

Religious Intelligencer.

SAINT JOHN, N. B., NOV. 12, 1858.

EDITORIAL CORRESPONDENCE.

Revival—Drinking habits—Judge Crampton's Remarks—Future prospects—Special Meetings—B. F. Ratnay—Labourers Wanted—Upper Sussex, &c. &c.

FREDERICTON, Nov. 9th, 1858.

DEAR BROTHER HARTLEY,—The readers of

the Intelligencer are probably not aware that

I have spent nearly the last four weeks in Fredericton

without being home once, and although I have

contributed weekly to our columns, yet the issue of all our last numbers has been

exclusively under your supervision. Notwithstanding

the daily communication between St. John and this city,

but little is really learned here of what is going on

there, and I feel comparatively shut out from the world of business and

bustle. Fredericton compared with St. John, seems like a

quiet little village, unusually dull, I should think, at the present time. I rejoice, however,

that the religious interests here are now far more encouraging

than it was a few weeks since. When I came here, I found the Free Baptist

Church and congregation, with which I am labouring,

ran down to a very few, and those nearly discouraged. God has been pleased to

look upon them in mercy, the church is more than

doubled since, and our congregation nightly fills our house,

and occasionally cannot be conveniently accommodated. Our

meetings have increased in interest during the last few

days, and I hope that many more souls here will be

brought from sin and death by recovering grace. Some more

than usual miracles of divine grace have been wrought,

and persons of immoral and drinking habits have been led to

confess and abandon this prince of vices. I trust and pray that

God will make them faithful to the vows they have made.

My observation since I have been in this city confirms me

more and more in the belief that both the traffic in, and the use of

liquor, is wrong, and that every person seeking the well-being

of his fellow man should set his face against them. There are

in this city many whose husbands have abandoned them,—children

whose fathers have left them to the cold mercies of the world,—families where

want and poverty hold their revel, and all through drink.

There are young men in this city of respectable

parentage, who are nightly in the habit of drinking and

gambling, and are forming habits of dissipation and

wretchedness. Rum shops and grog holes in this city are

numerous, more so I think than in St. John, in proportion

to the population. I rejoice however that there are some

sensible friends of the temperance cause here, and whose

attachment I believe can be relied upon. I have not failed on

several occasions in the course of my public speaking to

point to this monster vice as one of the greatest hindrances

to the progress of the Gospel, and to warn my hearers to

shun it as the demon of darkness and despair. Bar rooms

and drinking places of all kinds are a curse in every

community in which they exist, and I endorse with all my

heart the emphatic language of a distinguished Irish Justice, Judge

Crampton, of Dublin—uttered by him on the Bench, "Public

houses are nuisances, and they should be suppressed." * * *

Including all offences of every kind, I can, says he "from many

years' experience, state, with perfect assurance of its truth,

the position of at least two thirds of the crimes with which

we have to deal as judges, are directly or indirectly traceable

to spirit drinking and the public house." I have no doubt

but that the record of crimes in this Province establish a

similar fact. The time has fully come, when no person

countenancing directly or indirectly the sale or use of

liquor should occupy a place in any Christian church.

The struggle for life which the flock here over which I

am exercising pastoral oversight is making, will, I believe,

be crowned with success, and I am not yet without hopes

of seeing a large and flourishing church in this city. A new

and larger place of worship is much needed, and I trust

an effort to obtain one will be commenced at no very distant

day. Our special services—afternoon and evening—are

still continued; three persons, just converted, were

baptized last Sabbath; several others professed faith, but

have not yet come forward for that ordinance. Some of

the other churches in the city have commenced holding

special services; the Rev. Mr. Earl is expected here next

week; from the result of his revival efforts in other places,

much is expected from his labours here; it is quite certain

that the public mind is well prepared, and no great effort

would be necessary in any of the congregations here to

enjoy a profitable season of grace.

