

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.

VOL. V.—NO. 37.

ST. JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 10 1858.

WHOLE NO. 245

THE RELIGIOUS INTELLIGENCER,

An Evangelical Family Newspaper,

FOR NEW BRUNSWICK AND NOVA SCOTIA.

Published every Friday Morning,

at the office, No. 26 Gormin Street, St. John, N.B.

TERMS.

Seven Shillings and Six Pence

A YEAR—IN ADVANCE.

Subscriptions received for one-third of a year.

Communications and Business Letters may be

directed to either of the Editors.

Agents and others should be particular to give

the Post or Way Office, with the County and

Province, of Subscribers, and others for

whom they make remittances, &c.

Please take notice, it is not the Parish or Town

in which they reside, but the name of the

office where they wish to receive their pa-

pers, that we want.

For the Religious Intelligencer.

MONROE, Aug. 27, 1858.

Mr. Editor and Dear Brother:—When

you wrote to me from Fredericton when on my

way to Wootstock, touching the Tobacco

business which is upheld and patronized by far

too many Church members and ministers of all

denominations, I apologized for troubling you so

often, and said perhaps I would not trouble you

much more with communications, and perhaps

will not. Of this time will tell, but I must be

permitted to speak when I think it is my duty to

speak, even though it should subject me to the

charge of being fond of seeing my name in print.

For the last two years, since the Lord called me

out of infidelity and the gross sensuality of liquor

and tobacco using, as well as all the other abomi-

inations of the unenlightened state, I have mailed

an average five letters a day, most of them to

newspapers, on subjects that in my opinion it

was my duty to speak, and as I pay all my

postages and receive no pay from men for anything

that I do in this way, I do not see that any one

has any right to make free with my name at all,

especially so long as my life and conduct is in

conformity with my profession. I came to your

province professing to be a brand plucked from

the verge of hell by the Grace of God in Christ

Jesus, and I feel this moment that if I got my

letters I would be in hell before night, but I believe

also that Jesus Christ died to save sinners, and

I believe that he died to save me, and thank

God I can rejoice in hope of eternal life through

our Lord Jesus Christ, and it is more than my

heart and drink to be telling others what Christ

has done for me, and what He is willing to do

for all who will accept of the salvation offered

in the Gospel. By grace we are saved through

faith, and that not of ourselves it is the gift of

God. No one fully understands the meaning of

this until they have experience for themselves

and in themselves the new birth spoken of in St.

John 3rd chapter, and Ephesians 2nd chapter.

To the national man, or the man who is still un-

changed by Grace, all this seems great foolish-

ness, but it is not foolishness to the millions in

glory who have experienced it, and the many in

their way to glory who have also experienced it,

and have in their hearts that assurance or

witness of God's spirit with their spirits that they

are the children of God. See Romans 8th chap-

ter, also First Epistle General of John 5th

common jails for intemperance, never for any

other crime, was of myself able to reform, and

keep sober now for more than two years. And

under my Lectures see others made sober too

by renouncing infidelity and coming to the

Saviour who healed me. Popery as well as In-

fidely must admit that nothing short of the

power that exerted the world could do for me

what has been done for me. And my experience

and the experience of thousands in all except

the Romish Church agrees, and my experience

and the word of God agrees, and I know that I

am a child of God, and I know if Romanism was

correct, instead of assailing me in a vile and

contemptible manner the Romish Priests, would

do all they could to aid me in preaching the

name of the medicine and the Physician that has

done such things for me. The Gospel or the

Bible is the Medicine and Jesus Christ is the

Physician. By reading the one and believing in

the other, I have been made free from infidelity

and intemperance, and if the Church of Rome

can show me in all her pale one converted Infi-

del, I will agree to renounce Protestantism and

join the Romish Church to-morrow. I want to

find faith, I want to be on the real road to life

eternal, and I am on the road, for Jesus Christ

tells me in the same chapter in which he promises

eternal life, (St. John 10th chapter) that He

is the door, and I have entered into the ex-

perience referred to in Romans 5th and 8th

chapter by this door, but because I do not belong

to the Romish Church, Popery calls me a heretic

and names of a mere nature. It Popery can

show me in all New Brunswick one drunkard,

tobacco chewer, smoker, or snuffer, swearer, sab-

bath breaker or gambler that she has cured of

these vices as Christ has cured me, I will re-

spond Protestantism and become a Papist to-

morrow. But allow me to tell your readers Sir,

why it is that Popery hates me, and you and all

who love the Lord Jesus in sincerity. Popery

hates me because in me she sees a living moving,

free and happy witness to the truth as it is in

Christ Jesus. Popery slanders me through

those Presses that she controls, lest any of her

children should come near my meetings in New

Brunswick as they have in Canada, and perhaps

she is enlightened and set free too, and like myself

ever after bid defiance and farewell to all forms

of Paganism, vice and abomination. It is not

me Popery hates but it is the Bible that I hold

in my hand at all my meetings, and the new

birth and the witness of the Spirit that form a

glad heart and free I speak of at all my lectures.

And through your paper I beg leave to inform

the Popish Press and the Popish Priests of New

Brunswick, Nova Scotia, Prince Edwards Island

that if they can by their beads, mummeries, en-

chantments, wax works, bid candles, holy water,

wafers, old bones, brimstone or sorceries, or any

of the rest of the works of Baal, Beelzebub, &

Co, transform one of the Popish prisoners in any

of the New Brunswick or Nova Scotia Jails,

where many Papists are now confined for crimes

committed when crazy with drink, as I was con-

fined in Niagara, St. Catharines, Hamilton, Buffalo

and Toronto Jails for drunkenness when an Infi-

del,—I say if Popery with all the aid that its

father the devil can give it can reform one of

Most all the murders committed is produced di-

rectly or indirectly by intoxicating beverages.

