

The Religious

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Strong Testimony against Strong Drink.

We think the following startling testimony contained in a letter written many years ago by the Rev. Dr. Nettleton, an eminent and devoted minister of Christ, in a letter to the Rev. Dr. Beecher, on the danger of the use of strong drink by professors of religion, may be of some use to some of our readers. We invite all to a serious and candid perusal of it, and if the eye of a single professor of religion who indulges even only occasionally in the accursed destroyer, rests upon it, let him be warned by the ruin of those who have preceded him.

After declaring his confidence in revivals of religion, and expressing his belief that "if genuine religion was not found in them, he had no evidence that it exists in the world," Dr. Nettleton proceeds to speak of those who have professed Christ in revivals but have subsequently apostatized. He says:—

"Of the few who have finally apostatized, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of intemperance has caused more trouble, and done more dishonor to the cause of Christ, than any other vice that can be named. Though some have confessed, and doubtless repented of others sins, yet few if any excommunicants have hitherto taken place, for any crime except intemperance. I have heard from a S— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about thirty-five years of age, in the town of M—. He had been a little inclined to intemperance. He was anxious with others; his conversion was considered interesting; and at the time he professed religion, it was thought that his habit was broken. But before I left that place he ventured to drink a little. On a public occasion he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he should be left to wonder the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H— became sober, and now he fully confesses, and is chagrined on remembering what he had said and done. He told me that his first thought in the morning was, that he had dishonored religion, and he could not bear to be seen. He was almost tempted to leave his family and friends and abscond. He, however, confessed his fault, and appeared penitent. But, sad to relate, he drank again; and as I have informed, is now out of it."

From the N. Y. Observer. THE FULTON ST. PRAYER MEETING. PRAYER FOR THE MORAL YOUNG MEN. A clergyman said he was surprised that there was no more prayer offered here for the moral, but impatient and unconverted young men of the city. His heart could not but be moved for the steps of their sons, which implore, as only mothers can, the prayers of God's people, for the mercy of the Lord, to snatch them from ruin. While he sympathized with all such, he was also moved with compassion for those who are moral young men, but who neglect the great salvation. Our city was full of such young men—sons of pious parents—going down to the gates of eternal death from their neglect of the gospel call. They are not profane nor licentious, nor intemperate; they are moral young men, ready to perish. They will be as truly lost as any others, unless they repent. They are sinners, and must be saved through a Saviour's atoning blood. That is the class most likely to come in here, and for whom we should most earnestly pray. They will do them any good, will feel their benefit. But nothing will do them any good until they feel their need of a Saviour.

I PRAYED WITH MY FACE IN MY BIBLE ON MY KNEES. The foregoing remarks brought up a young man, who said he was a representative of the very class of young men which had been mentioned. He was moral and honest and upright and irreproachable in his outward conduct. So he had lived. He was averse, however, to religion. Some time ago, it pleased the Lord to awaken him to a sense of his sins. Aforetime, he felt very secure. But now he saw that something more was needed than mere morality. All his outward show of moral integrity only covered up the festering pollution which reigned within. He knew and felt that his morality could not save him. He was ruined and undone, and he saw it. This class of young men was practical. You must show such young men what they must do to be saved. Tell them what to do and they will do it. They will do it, and they will find out that it does them no good, or that it is the means of good, one or the other. I had a mother and sister praying for me and with me, whenever I asked them to pray. My distress grew deeper and deeper, and the more I saw of myself the more I was sunk in despair. Some one told me to go to my room, open my Bible, and on my knees, laying my face in my Bible, ask God to forgive my sins for Jesus' sake and own me as his child. I felt the importance and solemnity of the act, in which I was determined to give myself up to God, to be disposed of according to his holy pleasure. So down upon my knees I fell, before God, in my own chamber, and then, upon my open Bible, and on my knees, and implored my heavenly Father for the sake of that Saviour which that Bible revealed, to have mercy upon me. I gave myself up to God, by a hearty consecration of all I am and all I have to his service. I made no reserve. And then I took that Saviour for all that Bible, in which my face was laid, offered him up to be my soul, and arose from my knees, a sinner saved by grace, rejoicing in Christ as my justifying Saviour. My heart took hold on him with strong confidence, and I felt my whole soul going out after him in love.

increased knowledge of God, and of our miserable selves, and a growing confidence in His unerring wisdom and perfect love.

There is another line of truth, such as, "Before honour is humility." If our God give us humble lessons, what are they for but to prepare us for the blessing in store? As another has said:— "The bud may have a bitter taste, But sweet will be the flower."