Brother B. F. Ratnay who was baptized by you a few

weeks since in Carleton is now labouring with me with good

acceptance. He has supplied my appointments in the country

during the series of meetings which I have attended here,

and has been in the city a part of the time. He is a

valuable auxiliary, and I trust will be a useful man in

the cause. He intends reviving the Sabbath School here

in the course of another week or two, no school having

been held for several months. Brother Gunter has also

spent the last few days with us; and helped us in the

work. I purpose returning to St. John as soon as possible,

though my stay there must necessarily be short. I never

saw more to do in the cause of Christ in my life than

at present, nor fewer men to do it. The harvest truly is great

but the labourers are few,—it becomes us earnestly to

pray the Lord of the harvest to send forth the faithful

men, who can make the same appeal that Peter did—

"Lord, thou knowest all things, thou knowest that I

love thee, and there are many persons in the Churches under your care for whom I laboured in the Gospel, and to whom I am still united in Christ. Sometimes I long to speak to them again "the word of life," but probably shall not have an opportunity very soon.

I trust the friends of the Intelligencer will not forget that its existence is pledged to the preparatory system, and therefore renewals are required on the expiration of the term for which they are now paid. If our Churches and brethren wish this paper to continue its existence, they must support it.

Yours &c.,

E. McLeod.

The Gospel.

There is nothing perplexing nor complicated in the Gospel of Christ. It is one of the plainest and most easily understood theories in the world. Men differ much, but the Gospel is the same. It has been provided, not for angels, but for men, and they just as they are, and situated as they are. Persons frequently imagine, that if they were in the circumstances and positions of others, they could more easily accept of salvation, and exemplify the principles of the Gospel in their lives, and hence are often wishing themselves somewhere else, or somebody else. The plain truth is that God has provided salvation "for every man," and that not as he might wish himself, but just as he is. "We are all by nature the children of wrath," whether rich or poor, noble or ignoble, black or white, and alike stand in need of redemption. God knew all about the mixed multitudes of the world, and in His infinite wisdom has provided a scheme for their rescue, by which "the grace of God that bringeth salvation hath appeared to all men." It is neither essential that a man should be talented or educated to be pious. Religion, unlike all other treasures, is attainable by all. With God there is no respect of persons, and in His Gospel there is glad tidings to each. He provides a balm for the sick and suffering, riches for the poor, garments for the naked, bread for the hungry, water for the thirsty, consolation for the sad and broken-hearted, and is Himself a friend to the friendless, and will administer eternal life to all the faithful in Jesus Christ. Bless the Lord, O my soul, bless and praise His holy name all that is within me. Salvation for sinners, yes, for the worst of sinners, there is pardon in the Gospel for the most profligate, aggravated and flagrant crimes. The blood of Jesus Christ, God's Son, cleanses us from all sin. Not only in its provisions is salvation for all, but in its adaptation. It is just what every body needs. Man is so constituted that he is capable of either being happy or miserable, and sin invariably, either directly or indirectly, ensures misery; salvation is its only antidote, and is the one thing needful for all mankind; by it alone the soul of man can be made happy, either in time or eternity. How foolish those who seek to satisfy the cravings of the immortal mind, by wealth or honour. Man lost happiness in the fall, and in vain will seek for it, until he does so by faith in the Gospel of the Son of God. What a soul stirring theme is that of salvation for sinners through Jesus Christ. Dear readers, of all the proclamations that have ever fallen upon the ears of men, there is none more glorious than that heaven-uttered declaration spoken by the angels just from the courts of glory, to the Bethlehem shepherds, when he cried, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And if ever the hearts of those inhabitants of heaven swelled with joy in the announcement of any of the glorious proclamations of the King eternal, it was when the multitude of the heavenly hosts sang, and swelled those notes of glory in exclaiming, "Glory to God in the highest, and on earth peace, good will toward men."