One reason for waging war against rum is, love

for the rumrunner, and pity for their victims; we

are commanded to love our fellow-creatures, and

are not the seller and drinker both such? Yes,

they are. Another reason why we desire the

annihilation of this traffic is self-protection; hus-

bands, wives, and children are exposed to be de-

stroyed by the cursed influence which surrounds

this. In this particular the youth of this city

and all others should be taken into considera-

tion and taught the paths of temperance. There

are now five Sections of Cadets of Temperance

formed in this Province, and I hope they will be

of much use in aiding to stay the march of our

common enemy, rum. If the youth are brought

up under the banner of temperance they can have

the prohibitory law, and will have the men to

carry it out, proper officers to look after it. &c.

Much depends upon the training of the young.

"Train up a child in the way he should go, and

when he is old, he will not depart from it." That

a prohibitory law should be put on the Statute

book is my earnest desire. Reader is it yours?

If so let your children come to the Section room,

and let us see you in the division rooms. Per-

haps you say "I am temperate enough without

joining your society." Granting you do not

drink, we want your example and influence which

may be the means in the hands of God of saving

others from impending ruin. Reader if you have

not; sign the pledge, join a division and set a

good example.

G. F. FOSTER.

LONDON CORRESPONDENCE.

LONDON, Aug. 13, 1858.

The event of the fortnight—one in which hu-

man civilization is so largely concerned—is,

I need not say what. Successive disappointments

had almost numbed our sensibility on the sub-

ject, so that it was not till after repeated affir-

mations that all was right, and that the electric

force was unimpeded in its ocean course, that we

could realize the success of the undertaking.

Hope was well nigh lost, and now accomplish-

ment has come with deeper relief and surprise.

Human ingenuity has framed, and human perse-

verance has laid, a pathway for human speech,

far down in the recesses of the sea, and joining

by a line of living fire the old World with the

New! *Fachun*! It is done! It is done! and should

some untoward accident ever occasion a rupture

of the present communication, there will be no

longer any doubt of the practicability of the at-

tempt. What now hinders that every commercial

promontory of the civilized world should not

be united by the whispering wire? and that

the world would be swathed in the iron

bands which are the symbol, not of slavery, but

of liberty and victory? Too much must not be ex-

pected from the materialistic uses to which the

ocean telegraph system will be put at first, but

in the reflex influences on human progress and

fraternity, who can fail to see, a source of unlim-

ited improvement for our race! The capital of

the Atlantic Telegraph Company is to be raised

to £500,000, which will cover all expenses hith-

erto incurred, and the establishment of stations,

&c. The British and United States Govern-

According to some statistics collected, and which

I suppose are accurate, the House of Lords met

on eighty-three days, and (reckoning twelve

hours to the day) sat for a period equal to 17 days,

7 hours, and ten minutes. Their lordships divided

nineteen times. The House of Commons met

on 103 days, their sittings extending over a

period equal to 67 days, 10 hours, and 15 min-

utes, in which space of time as many as 172 di-

visions were taken. Only once or twice was the

House "counted out," and not once—a remark-

able fact—was it prevented meeting for want of

the requisite number of members (40) being pres-

ent.

There have been several elevations to the

Peerage, including, of course, Sir F. Thesiger

as Lord Chelmsford, and just recently of

Mr. Pemberton Leigh (who it was said was of-

ferred and declined Woolsack) as Lord Kings-

down. Sir Colin Campbell has been gazetted

as Lord Clyde, and the murmurs have been

neither few nor faint that Sir John Lawrence has

been simply raised to the dignity of a baronet; a

Peerage no doubt awaits him. It is given out

that he is on his way home, and has accepted a

seat in the new Council as one of the nominees

of the Crown.

The East India Directors have elected their

seven members, and the new system will soon be

in operation—on the 1st of Sept. The prevail-

ing opinion is that it will not last; but "every-

body" has been so often wrong of late in his

prognostications that that venerable seeress

is rather to be distrusted. The Bombay mail

has arrived, and the principal topics are discussed

in the morning papers. There is nothing but

an expansion of the telegraph messages.

All the great points of communication are in our

hands, and the mutiny is virtually over. Several

of the leading rebels have been killed, and not

much interest is felt about the others still at li-

berly, except the execrable Nana. The aston-

ishing thing is that the reward of £10,000 should

have failed taking him in; and this circumstance

casts a redeeming reflection on the character of

his attendant, who know and can practice, with

one at least of the natives—that of fidelity. In-

deed not a few of our countrymen and country-

women's escapes have been owing to the attach-

ment of native servants. Lord Stanley, the Pre-

sident of the Board of Control (and who will be,

I suppose, the first Secretary of State in India),

has received a deputation representing the prin-

cipal missionary societies, who were anxious to

know what was meant by the "religious neu-

trality" promised by the government. Lord El-

lenborough's party tried when he brought the

gates of Southworth over the Indus to gratify the

Hindoo—for which Macleay flayed him in one

of his essays,—has made the friends of Missions

fearful lest under the pretence of "neutrality" a

design was contained of bolstering up Hindoo

superstition, and frowning upon all efforts to

evangelize the natives. Lord Stanley disclaim-

ed such intentions, and admitted that it was pro-

per to interfere for the suppression of those un-

natural courses which are sanctioned, if not pre-

scribed by the rabbinical creed. How this will

be made to square with Hindoo ideas of "neu-

trality" it is difficult to guess.