

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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Practical & Moral.

The New Year.

"Millions of money for an inch of time," cried Elizabeth, the gifted but vain and ambitious queen of England, on her dying bed. "Unhappy woman!"—reclining upon a royal couch, with three thousand dresses in her wardrobe, a kingdom upon which the sun never sets at her feet—all is now valueless, and she shrieks in anguish, and shrieks in pain, for a single "inch of time." She had enjoyed three-score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than half a century, would now barter millions for an "inch of time."

The last year has sent to Heaven's chancery its record of human conduct, and gone to mingle with a past eternity. "It has done the errand of its destiny, and will return no more."

Pilgrim to eternity, prone as you may be to religious apathy—wanderer as you may be from the path of rectitude and salvation—bewildered and fascinated by the excitements and temptations of life—urged on by the power of evil habits and the influence of evil example—we ask you to pause on the line which separates the past from the future, that you may commune with your condition, your character, your obligations, and your destiny.

Do you ever think seriously? What time more proper for reflection than the closing of a year? It is a complete period. It is short enough to have its scenes remembered; it is long enough to take a startling portion from human life. It has something of the solemnity of the end of life. It has something of the end of life. It is a miniature judgment-hour, when we may summon ourselves before conscience, receive its verdict, and if need be, repent and reform.

Is it greatly wise to talk with our past hours, and ask them what report they bore to heaven? Have you ever reflected on the preciousness of time? Its witness eludes the eye, its footstep is noiseless as the tread of angels. It is murdered not by violence and set purpose, but simply by neglect. It utters no cry to startle its abusers. It seems to be obsequious—lending its hours to every purpose of idleness, of folly, of sensuality, of avarice, of ambition, and impiety.

But with all this seeming imbecility, its wings never flit, and its course is never backward. With energy irresistible, it moves the whole mass of the living "to the pale lands of the dead." With its resistless and rapid wings, it annually sweeps twenty millions from this world of mercy and probation, into the shoreless ocean and the unchanging destinies of eternity. If you "take no note of time," it takes note of you. The seed sown by the use or abuse of each flying moment, you are to reap in joy or sorrow on the plains of heaven or hell. As time is the period in which, through repentance towards God and faith in Jesus Christ, you are to avail yourself of offered salvation, its improvement is priceless as heaven—its preservation fearful as eternal woe.

You have around you a beautiful world, showing in every part the wisdom, the power, and beneficence of God. The seasons have each brought rich gifts. But all these blessings have been in vain, if you have wasted your time or misimproved your religious privileges.

You have had health in your habitation; loved ones have clustered around your table, cheering while they shared your joys—your plans have prospered, and you close the year, it may be, with augmented treasures. If you have improved no time religiously, all these blessings have come in vain. No single joy have you embalmed for immortality.

There is in the universe a great God. He is the light, the hope, the refuge, the joy of obedient subjects. Time is the only period allotted for securing favor; and if you abuse it, better for you if there were no God—better for you if the universe were a silent and hopeless desolation.

Jesus Christ, by suffering his own body to be a agonies of the cross, has opened a blood-purifying way from earth to heaven, "where the dwelling golden gates" he has unbarred for lost wanderers. The Holy Ghost has descended, to be the Sanctifier, the pilot, and guard of the weary pilgrim to his home in skies. But if you improve no time re-

ligiously, you render ineffectual all these sublime and beneficent agencies for your salvation.

Your Maker has unveiled to your vision the world of woe; and ministers, pious friends, Bibles, Religious Papers, your own conscience—a thousand sentinels, to bid you flee from the wrath to come. During the year you have enjoyed fifty-two Sabbaths—all designed and adapted to awake thoughtfulness and furnish facilities to escape ruin. But if you have abused time, you have made a steady, unbroken death-march of another year towards the unblest realms of eternal despair.