Yes, in the proclamations of the coming and mission of the Saviour there was nothing perplexing. True, to the wise men of the East, God gave direction by a star; but to the more humble Bethlehem shepherds He spoke by angels in plain and easily understood language. The whole foundation of salvation is equally plain. Pardon and redemption can only be experienced through the merits of the blood and righteousness of the Lord Jesus Christ. Every thing has its source. We do not turn to the moon for water, nor to the rivers for light, nor to the stars for fragrance, nor to the earth for heat. So is the Gospel. Science nor art cannot give the peace of God; philosophy is a vain source for pardon. We may learn much from nature, and extort many lessons from science by skill; we may hear much, and be profited by the experience of fellow Christians, but these are not the head, and can only be of use to the Gospel when they serve as streams which can be traced to God the fountain-head. The Bible teaches its plain truths, and whatever human productions we may have are only valuable to the traveller who seeks his way to heaven, as they recognize and teach the doctrines and precepts of the word of God. They must point to Christ as the sun and centre of the system of salvation. Christ and Him crucified is the theme; not of, for or by the works of ourselves or others, lest he or they should boast, but by the righteousness that is Jesus Christ. Salvation is of the Lord, atonement by Christ, and pardon for the guilty. All plain, each may understand enough of the plan of pardon to escape the wrath to come; and yet the wise have never been able to fathom the depths of the wisdom and the love of God's Father. The illiterate thirsty man may drink and enjoy the sweet flowing water, and know but little about it, or the laws by which it is governed; he may see the shining sun and enjoy the warmth it gives, and be entirely ignorant of the laws of light and heat. So with the poor, and uneducated, they may be ignorant of many things about God and His ways, and yet enjoy the love of God shed abroad in their hearts, and rejoice in the simple but glorious truths of salvation through Jesus Christ.

It is also clear and plain in its teachings and effects. Men may offer many excuses, or object to the principles of the Gospel, nevertheless it tells us plainly that they must be either saved or lost. Heaven or hell must be their eternal abode, feeling or no feeling, willing or not willing, it is the plain truth of God. The Gospel is the power of God unto salvation to every one that be-

lieveth, and "HE THAT BELIEVETH NOT SHALL BE DAMNED." God will not accept of those concessions and excuses, and sin justifying excuses, with which His servants and His Gospel are so frequently trifled. Man is already condemned and doomed to "everlasting punishment," unless he believes in the Saviour. Faith that honours God, and leads the sinner to the foot of the cross is the only means by which he can escape. Dear readers, let us request you not to allow this plain, simple Gospel of Jesus Christ prove to you a Saviour of "death unto death."

Shall we be Missed, and by Whom?

Frequently when visiting communities and Churches from which a prominent member has been taken by death, we hear the expression "Oh how we miss them," or "if brother or sister—the deceased—had lived it would have been differently with us." We always feel to sympathize with such as mourn the demise of those who are missed by the poor and needy, or the weak and struggling people of God, yet we rejoice to know that they have so lived that their departure is felt, and the want of their aid experienced. Sometimes Churches feel that by the death of a member, they are relieved of a burden, rather than shorn of strength, and communities, that they are rid of a pest, rather than subjected to a loss. It is the man whose useful life has endeared him to his acquaintances, that is the most deeply lamented, and the Christian whose spirit and works of love have been like salt to the earth, that is a loss to the Church of Christ. The death of a general is felt by the army; the decay of a will weakens the whole building; so with any useful active member in Christian society. All who live to little or no purpose, die but little missed or mourned for. Sometimes, accompanied with the intelligence of death, are expressions, descriptive of the loss sustained by the liquor dealer, the keeper of the gambling saloon, and such company as revel in wickedness. Doubtless such are missed, and in proportion to their influence will their absence be realized. All are so loving that they are exerting an influence on one side or the other; they are either for God or against Him. How important that each should examine himself in all the relations he sustains to the Church and the world, and see, by whom he will be the most lamented at death. It must be an awakening sensation to any reflecting mind to know that the wicked and profane will miss his company, and the coffin of the rumseller alone cease to receive of his money. How differently will the man for whom the hungry, cold and naked shed tears of sorrow, and whose vacant seat in the house of God, and institutions of usefulness extracts a sigh, and the discontinuance of whose contributions to those societies aiming at the diffusion of the Gospel, and the circulation of useful knowledge throughout the world, cripple the good in their endeavour for usefulness, or if they were wealthy, whose donations are like the infusion of new blood to many weakened institutions. Ah! Let us live the life of the righteous that our last end may be like His. Reader, if you are a youth, and God should call you away suddenly, would your parents mourn the loss of a kind and affectionate child; the Sabbath School a constant and interested member? If a professed Christian would you be missed from the prayer meeting? In short would the cause of Christianity be any weakened by your departure? We hope none will so live that their brethren and pastors, though mourning over your graves, will upon the thought of your wayward lives, secretly feel that they are relieved from the cause of much trial and labour. How serious and important a thing is life, and how necessary that men should "take heed to their ways."