We should remember in trial, that faith always takes God at His word, spite of all appearances. When Jacob said, "All these things are against me," it betrayed both ignorance and unbelief. Blessed be God, his folly did not hinder the subsequent blessing of joy and glory with the exalted Joseph, but it greatly interfered with the patriarch's present peace and comfort. Let us beware, then, of judging of God's dealings according to appearances; but let the cross of His beloved Son interpret every mystery of His ways with us, and give us boldness in counting upon His love and mercy in the most trying dispensations.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." (Rom. viii. 32.) Let us then trust Him in the dark, stay upon Him under all circumstances, and take refuge in Calvary's Cross under every trial; for— "Behind a frowning providence He hides a smiling face."

Again, let us not carry burdens, for the lightest of them is too heavy for us. It is our Almighty Friend that says, "Cast thy burden upon the Lord, and He shall sustain thee." Cast all your care upon Him, for He careth for you. Oh, dear children of God cry unto Him about all your difficulties. Trust Him. Wait upon Him. He hath delivered, He doth deliver, and He will deliver. "Call upon me," He says, "in the day of trouble; I will deliver thee, and thou shalt glorify me." Christ, thy Saviour and Great High Priest, upholds all things, and works all things for your good, and His love to you is as full, as free, as fatherless as ever. Oh! then, count upon His love. Expect largely from Him. Think of the vastness of His mercy, as manifested in the unequalled grief, the unutterable agony, that He endured for you upon the cross, when He put away your sin by the sacrifice of Himself, when— "Pangs not His own, His spotless soul, With littler anguish tore."

Dear tried Christian! may the Lord Himself wipe away all your tears, and comfort your heart with sweetest assurance of His love, and an abundant testimony to your conscience that he is not against you, but for you; and, "If God be for us, who can be against us?"—H. H. Sull, England.

EXTARORDINARY WORK OF GOD A correspondent to a Scotch paper, gives the following account of revival in a place called Banffshire:— Along the border of the sea-coast in the north of Scotland are situated a number of villages, whose inhabitants are engaged chiefly in fishing occupations. This season has proved very unproductive, in consequence alike of the severity of the weather and the paucity of the 'takes.' The fishermen had been busy, during the suspension of the marine duties, weaving new nets and repairing old ones. Five boats were fitted out for sea at the beginning of this week at a village about a mile or better from Banff, but the weather proved so unpropitious that they were driven towards the coast of Cromarty, and returned only on Saturday, after spending five days to little or no purpose.

The village to which reference has been made in Port-essie, situated in a semi-circular bay, on whose shores the large herring-boats may now be seen propped up awaiting the proper season. To the astonishment of the able-bodied and hardy crews who returned on Saturday, the entire place was under the deepest excitement. A kind of rude hall had been crammed with people of all ages and both sexes. Here prayers and praises and cries, and groans, and sighs, may be heard day and night. No clerical agency, no missionary, appeals, or holy heresies, have been at the origin of this extraordinary movement, and although it has been prevailing over the village for two or three days, none but the villagers themselves have guided it. It began thus:—At a few young men had been attending a religious meeting at Pindochy, a village about two miles east of Port-essie, and about 15 miles west of Banff. So much excited were they, that their employer shut up his workshop—a cooper's—and headed a revival crusade, and now the greatest excitement is going on.

A meeting which commenced on Friday evening at 6 o'clock, lasted till 4 o'clock next morning and was resumed at 10 a. m. When I called on Saturday, at 1 p. m., a scene presented itself to my view truly wonderful. Young people stretched out on forms labouring under strange sensations might be seen—indeed, were seen—supported in some cases by weeping parents or distressed brothers. One young man held his sister by one arm, and raised the other before his eyes, and appealed to Heaven for help. Men never known to pray were eloquent and unctuous in devotion, and some of them without the remotest pretence to education, were attempting to expound portions of Scripture. Even boys and girls were singing of redeeming love and old veterans, hoary in Mammon's service were trembling and crying for mercy. Conviction is universal, and convictions seem to be numerous.

In Pindochy, the work is even more decided. There are about 500 people, purely seafaring, all engaged in religious exercises. I have spoken to common fishermen who have for nearly three days and three nights been praying and singing, and exhorting their neighbours. Labour is totally suspended, meetings, and has been during these five days. Even the cooking of the victuals is much neglected, and every one seems to have got the gift of tongues, for lads of 14 and 15 years of age, and men with hoary hairs, have become popular mouth-organs, and offer up amazing intelligent petitions.

