

The Religious Intelligencer

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

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How shall we escape?

"How shall we escape, if we neglect to great a salvation?"—(Heb. ii. 3.)

That is a solemn question, my friend, and deserves serious consideration. You do not deny that you are in danger, nor that a way of escape is provided; but you are not disposed to take advantage of it, and you ask, Is there any other? If this be neglected, to what next may you turn?

God answers,—"There is no other way." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—(Acts iv. 12.)—"He that believeth not the Son shall not see life; but the wrath of God abideth on him."—(John iii. 36.)

Reason answers,—"There can be no other." This is a great salvation, a way in which the justice and holiness of God can be reconciled with his mercy, and the just God be also the Saviour of sinners. It is a scheme of grace working of himself, such as he alone could have conceived or executed. If this be rejected, we can expect no other choice.

Experience answers,—"There is no other." Oh, listen to the dismal sounds which reach us from the shores of a dark eternity! Thousands of lost souls tell us with one voice of anguish "There is no other way of escape! We rejected the great salvation, and we are here forever!"

Oh, escape now for thy life! Trifle no longer with this great salvation. You say,—"I am not making a model of Christ—I am not telling others to refuse Him—I am not trampling the blood of the covenant under my own feet—I am only neglecting it!" Ah, but neglect will be fatal! There is no neutral ground here, no middle place of safety. If not in the Refuge, you must meet the storm in all its fury. You must either escape in the life-boat, or perish in the sinking vessel.

Keep at a Distance.

A noble ship, with British colours flying, was making its way across the ocean on a summer afternoon. England was then at peace with all the world;—the sea was calm, the wind fair, no storm seemed gathering in the clear horizon. Yet the face of the pilot wore an expression of deep anxiety, and he cast many uneasy glances in one direction, while steadily steering the opposite way. The captain came up to him with a pale and anxious countenance.

"Surely we must not be safe?"

"It is best to err on the right side. We can easily get too near, but we can hardly keep at too great a distance."

What was this mysterious peril? It was a whirlpool, one of those deceitful eddies, which once approached, will draw the finest vessel irresistibly into certain destruction. They had inadvertently come too near, and hearts quailed before this danger, which had remained unmoved before the wildest storms, or the most powerful enemy.

Reader, there are worse whirlpools on land than those of the ocean. There are sins, which if you once come within their influence, are almost sure to drag you into their vortex of ruin. Is not drunkenness one of these? Is not gambling one of these? Is not dishonesty one of these? Sins of every kind have something of this fatal fascination, but some more than others.

Are you already in danger? Escape for thy life! Are you as yet safe? Do not make light of temptation. Keep close to Jesus as your hiding place and your shield. Keep at a distance from the path of the destroyer. "Avoid it, pass not by it; turn from it, and pass away."

Danger of Delay.

An accurate examination into the periods of life in which those whose lives of godliness gave evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as years roll on.

Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class, all those converted under 20 years of age; second class, all those converted between 20 and 30; third class, all those converted between 30 and 40; fourth class, all those converted between 40 and 50; fifth class, all those converted between 50 and 60; Then count each of the five classes separately. Of your thousand Christians, there were hopefully converted,

Under 20 years of age . . . 648
Between 20 and 30 years of age . . . 337
Between 30 and 40 . . . 96
Between 40 and 50 . . . 15
Between 50 and 60 . . . 9

Here are your five classes. But you complain of me you ask, "Why stop at 60 years old?" Ah, well, then, if you will have a sixth class, and can call it a class,—converted.

Between 60 and 70 years of age . . . 1
Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

Once made an examination of this sort in respect to 253 hopeful converts to Christ, who came under my observation at a particular period. Of this 253 there were converted,

Under 20 years of age . . . 138
Between 20 and 30 years of age . . . 85
Between 30 and 40 . . . 22
Between 40 and 50 . . . 4
Between 50 and 60 . . . 1
Between 60 and 70 . . . 1

What an appeal is this to the unconverted of every age! To such as are still in the favoured season of early youth, it says, "Now is the accepted time. Seek early! Those who have passed even the early age of twenty have demonstrated to them the fact that the most favorable season is gone already, and that the grounds of hope in their case are rapidly growing narrower and more insecure, with every additional day of impotence, to their closing hour!"