DENOMINATIONAL.

Free Baptist.

Elder McLeod, baptized three last Sabbath in Fredericton. The work there continues to spread, and the prospect is good.

Baptist.

The Revival up the River, is progressing with great power; upwards of 30 we are informed, were baptized at Jemseg last Sabbath. Not far short of 200 have been baptized upon a profession of their Faith, since the work commenced.

Methodist.

A short time since we noticed a revival of religion then in progress in Charlottetown, P. E. I., under the labours of Dr. & Mrs. Palmer. From a letter written subsequently by Mrs. P. we learn that the work continued to increase until they left the Island. She says there were about seven hundred converted, and over three hundred who received the blessing of entire sanctification. Their intention upon leaving Charlottetown, was to go directly home, but complied with some very urgent requests to visit Moncton, N. B., where they spent about two weeks, during which many souls professed conversion, and as a friend who attended the meetings informed us this week much good was done. Thence, they left for Sackville, intending to spend a few days there, and then leave for home. Their visit to these Provinces has been one of toil and much profit. They will leave many in whose affections they will ever live, and who can bless God that he ever directed them this way.

Episcopal.

CONGREGATIONAL SINGING.—Rev. Dr. Mulenberg of New York delivered a lecture on "Congregational Singing," in the Church of the Holy Trinity, Brooklyn, a few evenings since. He hoped that choirs would not take offence at what he had said, for he was not blaming them. They could not make their voices a hundred or a thousand voices. Choirs had their place in the church, and he was not for dispensing with them. They made the best leaders of congregations, when they were willing to be leaders, and when they did not abandon a tune as soon as they found the people were beginning to know it. Besides, the higher and more elaborate pieces of sacred music, which are consecrated to the worship of God, could only be performed by trained singers, and these—the productions of the great masters—were not to be banished from our churches. Let these choicest harmonies ever uttered by instrument or voice be heard in proper times and in due measure in the towns of the King of kings. It were to be wished that choirs would sometimes favor the church with these elevating ecclesiastical strains, rather than that which were more fitting for the concert-room or the stage.

Dr. Lewis stated that at the last meeting of

the General Convention, a Pastoral Letter was issued by the House of Bishops, in which strong ground was taken in favor of congregational singing, and that as a means of following out a commendation of the Bishops of the Church, a committee was appointed to prepare a book on music, which should further congregational singing. That book, he said, was nearly ready for publication, and would probably be issued in the course of one or two weeks. It had been thought desirable, on the eve of the appearance of that work, to take some measures for the revival of congregational singing.

Mr. Geer made some extended remarks in advocacy of congregational singing, in which he strongly condemned the present practice of committing praises to God, by the great body of his worshippers, into the hands of a select few, and recommended stated systematic practice in vocal music on the part of the members of congregations, as the only means of bringing congregational singing to be generally adopted in churches.—Independent.

TEMPERANCE.

We notice by the late number of the Temperance Telegraph that the friends of prohibition are yet alive, although for some time past this subject has slumbered, yet we are not among the number who believe that prohibition will never bless our land with its beneficial effects, by removing from our midst the monster which is like the midwife upon the tender plant, and bring those who are now engaged in the traffic into some honest and profitable employment, and thereby be a blessing to thousands to whom they are now a curse. We hope that the day is not far distant when the members of the Church of Christ, all who have the cause of humanity at heart, will awake to a serious consideration of this subject, and once more arouse themselves to do battle for the cause of truth. We want to see this matter taken into hand by the people of this province, in such a way as will place upon our statute books a law that will at once, and for all time to come close a traffic which is in its very nature dishonouring to God, destructive to man, and ruinous to those who engage in it.

