The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,] "THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."--Peter. [Editor and Proprietor.

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THE INTELLIGENCER.

LETTER FROM ENGLAND.

Great Revival in England—Regular and Lay Preachers—Baptists of Scotland.

ENGLAND, Nov. 7th, 1861.

MR. EDITOR—The present aspect of religious life in Britain, especially in London, is encouraging and gladdening. Great numbers of members connected with various denominations, are spiritual, earnest, and active, who not long ago were careless professors, or open enemies of the cross of Christ.

One feature of the present revival movement is, that female effort has been enlisted to an unprecedented extent. This has been brought about by the influence and successful examples of such works as *the Missing Link, Ragged Homes and how to mend them*, and *the Link and the Rivet*.

Cheering is it also to find London Episcopal clergy and Nonconformist ministers harmoniously working side by side, and at stated seasons praying together. The late Bishop Villiers and the Rev. W. Brock, the Baptist pastor of Bloombury chapel, were, during the Bishop's residence in London, on the most friendly terms, helping each other in their labors; and when the Bishop died, Mr. Brock preached a funeral sermon for him, which he has since published.

The special services in halls and theatres, have been re-established for the coming winter and spring; but even in the autumn season, one place has been kept open and been well attended. New laborers, too, are rising up, among them Dr. Forbes Winslow, one of the first physicians of the day, who is preaching regularly in the theatres.

Another feature of the times is, that new classes are being sought out, amongst whom are the lamplighters of London, numbering, at least, 1,000 men. A good work has already commenced among them, and a special city missionary is now assigned them.

For some time, missionaries have been laboring among the cabmen. One after another received the gospel—a change of life followed, and they became blessings to their fellow-drivers. There are now 600 communicants among the cabmen of London.

But there is still to be cared for, a lower class than the day cabmen—the night cabmen, hitherto a most degraded class. They are often without a character, and without a home; sickly in appearance, owing to constant night work and irregular rest by day; and a great number of them are aged men. It is gratifying to know that the pitiable condition of these men (nearly 1,000), has, through a little work, *Earning a Living*, by Miss Barber, become the object of practical compassion, and that one of the city missionaries is set apart to the work of leading these men to the Saviour of sinners.

This week an important meeting took place in London, in connection with the past and the future of the movement for open air preaching. These operations are now thoroughly organized, and extensively and usefully doing a great work, not only in but around the metropolis.

The invitation, to those who received circulars, was to the effect that counsel might be held by those assembling, as to how the winter months might be most profitably employed. Last winter, even the open air meetings of this valuable agency, were not suspended. Dry and moonlight nights were taken advantage of, in or near to some of the great thoroughfares.

Those extraordinary agents whom God has raised up to be honored instruments in revival work are, as their strength will permit, and even beyond, plying their vocation. Richard Weaver seems to be raised up to act on the lowest class; Reginald Radcliffe on the middle class, and Brownlow North, Captain Trotter, Mr. Blackwood, and Mr. Thistlewayte, on the upper class.

Singularly enough, at this same time, not a few of the more able ministers among us are betaking themselves to lecturing on subjects and matter altogether mundane. Even Mr. Spurgeon has delivered two lectures; one on the *Gorilla*, and the other on *Shrews*. Some of the London journals find fault with this, pointing to the part lay-evangelists are taking in the successful preaching of the gospel, and calling on the ministry to do one thing or the other—to be either secular or sacred.

Not that there should be contemplated an abandonment of their spiritual functions by the regular ministry. Still the public will expect—if the right use be made of the novelty—an increased devotion to, and a more entire engrossment and absorption in, their proper work. It would be a sorry sequel to lay preaching, if clerical preaching were either to abate or deteriorate.

A most obvious lesson of the innovation, is to call upon clergymen to be more instant and energetic; more zealous and abundant, in preaching. It says, more plainly than words can speak—fewer lectures from clergymen upon the steam engine—the gold regions—Nineveh and Babylon—and British victories.

"Let the dead bury their dead." There is a sufficient staff of secular professionals well equipped to deliver lectures on such themes. Now that Mr. Weaver, and others, are using the gospel trumpet so vigorously, the duty of ministers, even the men of transcendent gifts and eloquence, giving themselves wholly up to "magnify their office," has an imperative aspect.

It seems scarcely congruous or decorous with spiritual functions, at least during the evangelical exigencies in our age and country, and with the breath of a religious revival all over the land, that ministers of large congregations should have their energies divided betwixt the secular and the sacred.

The Baptists of Scotland have not been for many years known as a distinct body in that part of the United Kingdom; but when, about eight years ago, their Association was formed, this consolidation has since led to a large measure of prosperity and solid progress.

