire; and sacrifices to the pagan deities were ordered by the emperor to appease their wrath. On the Christians refusing to comply with these rites, they were charged with being the authors of the calamity: thus the persecution spread from the interior to the extreme parts of the empire, any man fell martyrs to the impiousness of the rabble, as well as the prejudice of the magistrates.

## Religious & Secular.

### The influence of Idolatry on the Natives of India.

The following letter (says the Daily News) appears to us eminently worthy of consideration, seeing that it is the confidential communication to a friend of a shrewd practical man who has been brought much into contact with the natives of India:

"No person who has not actually lived among and conversed with the people of India can form any adequate notion of the state of degradation, both bodily and mentally, to which paganism has reduced the inhabitants of this fine country, and this degradation can be traced solely and distinctly to their religion, which not only stands as a complete barrier to all improvement, but compels them to submit to all those debasing and detestable practices which render them the slaves of despotism, and, indeed, insinuates into their minds from their birth, notions which entirely prevent the free exercise of their bodily and mental faculties. It must be borne in mind that the paganism of India has been often lauded as the most ancient and refined system of heathenism in the world, and that it is professed by nearly 150 millions of human beings—about one-sixth part of the entire globe. If it is so truly despicable here, what must it be among more rude and savage nations? Many persons are apt to suppose that the only difference between a pagan and a nominal christian is that the one goes to the idol temple, and the other to the parish church, and that, apart from this, the one is equal to the other. If such persons were to come here they would find themselves sadly mistaken. Many of the Hindus are tall, powerful built men, often taller than Europeans, and, from being born in the country, more able to support the extreme heat of the climate, and yet in no kind of physical exercise are ten Hindus more than one Englishman; and often it requires more than forty or fifty natives to do the same work as an Englishman. This is true of almost every kind of labour, from the rudest to the most skilful kind. I have had hundreds of them under me as carpenters, bricklayers, blacksmiths, sawyers, excavators, labourers, and in the office as clerks, writers, &c., &c.; and in every kind of business I find them the same imbecile and worthless people for every work requiring either bodily or mental exertion. I could fill a volume with facts which come daily and hourly under my notice to prove that this statement is not over the truth. They are by no means destitute of ingenuity and mechanical skill; but a carpenter will always take four weeks to make a door; a bricklayer will seldom lay above 140 bricks a day; an excavator will never take out more than one cubic yard of soft earth in ten hours; and so on for all the rest. If they travel they seldom go more than ten miles in one day. If a clerk copies a letter he will take a whole day to do what an English schoolboy would do better in one hour; and as for domestic servants, I now keep twenty-two of them, and two good English girls would do more work and keep the house in better order than them all. They are far worse than children, and no wonder that we find it so easy to rule this vast body of people with a mere handful of Europeans, when they are so vastly inferior in every bodily and intellectual accomplishment, and so utterly destitute of manliness and energy. It may at first appear that this has nothing to do with their religion, and that if converted to Christianity they would still be the same imbecile race; but a little acquaintance with the people would soon prove to an observer that it is their system of religion alone which presents, and in fact, positively forbids all improvement.

Unlike us Christians, their system enters into every little minute affair of their daily lives. They are all divided into castes, and these are subdivided into minor castes, each of which is bound by rules and laws of the most ridiculous character; any violation of the least of these is a more heinous crime than even murder. A native carpenter must not use grease to his saw; a native smith must only work with his body in a particular position; a native sawyer must only cut wood according to a certain fashion; they must only eat a particular kind of food, cooked in a particular manner, and at a particular time, and in a particular kind of vessel; the lowest caste man will not allow his fellows to eat with him; no man will drink even water out of another's vessel, and everyone carries about with him his own little brass pot. No stranger must cross the threshold of his little hut for fear of defiling it, and low caste men must not approach nearer than a certain number of paces to persons of higher caste; his miserable garments must be worn only in a particular manner; he will not take a morsel of any kind from a person of a different creed, even if ever so destitute; he will not allow a man of inferior caste to take water from the same well as himself. If of high caste he will never drink water from a public pump or fountain; he will not touch a dead body, or the bone of an animal; he will not allow salt, or vinegar of any kind to enter his mouth, neither will he eat anything that has life. In many places whole villages are set apart for particular castes, and no stranger is allowed even to walk in the village if they can prevent him. If he meets with any accident he cannot go to the European hospitals, nor allow a European doctor to enter