MR. JOHNSTON'S NEW OFFICE.

Some enquiries have been made of us about the duties of the Hon. J. M. Johnston Jr. in his new office. Impressions have been made both in the country and city, by some papers who are making capital of the appointment, that it has been created especially for Mr. Johnston at this time of change, that there is nothing to do,—also, that he gets a good "fat salary." We are glad to be able to give to our readers the very satisfactory information that we ourselves have got from the Morning News.

"The coupons" for railway purposes have been all along signed by the Provincial Treasurer, at G. A. G. and that gentleman has been complaining to the Government from time to time, that as this work had to be done after office hours, it bore too heavily upon him. The Government addressed Messrs. Baring to ascertain if it would be the same thing to them should any one beside the Treasurer be appointed to attend to that business. The answer was that any other person would do as well. Mr. Johnston was accordingly appointed (no new office, mind, was created, as the New Brunswick and Freeman maliciously asserted) to discharge the duties for which the Treasurer was paid, costing the Province not one penny more than the Treasurer had been receiving—and altogether amounting to the enormous sum of about fifty pounds a year.

For the Religious Intelligencer.

Our Duty.

When we see the error into which we may have fallen, as I remarked in my last, we should not give ourselves entirely up, or plunge still deeper in iniquity, nor allow the shackles of sin to bind our limbs,—but we should be up and doing, and be determined to work a reform in our morals. Though we may have seldom known the path of religion; though we may see on every side the darkest wickedness; though we may see men everywhere prone to licentiousness, and though vice in its most heinous form surround us; we should not give up, and allow ourselves to be carried onward to the yawning gulch of destruction, but should strain every nerve, as though we were being carried by a swift running tide to the verge of a precipice in order to free ourselves from the hands of sin and Satan.

Well man, knows that if he puts forth all his exertions, with a determination to snap the fetters of sin that bind him, he will accomplish his desire. If he will but work and pray, he may rest assured that his labours will not be in vain. Only seek favour with God—seek a Saviour's love, and then you will find joy and peace. Go to the cross, and behold a Saviour who laid down his life, and shed his precious blood, to redeem fallen man—but who now sits on the right hand of his Father in heaven—inviting all to throw off the old Adam, and come to him—to seek our eternal inheritance. He beckons us onward with those cheering, and easily understood words, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Yes! they are indeed cheering words; and well we know in our hearts that we desire to reach that blessed abode. But amidst the adversities of this life, we have thought so little of a Saviour's sufferings, and a Saviour's love, that the spark of divinity has become so deadened, that it now requires us to put forth all our exertions, to rekindle it into a flame.

For the Religious Intelligencer.

RIVER JOHN, N. B., Nov. 2, 1858.