There is a heaven which you are invited to enter. No cheek there is pale with apprehension—no eye is moistened with a tear. There is no death there, and no more pain. Your lips might catch and echo the melodies of that better world. But live for years to come as you have for the year gone by, in the abuse of time, and heaven will exist to you as the strong but distant vessel exist to the drowning sailor, or the tantalizing vision of good for ever lost.

The appeal is now made to your conscience. Have you, during the past year, so wisely time as to religious improvement, that every temporal blessing, every warning and invitation of the Gospel, and every thing holy and good in the universe, exist to you in vain?

Pause, then, at the threshold of a new year. Your condition is most perilous, but not hopeless. Live as you have lived, and all is lost. But here is a precious moment of probation not yet wasted. Use the present moment for repentance of sin, for application to the blood of the cross; for subjecting your heart to the Holy Spirit, and your will to the control of truth and duty; and, with a new year, you have opened before you a new, a tranquil, a happy life, and a glorious immortality.

It may be hard to think seriously, but it will be harder to bear the scorpion stings of conscience or your death-bed, and through-out eternity. It may be hard to break from your evil habits, and your wicked companions; but it will be harder to follow them to the gates of eternal death. It is easy to kill time; but remember the waste of time is the murder of the soul.

Christ Seen in Preaching.

The late Rev. Samuel Pearce, of Birmingham, being one week-day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. "Well," said Mr. P., "tell me the characters of the preachers, that I may choose." "Mr. D.," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr. P., "and what is the other?" "W. Y. I hardly know what to say of Mr. C.; he always throws himself in the back-ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

Influence of a Smile.

It is related in the life of a celebrated mathematician, William Hutton, that a respectable-looking countrywoman called upon him one day, anxious to speak with him. She told him, with an air of secrecy, that her husband believed unkindly to her, and sought other company, frequently passing his evenings from home, which made her extremely unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband. The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer. "The remedy is a simple one," said he, "but I have never known it to fail. Always treat your husband with a smile." The woman expressed her thanks, dropped a curtsy, and went away. A few months afterwards she visited on Mr. Hutton, with a couple of fine fowls, which she begged him to accept. "She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness."

Church Members Column.

Hints to Church Members.

BY REV. JAMES BURNS, D.D.

A clear and scriptural knowledge of the duties and privileges of every station in life is most desirable. It is essential that we know the Divine will, in order to its due appreciation and right performance. "If ye know these things, happy are ye if ye do them." No position can possibly be more dignified and responsible than that of Church Membership. It is the highest of all associations, the most interesting and important of all unions. It is the fellowship of the saints—an alliance with the wise and good; and a union with the members of the Redeemer's spiritual body. This relationship can only truly exist between those who are converted and renewed; for light hath no fellowship with darkness, nor he that believeth with unbelievers. Persons may belong to the visible church by a mere profession, without anything more than a nominal knowledge of religious truth; but in order to real

membership with Christ's vital body, there must not only be light in the mind, but life in the soul—even the life of God, that life which is ever found as the result of faith in the Lord Jesus Christ. None but living branches can bear fruit. None but renewed souls can love or serve God.

It would not be difficult to prove that Church Membership is a manifest Christian duty. Without admitting this, we see no wisdom in the construction of the church at all. Did not Jesus intend that his followers should be banded together? That they should be visibly united for showing forth His praise—keeping His ordinances—and publishing His gospel to a dying world? Indeed, many of the promises and many of the precepts of the gospel would appear of doubtful significance, without this distinct admission. His people too, are likened to a flock, to a family, to a kingdom, to an army, to a temple; in all of which similitudes we see that visibility and union are clearly involved. And what Christian does not feel in his own renewed nature, an earnest longing to be closely allied in holy love and fellowship with the Saviour's people? It is surely needful then, that all the members of Christ's church should understand the laws by which His church is to be governed, and the individual duties devolving on all its members.