The annual meetings of this year have just concluded in Edinburgh. The first was a meeting for united prayer in Ross-street chapel, presided over by the Rev. Jonathan Watson. The Rev. J. Williams delivered a brief address on "the maintenance of a revived spirtual state," and Mr. Dickie, on "the advantages of church membership."

The next day, in the forenoon, the business meeting was held—Henry Rose, Esq, occupying the chair. Large numbers of Baptists from various parts of the country were present at this interesting conference. The discussions were of the most animated and profitable character; and the fiscal state of the Association was never so promising.

In the evening, the largest meeting ever held in connection with the Association took place, the Rev. J. Tullock presiding. Howard Bowser, Esq., delivered a very effective address on "Christian liberality;" and the Rev. Dr. Paterson read a most able paper on "the distinctive principles of Evangelical Baptists." The Rev. J. Calrous delivered a characteristic address on "The manner in which Christian example influences the ungodly;" and the Rev. J. Watson, in a short and apt address, concluded the services, which were a source of great joy to all who were present, and which must tell powerfully upon the advancement of the cause of Christ.

On Sunday afternoon last, the Rev. Arthur Mursell, the celebrated Baptist minister of Manchester, resumed his lectures to the working men in the Free-trade Hall, which, as usual, was crowded to excess. His subject was "New Notes to Old Numbers." His vehement denunciation of the vices of our large cities was well received.—*Cor. to the Morning Star.*

PROGRESS IN IRELAND.

Thirty years ago Popery was increasing; the people were ignorant and passive; priestly power was unquestioned and uncontrolled. Foreign missionaries were not employed either as spies on the native clergy, or needed to spur on the superstitious zeal of the people. In the Protestant Church at that time there was a melancholy lack of the missionary spirit. Missions to Roman Catholics there were none. How great the change now! Almost all of the Protestant denominations are interested in the conversion of Roman Catholics, and some of them maintain distinct missions for that very object. Speaking more particularly of the Presbyterian Church, her contributions to the cause of missions have increased about a hundred fold since 1834. At that period she had no mission to the Roman Catholics, and little more than a name to live in the south and west. In the Presbyteries of Cork, Athlone, and Dublin, she had then 11 congregations; she has 40 now, and numerous preaching stations, the nuclei of future congregations. In the province of Connaught there were then 5 congregations; now there are 18, and 23 preaching stations, with colporteurs, Scripture readers, and all the needful appliances of an efficient mission. She has increased fourfold in the darkest provinces, and is still increasing. Presbyterianism is stronger in the south and west now than it was in Ulster in the year 1661. The late Rev. Dr. Murray of Elizabethtown said that the Bible and the school were the two by which they ground Romanists into Protestants in America. Both these agents are in active operation in Ireland Education has done much to prepare the Irish Roman Catholics for receiving and understanding the gospel; and that they are reading the Scriptures to an extent quite unparalleled in the past, is proved by the following facts:—Several editions of the Douay New Testament, without note or comment, have been bought up almost as soon as published. An edition of 50,000 copies, to be sold at 6d. each, is now passing through the press. One Roman Catholic publisher has sold, in three years, nearly 100,000 copies of the Douay Bible at *three shillings* each, and 1000 copies of a finer illustrated edition at *five shillings* each. A London publisher has within a limited period sent into Ireland £1500 worth of the Douay Bible, handsomely illustrated, and costing £2 12s. 6d. per copy. It will thus be seen that the reading of the Scripture is not confined to one class. The two millstones are at work; and, in addition, there is the full, affectionate, and faithful preaching of the gospel by ministry and missionaries imbued with love to the blessed Christ, and animated with an earnest desire to promote the glory of God and the salvation of souls.—*Edinburgh Witness.*

WHERE SHALL I SPEND ETERNITY?—A lady had written on a card, and placed it on the top of an hour-glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory.

To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be?

The next morning she found the following lines, in pencil, on the back of the same card.

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more?
O! where will then my portion be!
Where shall I spend ETERNITY?"

Well would it be if all would ponder upon the question—act in view of, and make preparations for, an unknown state of existence.

MORAL STATISTICS: A PLEA FOR INCREASED ENERGY.