Need we add a word on the solemnity with which such considerations appeal to the ministers of the gospel on behalf of the young among their hearers? and to all Christian fathers and mothers, to all who love the Lord Jesus Christ, on behalf of the impenitent in their families, and around them?—*Dr. Spencer.*

No Resurrection.

(THE LAMENTATION OF A GREEK POET.)

Alas! when Mallows droop beneath the hedgerow's shade,
When celery and feathery dill have withered and decayed,
They spring again, in beauty bright, to greet another year;

But now, the great, the wise, the strong, when laid upon his bier,
Sleeps on—an unawakening sleep—within the silent earth;
To him alone hath been denied a resurrection birth!

From "Moeschus" 200 years B. C.

THE CONTRAST.
"If a man die, shall he live again?"—Job xvi. 14.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. xv. 20-23.

No resurrection! Hope's and knell is sounded by that heathen bell. No resurrection!—Those who sleep, And o'er whose mouldering dust we weep, Who might not here with us remain, We never shall behold again!

No resurrection! Then the sin, That wakes such wild unrest within, Must bind us with its galling chain— We never shall be free again!

No resurrection! All is past For man when here he breathes his last! If only in this life, have we, Saviour! a fainting hope in thee, We die unblest and unblessed, More miserable than the rest. Since our one only star of light Must fade away in endless night.

No resurrection! Seek the grave Of Christ, for all the hope ye crave! For our offences he hath died; Hath risen—and we are justified.

"The first-fruits" from the dead he rose; Here is a balm for all our woes; An earnest by Jehovah given, That Christ to us has opened heaven: The first white sheaf is waved on high, The glorious harvest draweth nigh; The reaper's scythe we do not dread, 'Twas hushed when it pierced our Head: His heart-agonies, the pain, That ours might be eternal gain.

THE RESURRECTION BE THE THEME OF many a glad triumphant hymn! The resurrection hope shall shine Through tearful eyes with light divine; The "dead in Christ" our God will keep, Love's banner wave above their sleep; And Christ will bring them in his train, To meet the loved who here remain;— And in the resurrection we Shall live and love eternally.

The Origin and Conduct of Revivals.

The subject indicated by this caption is occupying the attention of the whole Christian world, in which the way to obtain that special religious interest called a revival, and to treat or conduct it when obtained, is the practical question of the day. Nor is this wide-spread desire for the outpouring of the Holy Ghost surprising. At any time the Christian heart longs for increased manifestations and operations of the Spirit, but especially in this case when the powers of darkness—Popery, infidelity and immorality—are mustering their forces for the overthrow, if it were possible, of Christ's Kingdom in the earth. It is, therefore, to be expected that when inquiry comes in like a flood, the Lord should lift up a banner against it.

The question, How is a revival to be brought about? is one of inconceivable practical moment. Such a state of things as brings men to the Lord by hundreds, or, perhaps, thousands, instead of units, as in the ordinary course of affairs, should be prized beyond any other national or social blessing. There have been more conversions to Christ, it is said, in the North of Ireland, within the past few months, than for half a century before; and, humbly speaking, without the revival with which the country has been so remarkably favoured, nine-tenths of those who have been brought into the church would have continued careless and died impenitent. Here is, then, something called a revival, which is to be prized above measure, and sought more earnestly than any other gift of God, seeing it is just another name for the extension of Christ's Kingdom, and the promotion of God's glory.

At the outset, let us say, however, that we have no faith in what may be called getting up a revival by means of humanly-devised machinery, such as sensation addresses, affected solemnity, simulated clap-trap, or any demonstration that is theatrical or forced. A revival must be wholly of Divine origin, and God is a God of Truth, who

specially abhors to see His work carried on in any degree deceitfully. Neither do we believe that a revival is to be obtained at any time even by the use of what might be called legitimate means. God is a sovereign and keeps the times and the seasons in his own hand; and the Spirit, like the wind, bloweth where it listeth.