In another village, called Port-knockie, the movement has been at work. Two publicans in this place are reported 'stricken,' and have pulled down their signboards in disgust, greatly to the gratification of the friends of sobriety. Now, no villages were more destitute of spirituality prior to this change. According to the admission of the people themselves, they were deplorably careless of divine things. A person named Turner has been visiting one or more of the above places, exhorting the people, but in no way extravagant. The work seems to be the result of Divine power. Indeed, after making the matter a subject of grave reflection, I cannot see how it could otherwise arise, nor do I see how it should not arise when one considers the paramount importance of things which belong to eternity. Nor, I repeat, have any arousing human agencies been allowed to produce these striking phenomena. There the work is going on irrespectively of any concert or previous arrangement. True; but that there is much, very much, of real genuine piety evinced, and much affection diffused and intense interest shown in the eternal welfare of souls, cannot for a moment be gainsaid. Where intemperance is arrested and destroyed, where malice and old grudges are given up, where utter worldliness gives place to spirituality, there can be no mistake as to the genuineness of the movement.

AN EXTRAORDINARY MEETING IN LONDON. (From the London Times.) One of the most extraordinary meetings for years past took place on Thursday morning (or rather the proceedings were to have commenced at midnight on Wednesday), at the St. James's Hall, No. 69 Regent street London, in connection with the important question of the great social evil.

The meeting was none other than one of "fallen women," for the purposes of hearing prayer and addresses, and originated in this manner:— Some gentlemen connected with the Country Towns' Mission, English Monthly Tract Society, Female Aid Society, London Female Precinctive and Reformatory Institution, the Trinity House, and other institutions, feeling anxious for the welfare of the multitude of fallen women who congregate every night in the Haymarket, Regent street, and the principal casinos and cafes in the neighbourhood, resolved, after mature consideration, to attempt to convene some of those unhappy persons in a suitable place near those localities, where judicious addresses might be given, to be followed by prayer. The mode which they had in mind appeared most likely to succeed was to invite them to tea and coffee, and a neat card, enclosed in an envelope, was distributed among them at the casinos, cafes, and in the streets, indited as follows:—

"The favour of your company is requested by several friends, who will meet at the St. James's Restaurant, 69, Regent street, to take tea together on Wednesday night, Feb. 8, at twelve o'clock precisely."

Some hundreds of these were distributed during the past few days; and, as will be seen, the experiment met with a great amount of success, notwithstanding that many treated the matter with ridicule, while numerous others thought the whole affair a hoax. Such, however, it did not turn out to be; for shortly before midnight a large number of these unfortunate creatures arrived at the entrance of the St. James's Restaurant. Here they were shown into the large dining-room of the hall, capable of holding some hundreds of persons. There was an abundant supply of tea and coffee, with bread and butter, toast, and cake, to which the strange assembly did good justice, at the various tables about the room, and round which they clustered in small parties of six or eight, chatting over the peculiarities of the meeting, and wondering what was to be the course of proceedings. The number gradually increased till there must have been at least 250 persons present, and these were solely composed of the unfortunate creatures whose moral and social condition the meeting had been convened to ameliorate, excepting some thirty or thirty-five clergymen and gentlemen, who had been instrumental in calling the meeting. Of these the meeting was not allowed to be a public one so far as regarded the admission of a very old sex; for, had it been so, no doubt a very large number would have assembled out of curiosity, if not for any worse motive. While the feast was going on the principal gentlemen present mastered together at a conspicuous spot for the purpose of addresses being delivered to the meeting. Among them were the Hon. and Rev. Baptist Noel, the Rev. W. Brock, the Rev. W. O'Neill, the Rev. Mr. Houghton, Mr. Trevelyan (the banker), Mr. W. J. Maxwell, Mr. Theophilus Smith, and others.

Shortly after one o'clock, the Rev. W. Brock stepped forward and briefly opened the proceedings by stating the object of the meeting. The Hon. and Rev. Baptist Noel then addressed the assembly in an eloquent, yet pathetic and affectionate discourse, alluding to his hearers as his "dear young friends." He commenced by drawing a picture of the history of a virtuous woman from her childhood, pointing out the unspeakable love of the father and mother for the child, the association with sisters and brothers, the affection of the husband, and at last the love which she herself bears her own children; and then he compared that picture with the position of those who had arrived from the paths of virtue. It was quite possible, however, he assumed his hearers, that some of them might yet be happy; they might ask him how, and say it was difficult to become so—and so it was, he admitted, but it was not impossible, for they had a friend who was even more tender than the mother, and stronger in His love than a father; and One who would never desert them. He was a friend who would rescue them if they trusted in Him, their Saviour; that friend was Jesus their Saviour, who had died for them; He was with them in that room, as certain, as possible, and just ready to be their friend; therefore, he entreated them to turn to their Saviour. Their whole future depended on whether they would have Him or not. He could take them to glory from a life which must end in perdition, could cleanse them of their sins and carry them to God. If they asked him when to do it, he should say at once, and they would believe in Him they would be saved. The Saviour himself said, "God so loved the world that he gave His only begotten Son, that who-