Now the primary duty of the members of the Christian church is,

1.—TO CHERISH IN AN EMINENT DEGREE PERSONAL RELIGION.

This is the only solid basis on which an enduring Christian character and usefulness, can be built.

No useful fruits can be produced from languor, half-heartedness, and inconstancy. The heart in all its entireness must be given to God. Holy decision and earnestness must be evidenced in the life. There must be close and spiritual union between the soul and God. There must be the constant labouring after a strong faith in the Divine testimony and promises. A glowing hope of the realization of spiritual blessedness and eternal life. An earnest solicitude to please God. Sincerity of soul in the performance of Christian duties, and a constant and fervent desire to grow in daily conformity to God's moral likeness. There must not be contentedness with feeble attainments, with languid graces, and imperfect virtues; but the rising of the heart, and the aspiring of the soul after the full enjoyment of all the holy distinctions of eminent piety.

Such a state of mind is the opposite of self-satisfaction and self-complacency. In utter contradiction to a proud boasting spirit. Self will be crucified. All human merit loathed, and all the soul's dependence will be on Christ and His sacrifice. Meekness will ornament the spirit, and humility be the daily grace of soul.

Secret meditation and prayer will be regarded as admirably adapted to promote this holy experience; and the closet and the Bible ever regarded as daily essential to Christian growth and spiritual prosperity. If you are at the head of a family, set up the family altar, and worship God around the sacred hearth, if possible, on the morning and evening of every day. Unite singing the praises of God, with the reading of the Scriptures and prayer. The religion of Christ is the religion of constant progress, of daily advancement. The apostle Paul felt this, and has expressed it in his rich epistle to the Philippians.

Rules for Holy Living.

I.—Of the Presence of God.

"God is light."

Endeavour always to remember that you are in the immediate presence of God; and strive to act as you would if you saw the Saviour standing by your side. Recollect that He is really there.

Always intentionally aim to please God in all things. Frequently call to mind the expression, "Thou, God, seest me."

Neither do undertake any thing which you would abstain from doing if the Lord Jesus were visibly before you; nor engage in any thing which you feel you would have to repent of in the solemn hour of your death.

Carry into all your engagements a sense of the Omnipresence and Omnipotence of God.

II.—Of the Atonement and Example of Christ.

"Who was delivered for our offences."

"Who went about doing good."

Repose in unshaken confidence on the sacrificial ATONEMENT of Christ ("who gave HIMSELF for us") for acceptance with God.

Think often of these solemn words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

And test your experience by these: "The love of Christ constraineth us, because we thus judge that if One died for all, then were all dead; and that He died for all, that they which live should henceforth live not unto themselves, but unto Him which died for them and rose again."

And remember continually that "even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps."

Philippians iii. 4 to 15.

III.—Of Obedience to the Holy Spirit.

"Quench not the Spirit."

Be unwearied, constant, ardent, in supplication for the blessed influence of the Holy Spirit.

Diligently attend to His inward motions; "for as many as are led by the Spirit of God, they are the sons of God."

Aspire to the entire "sanctification of the Spirit."

"Grieve not the Holy Spirit of God," by unsanctified thoughts, by vain words, by trifling habits.

Pray much for the clear "witness of the Holy Spirit with your spirit."

Sunday Schools.

A Dialogue Between Teacher and Conscience.

TEACHER.—"I think I shall give up the Sunday school. I find it too fatiguing. I ought to take care of my health, which I sometimes think is injured by teaching. After the hard work which I have in the week, I surely may take Sunday as a day of rest."

CONSCIENCE.—"Are you sure that the work is really too much for your strength? Or is this only an excuse arising from a want of interest? Do you not often incur quite as much fatigue for your own pleasure? Besides, do you not profess to be a follower of Him, who, continually, went about doing good, and who on one occasion, amidst weariness and exhaustion said, 'My meat is to do the will of Him that sent me, and to finish his work?'"