MR. EDITOR AND BROTHERS,—You are aware who

it has told us to let our light so shine that

others may be benefited. See Matthew 5th

chapter. All have some talent. Some have a

good deal of talent. Some have one talent, some

another. One man has the talent of money,

another the talent of thought, another the talent

of education, another the talent of faith and

prayer, and you will admit that there is no better

grace than the one which enables us to pray

without ceasing, and to rejoice evermore in

Christ Jesus. All who are in Christ Jesus

can do this, and all who are out of Christ

will not understand this letter. God has given

each of us faculties and powers, and placed us

in positions in life, by the exercise and improve-

ment of which we may glorify Him; and with

His blessing be instrumental in drawing poor

sinners out of the nets and snares set for their

souls by Satan, or the slavery of body, mind and

spirit in which they may be to the old tyrant of

all tyrants, and the old Captain and Leader,

originator and defender of all tyranny, all wrong, all falsity, whether affecting men's minds, or bodies, and this old Captain is the Devil or serpent, Satan, who said to our first Parents "thou shalt not surely die," just as he is now saying to his various dupes and deceived ones, in the fabled Universalist, formal pharisaical, or foolish schools of the present day. A day, Mr. Editor, that reminds the faithful minister of Christ Jesus of what we read in Paul's second Epistle to Timothy, 3d and 4th chapters. If ever Satan was up and doing his best in the world it is, sir, at the present day, as you are well aware. By means of his various plans and systems he is drowning men and women soul and body in perdition, and they who are most dead, and most depraved, and who stand most in need of the Great Physician of Souls, see St. John 3d chapter, and of the converting Grace of God in Christ Jesus, see Ephesians 2d chapter, are those who will despise you most if you are faithful to your Master Jesus Christ, and obey Paul in second Timothy 4th chapter and 2nd verse. But you and I, Brother, are of the same mind in reference to duty, we do differ a little on doctrine, but that is not dirt, and so long as we agree in reference to duty we can agree to disagree on doctrine. I am a Calvinist, and I hope something better even, I hope I am endeavoring to obey my Master Jesus Christ, and let his light shine that by His Gracious Spirit He has lit up in my once infidel soul. In the hope that He may bless my feeble efforts as He has hitherto done, by bringing sinners to repentance and to the experience of justification by faith in Christ Jesus, under my instrumentality, and an entrance into that door which conducts the faithful to life eternal. See St. John 10th chapter.

None need despair of salvation who hear where I was when God found me. I have already told my experience several times to your readers, and I again repeat a portion of it. For years I was a slave to the devil, evil and unnatural appetites and passions, among them, periodical intemperance in the use of liquor, and also scepticism in reference to the Bible truth, as a Divine revelation, and by the grace that is in Christ Jesus, see Ephesians 1st chapter, I was quickened as we read in Ephesians 2nd chapter, and made free and happy, as we read in Romans 8th chapter. All are invited to come to the Physician who has healed me and who has healed millions in all ages, and who is always ready to heal all who come to Him, and who was never yet known to cast out any poor soul that came to Him, as all who will be saved must come, with that true Godly sorrow which grace alone works in the heart for sin, and that anxious desire to forsake all sin, which grace also works in the heart of all true penitents. Reader, are you a believer in these truths? If you are, happy are you indeed. If you are not a believer, it is time you became such. Read Isaiah 55th chapter, St. John 3d chapter, St. John 7th chapter, and Revelations last chapter, and then fall down before God in your closet, and confess all your sins, and ask Him to give you the grace of true repentance, and the faith that none can have of themselves, and if you continue steadfastly praying to God in the name of Jesus, you will soon find grace given you too, that will give you the victory as it had given me through Christ Jesus, over the world, the flesh and the devil. See First Epistle General of John 5th chapter. Get that evidence of your acceptance with God spoken of in the 10th verse of this chapter, and you will feel a good deal more happy than you now have any idea it is possible for any soul to become in this world. Try my plan, and see if I am not a true witness for Christ Jesus.

I remain, Mr. Editor,

Yours truly in Christ Jesus,

JAMES A. DAVIDSON.

From our Canada Correspondent.

Cobourg, Oct. 29th, 1858.

The Montreal Witness gives the following as

the translation of a handbill posted along the

streets of that city during the past week:—

"ACADEMICAL SOIREES. The Rogues of

Seapin, a comedy in three acts, will be played

by a company of amateurs, on Sunday, the 28th

of October, in the hall of the Union St. Joseph.

There will be comic songs. Admission

75c.

The reader will note the day Sunday! and

the performance—a comedy and comic songs!—

and contrast these fruits of Romanism with the

fruits of christianity. It might be held to be un-

fair to make P. very responsible for such Sabbath

occupations, did we not know that they are de-

fended by her ecclesiastics and leading men, and

in some cases superintended by them. Their

existence, side by side with the noisy sports

which have come under the writer's notice re-

peatedly on the Lord's day afternoons, sports in-

dulged within the enclosures of Popish colleges,

should satisfy the most scrupulous that Sabbath

violation is as legitimate a product of Roman

Catholicism, as Sabbath superstition. It is in the

portions of our province most