The human family has been generally estimated at eight or nine hundred millions; and the number has always appeared large and fearful to contemplate with respect to its moral condition. It would seem, however, that the numerical vastness of the world has been underestimated. The most recent and reliable estimates by DIETERICK, a Berlin statistician, give the world's population with relation to religion as follows:—

Christians,	335,000,000	or 25·77	per cent.
Jews,	5,000,000	" 0:38	"
Asiatic religions,	600,000,000	" 46:15	"
Mohammedans,	160,000,000	" 12:31	"
Pagans,	200,000,000	" 15:39	"
Total,	1,300,000,000	—100.00	

The 335,000,000 of Christians are again divided into—

Roman Catholics,	50:7	per cent..	170,000,000
Protestants	26:6	"	89,000,000
Greek Catholics	22:7	"	76,000,000
Total,	100:0		350,000,000

Deducting from the ninety or one hundred millions of Protestants the non-professor or non-possessors, it has been supposed that the true followers of Christ would be, in relation to the enemies of the truth, as one to ten. Now, supposing that only one out of ten of the world's population is saved, or that nine out of every ten throng the broad road which leads to destruction, is it not a sight which should deeply affect the heart of every Christian man and woman? To think that nineteen hundred years have passed away, and that so inconsiderable an aggression has been made upon the empire of darkness, is surely a consideration sufficient to excite the concern and call forth the most determined energy of every follower of Christ. The rate of progress on the part of Christianity, one would think, could scarcely disturb the powers of evil, and must even fill the breasts of demons with satisfaction. Is it not the will of God that more rapid advances should be made? Does not Christianity supply the resources for some enlarged and speedy conquests? Is not the Church possessed of a power adequate to the successful prosecution of the great Christian warfare? Unquestionably the "Sword of the Lord and of Gideon" is equal to the contest. The conclusion to which we are brought is one well calculated to arouse the fears of the Church, viz., that to a great extent it is sleeping in the camp instead of pushing the battle to an issue—or that it is failing to employ a power it undoubtedly possesses. It will be evident to any observer that the ratio of progress in the past will never enable the Church to overtake the world's necessities. Something more must be done. Now that something which the world requires is the promised and more plentiful out-pouring of the Holy Spirit, "until the Spirit be poured upon us from on high, and the wilderness be a plentiful field, and the plentiful field be counted for a forest." There is the remedy for the world's misery: the great and fruitful agency by which its barrenness shall be exchanged into moral cultivation and beauty. Now it is as certain as that the world's conversion depends upon those copious measures of Divine influence—that the blessing is to be realised in answer to prayer. But when the Scriptures speak of prayer and of its wondrous power, they uniformly insist upon the attribute of holiness as essential to its success. "Lifting up holy hands," exhorts the apostle. We are persuaded the Church's great want is a higher piety—a fuller consecration to God. The triflers—the lukewarm—the worldly—the undecided professors of religion, are a fearful drag on the wheel, and hinder the Church's progress. If they could be aroused, a dead weight would be removed; and the true friends of Jesus might prepare to celebrate the more glorious triumph of the truth. *Christian Cabinet.*

STRANGE FACT.—THE JEWS DISSEMINATING CHRISTIANITY.

The London correspondent of the *Dublin Evening Mail* gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether reliable quarters, from which an insight was accidentally gained into these remarkable workings of Jewish enterprise and opulence. Conscious that during their long expulsion from a land of their own, the habits they have acquired totally unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instructions in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step they assign the following reason:—"The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic Church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strong influence in a direction entirely contrary to our desires. The only argument which we have ever found that church unable to answer is the New Testament. Let us therefore spread it over her own peculiar soil." Among the many dangers which now threaten the political influence of the See of Rome, it is indeed remarkable if we have to reckon the distribution of the New Testament in its immediate vicinity by Jewish hands.—*Liv. Cour.*

THE PROTESTANT RELIGION.

Tell me where the Protestant religion and the Bible are, and where they are not, and I will write a moral geography of the world. I will show what, in all particulars is the physical condition of the people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens and useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is about their dwellings; the armed police take from the stranger his Bible, before he enters the territory. Ask for the Bible in the bookstores—it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican, and inquire for the Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence—there are industry, neatness, instruction for children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.—*W. Adams, D. D.*

A SINGULAR DEATH.