TEACHER.—"I still think I shall give up the Sunday school. The teachers don't seem so pleasant and friendly as they used to be. Besides, I don't think I am treated with so much respect as some who, I am sure, don't deserve it more. No one ever thinks of consulting my wishes, or asking my advice."

CON.—"Are you sure that the reason of this is not in yourself? Remember that the conduct of others towards you may be very much the reflection of your own conduct towards them. Do you sympathize in the difficulties and rejoice in the success of your fellow teachers? Or does your cold and envious spirit prevent them from treating you with the respect and affection which you fancy you deserve? May there not be a hidden tendency to pride and self-will which makes you feel pained by fancied neglect? Or if the neglect be real, may not the truth be, that there is some evil in your heart which needs this peculiar discipline, and that what you complain of as a grievance from your fellow creatures, is really your Heavenly Father's rod? Besides, did you become a teacher to please men, or to please Christ? Are you remembering the precepts, 'Let nothing be done through strife, or vain glory; but in lowliness of mind, let each esteem others better than themselves?'"

TEACHER.—"I still think I shall give up the Sunday school. The children are not attentive or interested, so I suppose I am not qualified to teach them."

CON.—"Do you take pains to qualify yourself? If you go to your class without preparation, how can you wonder if the children are not interested? If you have not much spare time, you can at least find a few minutes during the week for studying the subject of your next lesson; and you can gather materials for instruction every day from observation and experience as well as from reading. The diligent use of your own talent will ensure its increase, for 'unto him that hath shall be given, and he shall have abundance.' But do you really mean that you are not qualified? Would you like your fellow teachers to tell you so? If you truly feel your deficiencies you will seek and find wisdom and strength from above, for 'with the lowly, is wisdom.'"

TEACHER.—"I think I shall give up the Sunday school. I have been a teacher for such a long time, and have done little or no good."

CON.—"Are you sure of this? May you not have been sowing the seed of which other shall reap the harvest? Perhaps you have not been allowed to see the result of your labors, because you would have taken the glory to yourself, instead of giving it to God. Besides, what right have you to expect success at once when others more faithful and laborious 'have toiled all night and caught nothing,' yet at Christ's word have again 'let down the net.' But if you have not done good, the fault may be in yourself, in the want of a loving, earnest, prayerful spirit. Are you 'wise to win souls' by presenting the attractions of the cross, and by making 'Christ and him crucified,' the great centre of all your instructions? If you are labouring conscientiously and diligently, 'Be not weary in well doing, for in due season you shall reap, if ye faint not.'"

AN INCIDENT.—At a meeting of Sunday-school teachers in St. Louis, Mr. N. remarked, that a few Sabbaths since, he visited the prisoners in the city jail; that while there he saw a young man distributing religious tracts among those prisoners, and that upon inquiry, he learned, that that Young Man was a scholar of his, in the first German Sunday-school ever taught in St. Louis, sixteen years ago. Then he was a little German Boy—now he is a worthy member of a Christian church, and engaged in efficient labors for the good of souls.

Religious & Secular.

Dismissal of a Converted Sepoy from the Bengal Army.

Every thing which throws light upon the Indian Mutiny, or concerns the enquiry into its causes, is interesting to the general reader. Much has been said and written relative to the East India Company's Government discouraging the profession of Christianity by the natives. The following narrative from the "Church Missionary Intelligencer," detailing the circumstances of the dismissal of a Sepoy in 1819 from the army, because of his professing Christianity, is closely connected with the recent events in India. It is taken from an account written at the time by Mr. Fisher, the army chaplain at Meerut, who had baptized the Sepoy convert, and addressed to the then Bishop of Calcutta:—

"It is a remarkable fact (says the 'Intelligencer'), and we leave it with our readers to reflect upon, that the military station where the insurrection first exhibited itself in its most terrific and merciless features, and where the first slaughter of Europeans, without distinction of sex or age, was perpetrated, was this very same city of Meerut, where the first Sepoy, that we are aware of, made public profession of his faith in Christ and was dismissed, as one disqualified for service, from the ranks of the native army."