But even though these obvious truths be kept steadily in view, there is no inconsistency in praying and labouring with zeal and earnestness for a revival. The husbandman cultivates the soil and sows the seed, though he cannot command the crop. The mariner puts his ship in good order and sets sail, though he knows full well that the voyage may end in disappointment. They who earnestly seek a revival by all proper means are, therefore, in the path of duty; and though their efforts may not be crowned with external success, there will be an internal revival in their own hearts.

But here it will be asked: What are the proper means? and as great diversity of opinion exists on this question, we will endeavour to bring it to the only true tests, namely, the Bible, and God's providential dealings in times past and present.

Some think that all legitimate revivals grow out of the church, and that any others are spurious and to be looked upon rather as excrescences than healthy growth. With persons who hold this view, any extravagance or mistake committed by any individual at a union prayer meeting, is a sufficient argument against the whole thing, and a conclusive demonstration that the regular services of the church, or, at all events, services conducted in the same manner, are the only means that should be employed. In proof of the correctness of these views, many passages of Scripture are adduced, showing that the law must go forth from Zion, and that men must be converted themselves before they can strengthen others—must love Christ before they can feed his sheep or lambs—must themselves have the joy of God's salvation restored before they can be the medium of teaching transgressors or converting sinners—must take pleasure in the stones of Zion and favor the dust thereof before the set time to favor her can come. Hence the inference that any outside demonstration or revival meeting can only be legitimate or in accordance with the will of God, in as far as it grows out of revival within some given church or churches.

In this argument all the positions and steps are sound and conclusive, except the undenied, or, we may say, double sense, in which the word Zion or Churches is employed. Understood of the Church, which is Christ's body, consisting of all true believers, the conclusions do not admit of doubt or question, seeing that God chooses to act upon men through men; but understood of any visible organization, the argument is not only inconclusive, but at variance with some of the facts of history, which is God's book of providence.

Luther and the noble band of Reformers were no product of a general revival of the church from whence they came out. Their own hearts were revived, and, as members of Christ's true, spiritual, universal church, they were the means of reviving others; but the whole process was outside of the church, and irregular in the extreme, and accordingly they were regarded in their day not only as excrescences, but as heretics. Dr. Meier says that the cry of the Romanists was Church! Church! while that of the Reformers was Christ! Christ! each cry indicating the object of allegiance to those who used it. Let the Protestants of the nineteenth century be careful not to revive the cry of the Romanists of the fifteenth.

The same result, namely; that God is pleased at times to act through individuals instead of churches, will be obtained by examining later revivals. Whitefield and the Wesleys were not the outgrowth of any general revival of the church, which, in consequence thereof, commissioned them, and sent them forth like Paul and Barnabas from Antioch. On the contrary, their piety, their zeal, and their success were all frowned upon, opposed and depreciated by the church of their day. So was it with the Huldanes in Scotland, and other instances that might be adduced. It is, therefore, abundantly obvious that if individuals are revived themselves, they are not to wait for a general revival of the church with which they are connected before they begin to labor for a revival both in the church and out of it, as the Lord gives them ability and opportunities. Indeed, it might be shown that this is, perhaps, the most appropriate way in which special services and union revival meetings should commence. The churches should not, probably, as such, commit themselves to any unusual movement until they perceive clearly the finger of God in it; but they should rejoice to see their skirmishers out on all sides, seeking where to make an impression on the enemy, seeing that, in case of their defeat, the church organization is not responsible for it, and in case of success, the whole body can press forward. It would, probably, have been wrong for the army of Israel to go over to the garrison of the Philistines, but Jonathan and his armour-bearer went, and the Lord used them to put confusion into the ranks of the enemy, and then the whole host of the Lord turned out and utterly discomfited their adversaries. Very similar to this remarkable event is the history of the present revival in the North of Ireland. Beginning, so far as is known, with three obscure young men in the vicinity of an obscure

town, it soon attracted attention, on account of the powerful working of the Spirit of God, and the Lord's host pressed into the door thus providentially opened. Had the Ministers neglected and discouraged this revival in its beginnings; had they found fault with it, and warned their people against it, it might indeed have gone on and triumphed, for the Lord is omnipotent; but, humbly speaking, it would have been choked in its infancy. Instead of this, however, the Ministers of all denominations, unlike those of Wesley's and Haldane's times, nobly threw themselves into the work, labored night and day like faithful reapers when the propitious time for harvest is come, and were mainly instrumental in working out those great triumphs of the Gospel which have attracted the wonder and admiration of the world.