ter his house. He must not enter a new workshop, nor even a new shed, nor use a new tool, without the performance of a ceremony, such as sacrificing a black sheep and smearing its blood upon all around. At stated times he must take long and expensive journeys to visit his god, and for this purpose he often borrows money at large interest, and pledges his jewels, &c., and becomes impoverished for life. He must follow no trade or occupation except he was born to it. A carpenter may be a blacksmith or a sawyer, but he must not bore a hole unless he belongs to the borer's caste. A barber must not become a washman, or a shoemaker a tailor. Every one must continue for life in his own caste, and do exactly as his fellows. They must not take food except it be on dry land. Even the commonest labourer maintains the most absurd and stupid distinctions. Thus one class of labourers always carry their burdens on their heads, another class on their shoulders; and nothing can persuade them to alter. It is the law of their god, and should they violate this they would lose their caste, and this is looked by them as worse than death itself. I could fill a quire of paper with these things. I have not yet told you one tenth of what I myself know, and you must be aware that I do not know all their absurd rules yet. But it is not only the restrictions of caste that compel the people to live in ignorance and barbarism; it imposes upon them other and more terrible evils. For many centuries they have burned the widow with the dead body of the husband, or else compelled her to become the slave and outcast of the family; and before the English Government put a stop to this vile practice upwards of 50,000 young females were burned alive every year. Over a vast proportion of India they used to destroy their female infants directly they were born, and although the exertions of the Government for the last thirty years have greatly diminished this unnatural practice, it is estimated even now that the number of children thus sacrificed annually is 60,000 or more. They never allow their females to be educated at all. The higher class of women are always shut up all their lives at home, and the lower class work like common slaves for 12d. per day at all kinds of rude and laborious work, and, in short, do all the heavy work while the men sit in idleness. They generally marry their daughters at three or four years old, and should their husbands die directly after, they are never to have another. I have two of my establishment, whose children (only three years old) are already married, and, before the English came, it was a law among them that any man who allowed his daughter to attain twelve years of age before being married was doomed to die by drowning, and any man who brought his wife into a city was deemed guilty of death; the consequence of this, that while the men are all widows, the women are all beasts, and any attempts to persuade them to adopt a better course, are met by the objection that 'it is the law of their god,' and they cannot allow it to be altered.

The people shave off the hair from their heads, leaving a long lock in the middle, and a tuft on each side; they daub their faces with cowdung or urine to purify themselves. Many thousands of them take long journeys to Benares, or to other places, to visit some favourite idol, and bring back with them a pot of water from the sacred river. These journeys take many months to accomplish, and numbers of people perish on the roads, and leave their unburied carcasses to be devoured by the birds of prey or the wild beasts; but their fate does not deter a fresh lot from going the next year, and if they return in safety they are doffed. They shave all the hair off their heads and bodies, rub themselves with ashes, and march stark naked through the town, accompanied with flags and native music, and followed by crowds of admiring young people of both sexes, who offer to them incense, presents of fruit, say prayers to them, and look upon them as superior beings. What would we think of such sights in London? And yet these spectacles are common in almost every part of India; and although the advance of civilization has done something to soften down the worst features of paganism, yet quite enough remains to excite the deepest disgust in the breast of every sensible mind.

"I purposely omit reference to their more private religious ceremonies, as of these I know little except from hearsay, but I learn from good authority that many of their forms are obscene and revolting in the extreme, and in some cases I know this to be the fact.

"Some persons will think that I have overdrawn the picture of the Hindoo's imbecility—they will point to the fields of Alwal, Bhabra, and Moolkee, and ask how such battles as these came to be fought, if the people are as I have represented them; but such people know but little of human nature. It must be remembered that the Hindoos never dared to face the white man on the field of battle, unless they were confident of superior numbers; their troops often number five, ten, or even twenty times as many as ours, and they fight desperately when excited, but possess none of that cool dauntless courage which makes the Europeans so distinguished in the time of danger. In Europe everybody is aware that boys are often the most daring and dangerous characters when