soever believeth in Him should not perish, but have everlasting life." Would they accept the offer or not? He entreated them to accept it at once and be happy for ever, their cheeks never fading, their conscience would sleep in peace, and they would live long to enjoy the esteem of those who were good. Let them take the resolution at once, and they would never regret it. The hon. and rev. gentleman, then read letters from several girls who had been reclaimed, stating the happiness they felt, and then he went on to say that his young friends might ask how could they follow the course he pointed out. Of course it would require some sacrifice to be made, but they must expect that, and help each other, and it would not be a matter of regret ultimately that they had made the sacrifice. They might think they would never be loved again, but he told them they would. Therefore, let them say like others, "Let us make the sacrifice" for was it not better to be happy for ever than to walk on to the end which was perdition? In conclusion he exhorted them not to depart without heading what he said. Might the Lord accept his prayers, and might He also accept those unfortunate young creatures he was addressing, and to them he said, "Give up that which is contrary to the will of Jesus, and say, 'I will take heart and be a child of God.'"

The Rev. W. Brock, the Rev. Mr. Houghton, the Rev. W. O'Neill, and others then offered up prayers and touching appeal of the first named gentleman delivered in a deep tone of voice, was most touching. It was announced that any present who repented their sins would be received into the London Reformatory or the Trinity Home, and that further arrangements would be made for the reception of others elsewhere if funds could be provided. The meeting broke up about 3 o'clock. The conduct of those present was highly creditable, and quite void of levity or contumely, and we may safely say that the experiment so far has been successful.

THE LOVE OF THE SPIRIT. O! what a load is removed from the soul of the believer, when for the first time he sees the universality of the love of God. A friend of mine was preaching in a distant part of the country, and having delivered a sermon at one little village, he was travelling on foot to another. He came up to an aged person, who seemed to be travelling to the same place, and he entered into conversation with her. He wished to know why she was making such an effort to reach the neighbouring village. She said she was going to hear a sermon. Not recognising him, she told him also that she had heard a preacher in her own place, and said this pilgrim Zionward, though I have long known that "God is love," I never knew before that he is love to all men, and O! I like that so well, I am anxious to hear it again." Yes, fellow Christian, be it known unto you in its glorious fullness, that God the Father, Son, and Holy Spirit is love to all, and your soul will rejoice as if it breathed with exalted freedom in the atmosphere of heaven.

But how vastly important is this truth to the Christian preacher of good news to men. All who are deemed worthy of the name of Christian desire to spread the glad tidings to all. Every Christian will agree me when I say, that it is no work of the Holy Spirit for a man, there is no salvation for him. But we must not overlook the value of this doctrine to the unconverted. Many of these have been convinced of sin, and yet they have the idea that the Holy Spirit is refusing to save them, and that they may not be decreed for their salvation. How many sleepless nights and restless days have been spent, as if God the Spirit were afar off and not at hand! How many willing ears has he heard when the error-bound soul has felt as if he could not be moved to pity it! I remember once telling a deeply anxious sinner that God is love. "How can he love me," said she, "when he keeps me thus miserable?" The belief with multitudes is that they are left—that this indispensable work of the Spirit exists not for them. O! how tremendously are they deceived!

How deeply is that most gracious Spirit wronged by such! The very pangs they feel are caused by him, as the physician who first of all skillfully probes the wound. At the very moment when they complain, as if the decrees of God had bound back the Spirit from their souls, he is presenting to them that truth by which they may not only be convinced of their need, but also of the fullness and sufficiency of the cure provided in the blood of Jesus. But the most careless of men need to know that the Spirit of God is not indifferent even to them. The pang of the sinner's indifference may be so hard that he has stood unmoved by all that has been done. This shows the dreadful character of his obduracy, but it never can be ascribed to the indifference of God. It may be that some have the idea that the Spirit of God has as yet left them to sin on, and they have their sense of responsibility blunted by the belief that his work may not extend to them. O! let such be warned.

You may, my friends, have this idea in your minds—you may have a firm hold of it indeed—you may be lulled asleep completely, and your dreams may be almost undisturbed. I ask, from whom did you derive your belief? It cannot be from the word of God. It is impossible for man to bring from that book one line, or one word, that says that the Holy Spirit's work is limited to some men. Remember, then that you will not have man to deal with in judgement. There will be no theological systems to which you may appeal them. The truth and the truth alone, will stand them, and you will hear if you charge not, the throne of the Lamb—"Ye have always resisted the Holy Spirit."—CA News.