So also in the United States in the time of the recent wonderful revival. So far from requiring that nothing should be done except by their sanction and under their management, Ministers threw themselves into the work with hearty zeal; and, with a noble magnanimity, attributed a greater share of it to the laity, and a smaller share to themselves, than the real facts of the case warranted. For, however begun, any revival must be mainly dependent for its continuance and success on the co-operation and efforts of the Ministers of the Gospel.

Whilst, however, several powerful revivals have originated and been carried on outside of any existing church organization, others have been evident out-growths of the visible church. Such were the two revivals at Kilsyth and other parts of Scotland,—such was the great revival of the last century in New England, originating in the preaching of Jonathan Edwards, and many other revivals of less note. These things teach us to avoid theorizing, and to come back to the teaching of Scripture, which says—

"There are diversities of gifts, but the same Spirit. There are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the spirit is given to every man to profit withal."

The practical conclusion of the whole matter, whether regarded in the light of Scripture or Providence, appears to be this, that every Christian should seek to have his own heart revived, and then pray and labor in the visible church and out of it, as God gives him ability and opportunity, for the revival of His work and the outpouring of His Spirit. And whenever a wide and effectual door appears to be providentially opened, the churches should unitedly press forward into the work, without any jealousy as to the order of precedence in which the Lord may be pleased to employ his instruments.—*Montreal Witness.*

"Dying Rich."

"Of all the cases of human folly, which men are addicted to, few are more common, or more egregious, than the desire to hoard up wealth that they may die rich. Wealth is a blessing when used to a good and noble purpose, but when hoarded up it is a curse to its possessor, and benefits nobody. How many, even of the professed followers of Christ, are actuated by this low and grovelling desire—the desire of dying rich. Instead of using their wealth in doing good—hundreds of opportunities for which present themselves on every side—they are hoarding it up to gratify a morbid ambition for dying rich. The idea of dying worth a hundred thousand, or five hundred thousand, or a million of dollars, has a peculiar charm in it; it is the goal which they are struggling all their lives to reach. And what an end—what an inglorious end of life is this.—Well, he has secured his object; he has hoarded up countless treasures, which he could neither use nor enjoy,—and he died rich. Yes, he died rich, and has gone to meet his Judge, and have his accounts adjusted. What an awful thing it must be for a Christian to die rich. Better die like Lazarus, at the rich man's gate. If the unprofitable servant, who had received but one talent, was cast into outer darkness, because he laid it up instead of using it in his Master's service, what will be the doom of those who have hoarded up their hundreds of thousands of their Lord's money, merely to gratify a sordid desire for filthy lucre, or a morbid desire to die rich. Only think of the poor saints around them, struggling with poverty, and pinched with want! Think of the Redeemer's cause languishing for the want of that very means which they have hoarded up!—Think of the millions of heathens, perishing in their sins, while the church is crippled and circumscribed in her benevolent efforts to save them. Think of these selfish, narrow-minded, close-fisted souls at the Bar of God, giving an account of their stewardship. They spent their life in hoarding up wealth, and had the honor of dying rich; and now the Master is auditing their accounts.—What a situation! Better—ininitely better—to lay out their wealth for the Glory of God, the advancement of Christ's kingdom, feeding the poor, clothing the naked, and ameliorating the condition of mankind, than hoard it up for—they know not what. We say again, it is an awful thing to die rich."

Remember the Poor.

WINTER is here again! Cold, bitter child, and "the poor" are with us still.

May we think of them, not only when, even beneath all our warm clothing, we shiver at the blasts and at the touch of the frost, but when we

don our wrappers, when we draw around our fires when we seat ourselves at our tables, and when we repair to our comfortable beds, and cover ourselves snugly for a long, warm slumber. And may our thoughts prompt us to do them all the good we can.