Mr. Fisher states, that numbers, both of Mohammedans and Hin-dooes, were in the habit of visiting his house, to inquire into the meaning of different passages of the Scriptures. The soldier, Matthew Prabhoo Din, was among his occasional visitors, and he gathered the particulars regarding his conversion from his own lips. The narrative then proceeds:—

"His visits to me were very frequent, and the decided change of his opinions, and I trust, of his heart, marked and satisfactory. I found he had been long labouring under deep conviction of the worthlessness and wickedness of his heathen ignorance and idolatry, even for nine years. He kept these thoughts much to himself, preferring to wait 'the convenient opportunity'; but the convictions of his heart became stronger and stronger, until he went with his regiment to the Isle of France. There he used to watch for opportunities to steal into the Christian Church and comfort himself by thinking to worship the Christian's God in spirit, though ignorant of the meaning of the language, or of the terms of devotion which were in use, and could only comfort his sorrowful heart with the conscious reflection 'that the Christian's God knew his heart.' He earnestly longed to meet with some one who should be competent to instruct him what he must do to be saved. Yet many depressing fears of consequences, both of a spiritual and temporal and spiritual nature, frequently discouraged him. At last he made up his mind that if ever opportunity should offer itself to speak to a Christian clergyman, he would unfold the state of his soul, let the consequences be what they might. He gave a very affecting account of his state of mind during the remainder of his stay at Mauritius, and in his voyage back to Calcutta. A far-looker being granted to the soldiers who had distinguished themselves, Prabhoo Din went to his native village; and, after spending a little time with his relations there, he was contented merely to display the medal upon his breast, but, unfixed his whole mind, and his fixed resolution, to embrace Christianity. At first they endeavoured to dissuade him, but finding him immovable, desisted, and parted from him with many tears, his mother exclaiming as he left her, 'You have changed your faith, and say you have found the true God. Beware you never change again!'"

He rejoined his regiment at Cawnpore, which happened almost immediately to be moved to the station of Meerut. His first enquiry was, 'Who is the chaplain, and does he teach my brethren?' He was told of the little upper chamber where the native Christians met together, and went to see them. 'I felt at once,' said he, 'when I saw the nature of their employment, and heard their words; I said, Jesus Christ has heard my prayer. God's mercy brought me here.' His frequent visits were soon observed by the Brahmins of his corps, and when they became apprised of his intention to become a Christian, they manifested extreme sorrow to him, and strove to convince him of what they thought his folly, and by kind remonstrances, to shake his purpose. They enlarged on the perilous consequences which should surely follow, the immediate loss of the high and honourable caste, the rejection of all intercourse with his numerous and dear friends, the certain disgrace of the Government, who would assuredly disgrace and dismiss him for becoming a Christian! thus that he would lose everything dear to him in life, and finally life itself, for who would give him *khana peena* (maintenance)?

His reply was uniformly the same:—'Jesus Christ will be my friend; He is the friend of all who trust Him; and, as to caste, there is none so high as the Christian caste. It is more honourable than all, for Christians are the people of the true God; He is their Father. My becoming a Christian cannot make me a bad soldier, and I see no reason to believe that Government will cast me off.'

any more than other of the non-commissioned officers; for instance, the sergeant-major, or the quarter-master-sergeant, or the drummers, all of whom are Christians; and why should they punish me unless I commit some fault?"

"The Brahmins now finding him so resolved, tried to 'shake' his steadfastness by the offer of money, and proposed to subscribe and settle upon him a monthly sum of twenty rupees for life. This he instantly rejected, saying, that he believed Jesus Christ would provide for him much better than they could, and with this advantage, that it would be for ever. Finding him resolute, they endeavoured to vilify his character, represented him to be a drunkard and a glutton, nay, at last, insisted upon it that he was insane. Some of these scandals appear to have been believed by some of his superiors, for a regimental court of inquiry was instituted into his conduct, the result of which, however, was that the most satisfactory evidence was brought forward, not only that he had always conducted himself remarkably well, but that he was a particularly smart, intelligent, and active soldier."