The freezing, starving poor! Should we forget them?

How shall we answer to God for the money we waste, while the poor are dying around us? The money is not ours. God only lends it. This is the thought to teach us how to use it,—to convince us that when we have provided for our own needs have no right to squander what remains.

True, pauperism should not be encouraged. Let those starve, if they will, who had rather beg than work; but, in the name of humanity, let us provide ways for the poor to help themselves. Let some great heart devise a way by which the cry for "work! work!" which comes up from willing thousands may be all answered.

"Oh, thou, whose full coffers are still overflowing. Whose home is a palace, whose revenue sure, In the world to which paupers and princes are going. Beware that thou meet not the CURSE OF THE POOR!"—*Anon.*

The King of Abyssinia A Bible Distributor.

The King of Abyssinia has received gladly the vernacular Scriptures sent by the Bible Society, through the Bishop of Jerusalem, to Abyssinia. A brief notice of the conduct of the King in reference to the circulation of the Scriptures is supplied by a missionary now labouring in that country:—

"The King received the Bibles with great joy, and began himself at once to distribute them. Whenever he gives a Bible to one of the heads (first priests) of the churches, he observes, that henceforth they must teach all the people out of this book in the vernacular Amharic. We have frequently conversed with the King on this subject, and he is now most zealous in his endeavors to introduce the Amharic as the ecclesiastical language of the country, which, if successful, may be considered as the first and most important part of a reformation."

In confirmation of the brief but important statements just quoted, a portion of the journal of the Society's Frankfurt agent is now appended. The Rev. G. P. Davies, after a recent visit to Baale, writes:—

"I went to Richen to see Mr. Spittler: found him at home. He looks well, his mind clear, and his old age sitting lightly upon him; his thoughts occupied at present with Abyssinia, and the projected 'Apostolic Highway' from Jerusalem to Gondar. He has received a letter, dated May this year, from Gondar, the capital of Abyssinia. The brethren who labour there seem to have gained a wonderful influence over the mind of the King Theodoros. They build roads of all kinds, distribute Bibles, and recommend the rith by their conversation and by their life. The King has of late recognised them to be right in those points in which the doctrines of the Bible differ from the traditions of the Abyssinian Church; he has even received the Sacrament of the Lord's Supper with them in token of this recognition. There has been a school for the children of Jews recently established, and the King has gone so far in his recognition of the civil services of the brethren as to raise them to the rank of nobles. But the great difficulty on the part of the friends connected with St. Crisochona and of the Bishop of Jerusalem, is to hold communication with these brethren. Sometimes a letter takes twelve or eighteen months to reach Europe, and many never reach Europe at all. To meet this difficulty Mr. Spittler has projected a plan for keeping up a regular communication between Jerusalem and Gondar. The distance overland, by way of the valley of the Nile, is about 1,800 miles. He proposes establishing twelve postal stations, one in every 150 miles. To each station three Crisochona brethren are to be attached; but the brethren to be selected are to be military men, accustomed to obedience, and trained to habits of order and discipline. One brother, who has served in the Wirtemberg army, is already in training in the institution of St. Crisochona. Each station is in time to form the nucleus of a little Christian settlement say eight or ten families for each, and the whole series of stations are destined to be a highway for the conveyance of the Holy Scriptures and religious books, and, in time, also for the immigration of Christian settlers into the territory of King Theodoros. He would give them a warm welcome, for he is anxious to introduce the arts and appliances of the nations of civilized Europe among his people. The stations are to be named after apostles and evangelists, and hence the whole series is to be entitled the 'Apostolic Highway from Jerusalem to Gondar.' The first station will be in Alexandria the last in Gondar. These two stations, at the extremities, will probably be the first to be established, and the middle stations as means are provided. The whole scheme is as yet but a plan; nevertheless, the first £100 for each of the twelve stations has been already promised. Mr. Spittler asks, 'Would the British and Foreign Bible Society so far support the scheme as to employ this agency for transporting Amharic and Ethiopic Bibles into these districts?'