"He was baptized by me, at his own request (which I beg your Lordship will have the goodness particularly to observe,) on the 10th of October, just before his departure on some regimental duty, and there was an end of the matter. The Brahmins, as I said, seemed to trouble him, and the only symptom of 'contumacious' which the major, in the plenitude of his zeal, so pathetically laments is, that the quick cooks and ents his meals by himself, barred from admission within the magic circle by which the Brahmins surround his choos. In every other immaterial respect he remains just as he was before, to use the military phrase, 'a steady soldier and a good man.' The only mark upon him is, that he reads his Bible and prays to the one eternal God, through Jesus Christ, his Saviour. I have the honour to be,"

A court of inquiry was called at Meerut, on the 6th of January, 1820, in obedience to the orders of Government, and the following contains the copy of the proceedings as recorded by the President:—

"Proceedings of a special court of inquiry, held by order of Sir G. Martindale, commanding the second division of the field army, to inquire into all the circumstances attending the conversion of Prabhoo Din, naick of the 1st battalion, 25th Regiment, to the Christian faith."

"President—Captain S. Arden, 1st battalion, 27th Regiment. Members—Captain H. D. Showers, Major of the Brigade; Captain W. Reding, 1st battalion, 27th Rgt."

"Prabhoo Din, being called into court, is desired to state what were his motives for embracing the Christian faith, to which he replies:—

"I frequently observed the conduct of Christians. In various particulars their superiority and strictness of behaviour and love of truth were visible, and it induced me to inquire into their religion; and, believing it to be true, I embraced it."

"Q. How long is it since you made your first inquiries into the Christian faith?"

"A. About nine years since, when I went as a volunteer to the Isle of France. My attention was particularly attracted by the regular observance of the Sabbath, and by seeing the Europeans going to church to worship. I thence determined to make diligent inquiry when I could. But neither on my return to Calcutta, nor afterwards at Cawnpore, did I find what I thought a convenient opportunity, or leisure, for I had heavy duty to do; so it is only since I came to Meerut that I have had leisure or means of information."

"Q. When you arrived at Meerut, did you yourself first make inquiries, or did anybody come to you in the lines?"

"A. I made my own enquiries myself from these two men standing here, and who live near the Sudder Bazaar (Moonseef, Mr. F's moonseef, and Bahadur Masseh, a native convert baptized by Mr. F.)"

"Q. Did you go to Mr. F. of your own accord, or did Mr. F. send for you?"

"A. I went of my own accord to Mr. F's house. Indeed, I went to everybody of whom I thought it wise to enquire."

"Q. Did you know, or did you ever hear of any person visiting your lines to instruct any of the Sepoys in the Christian faith?"

"A. Never; I neither knew nor ever heard of such a thing."

"Q. How were you received after your baptism by your corps and company?"

"A. They said nothing to me upon the subject. I did not receive any unkind treatment from any of them, except one Sepoy of the 1st Grenadiers, who was always an enemy of mine. He reviled me, and frequently said I was become a sweeper. I quietly remonstrated with him; I felt angry, and so I left him."

"Q. Did ever any of the Sepoys offer you any money not to become a Christian?"

"A. Yes. Two of the men called after me and said, 'We suppose it is money you want; and if so we will give it to you, provided you will not become a Christian.' I replied, 'My mind is resolute, I shall not change. I am determined to see God, the only true God, in whose sight rupees are nothing.'"

"Q. How much did they offer you?"

"A. Twenty rupees a month for my life."

"Q. Indeed! How could you refuse offer?"

"A. (Accompanying his reply with a very