Abyssinia seems, independently of its own importance, to be an admirable basis of operation

for acting on the masses of the heathen population that lie between it and the Equator. A strong force of missionary labours, acting from this point on the neighbouring nations, would be likely to produce great results. But to accomplish this there must be facilities for the transports of labourers and Christian settlers. The subject of the King of Abyssinia amount to about 4,000,000, of which about two-thirds are Christian, and the rest Mohammedan. The heathen population in the Galla country to be south is about 9,000,000, and the missions will probably soon be commenced among them."—*Bible Society Reporter.*

The Power of the Bible.

AN EXTRAORDINARY NARRATIVE.

AMRITSAR was the scene of a noble avowal of Christianity on the part of two native converts soon after the outbreak of the Indian mutiny, and during the troubles that ensued. The 35th Native Infantry, being suspected of disloyalty was disbanded and sent to Amritsar, where it remained for some months under the guns of the fort.—The armourer of that regiment, whose name was Jhumah, and his wife Hera, were both disciples of Christ, the man having received the gospel four years previously, through the reading of the New Testament by his wife, who had first found the Scriptures able to make her wise unto salvation. His wife lost her parents when she was about twelve years of age, when she was transferred by the woman who had taken charge of her after her parents' death, to an European gentleman, an officer either of the Queen's or East India Company's service. In his home she remained twenty-seven years, at the expiration of which time he returned to England. Previously to leaving India, however, he settled on Hera twenty rupees per month for her life. While residing with him, she was taught to read Hindoo and Persian, though the word of God was never, during this period, put into her hands. Before this captain left India, and during one of his absences in the hills, Hera (who remained in his house at Agra) saw a man come to the compound, and ask a female servant for some water. The servant told him to come to the house, and she would give him some. He did so, and after drinking the water he entered into conversation with Hera and her servant. After she had left, she observed that he had left behind him a book. She says the man was a book distributor, that is, probably, a colporteur. She put the book aside, and seeing him pass by another day, she had him called, and told him he had left one of his books at her house. He said, "Never mind, let it remain." Still she expected he would call for it at some future time; but finding he did not, she put it away in her box with her clothes.

When the captain returned from the hills, Hera shewed him the book, and told him she understood it was one of our Christian books, and she should like to read it, but she first wanted her master's order to do so. He told her he would not forbid her doing so, but she must not ask him any more about it. She saw he did not wish her to read it, and therefore she did not. In her box the book remained for twelve years without her once opening it. One day, in going to the box, the book attracted her notice, and she thought she would take it out, and see what kind of a book it was. Her heart at this time, she says, was sorrowful. She read a little, and liked what she read. She continued to read till she had read it entirely through. This book was none other than the New Testament. This was nine years ago. She says that having read through the whole once, she began it again, but this time she only read a small portion, and thought over it for a long time, when a little light broke in upon her mind, and she began to pray that God would make her to understand what she read. In this way she went on reading and praying for three years and a half, when, to use her own expressive words, "her faith became strong and firm." Soon after this the regiment (the 35th Native Infantry) to which her husband belongs, was ordered to Lucknow. After the captain's departure for England, she was married to Jhumah, the armourer of the regiment. While in Lucknow she experienced a great deal of annoyance and persecution, as well from her husband as from others; but she told her husband that she would give up everything in the world if she were obliged, but she would never give up her book, or the reading of it.

Finding she was not to be moved from her purpose, they desired from their endeavours to persuade her, and she had peace from without as well as peace within. At length she gained more courage, and read her book in a voice so loud from behind the *punda* (the curtain separating a tent), that she could be heard by those who were on the other side. Thus, her husband, and other Sepoys who may have come to his tent, heard the word of God read. It fastened upon her husband's mind, and he told her he should like to hear more of that book. She then began to read to him of an evening, while he was eating his food; and here one cannot but feel and remark what a contrast there was to many Christians who have enjoyed the privileges of religion all their lives. She not only read to her husband, but she never omitted night and morning praying for him, that God would bless his word, and turn the heart of her husband to himself. She was also in the habit of talking to her husband of what they thus read together, and used to ask him if he did not believe that all which was written in the book was true? He told her he would not