The Rev. Charles White, D. D., President of Wabash College, Indiana, died recently under very remarkable circumstances. From the information before us, we gather that Dr. White was nearly seventy years of age; had been married, but had no children, or they were grown up, and had left the parental roof, and that Mrs. White had recently died. The Dr. seems to have fallen a prey to his feelings. From the circumstances connected with his death, we think his heart must have given way under the feeling of his loneliness. He is said to have been a good man, and his end had such a melancholy grandeur associated with it, that we are induced to transfer to our columns the following notice of it from the *New York Observer*:—

At ten o'clock on Tuesday evening, October 29th, a member of Dr. White's family entered his room, and found him lying lifeless. It would seem that he had just risen from his wonted evening prayer, and had sat down upon his bedside, when the welcome release came. The evening had been spent in writing a sermon, and the ink was scarcely dry on the paper when the person entered his room. The *Central Presbyterian* of Cincinnati, in announcing his death, publishes a remarkable extract from this sermon, and also the following from the last letter that he wrote, in which he alludes to the loss of a beloved wife:

"I have taken your letter from the post office, on my return from Synod. As I walked from the depot, and saw many others pleased to get home, my heart died within me. I have no home. I walked up into my room, desolate, very desolate. No creature greeted me; nobody cared whether I came or came not. Nobody cares at any time whether I am absent or present; whether it fares hardly or kindly with me; whether I am sick or well, grieved or joyous. Your letter comforted me as I read it all alone in my room.

"Can you conceive how it presses the life out of the heart to walk into the house and into the study silently, without a single being to speak to me; to light my candle and sit down alone, go out alone, return alone, wake at midnight in the same loneliness, go over to college and return to the same desolation? I have no dear, dear cheerful fireside! How can I support existence?"

This is the earthward view of this man of God. The heavenly is contained in the following extract from the sermon, which he had just been writing, when his heart ceased to beat:

"Faith presents death in its true character. It shows that they are the dead and dying who are detained here in the present world; that the persons who live are they that have passed the bourne whence no traveller returns. The Christian! Faith assures him that at death he languishes into life, and in joyous exultation exclaims—I live! I am released from a community of the dead! This is my birth! I have never lived before! I now live!

"To noble spirits saith faith, death is the end of a dark captivity; then the soul is comforted in God. What is called death, is but a short sigh—then the heart, worn with cares, finds rest in the Holy Father.

"What a serene glory surrounds the death scene, as depicted by the eye of faith. The senses are closing, never to re-open; the eye is dim, never to be re-lighted; the beautiful, the sublime, the faces of loved ones, never more are recognized; the ear is closed, voices die, sounds are heard no more. But nobler organs are received; visions of spirits ecstatic and rapturous, are now enjoyed. Glorious voices are recognized by a new spiritual sense. Uncertainty, and darkness, and sin, are left behind, as also the prison which had held the spirit. Disease, and pain, and bereavement, are an entrance made into the grand lights and substantial purities of an unchanging realm.

"Faith sees the spirit loosened clear and clean from the world, buoyant, and mounting towards heaven—sees the sweet reliance upon the bosom of heavenly mercy, the kindled, kindling hope on exultant wing, looking into glory and rest—sees the blessed Saviour at the death-bed side, with attendant angels to soothe, and sustain, and bear up the spirit to heaven."

One can scarcely doubt, from reading the above, that the writer saw, as it were, heaven opened, and the angels of God waiting to conduct his spirit to its mansion in the skies. Such a vision, so clear and joyful, is seldom granted even to those who have the warnings of disease and failing strength. It is still more rarely given to those who are in perfect health. But this description of the blessedness of the change applies in its full force to every one who dies in Christ.

INFLUENCE OF SOCIAL HABITS ON THE HEALTH.

Fifteen years ago, being a resident of one of the first-class hotels in this city, I became acquainted with most of the permanent boarders in that establishment. Of the number there was one who occupied a room opposite to my own, who from his gentlemanly conduct and manly appearance not only gained my friendship, but won my confidence and regard. We were in the habit of retiring at the same time, and never without the customary expressions of friendly adieu. He had recently returned from England, where he had resided for a period of twenty years. At the time we first became acquainted he was apparently in sound health, always polite and gentlemanly, and we passed many pleasant hours together; but I soon discovered that he was indulging in social habits which I could not reciprocate, and which I feared would endanger his health and seriously injure his social position. His relatives resided in a distant State, and his acquaintances, for the most part, were those he had made at the hotel.

Not many months after our acquaintance, he invited a few friends to meet him at the supper table. At the time appointed a small party assembled, when he took occasion to remark that on that day he had become a demi-centenarian, and that it had been his custom for many years to celebrate his birthday in a social manner. He also stated that for years he had been in the habit of indulging in social habits, and that during the past twenty years he had not gone to bed without taking his "nightcap," meaning a glass of stimulating drink, that he never made the excuses which some offer for their indulgence, but that he drank his brandy and water because he loved it. He said he had never found any injury resulting from that indulgence yet, and as soon as he did he should discontinue the custom. There was of that party an elderly gentleman who said he was sixty five years of age, that he had for a longer period than his friend taken his daily drams, and challenged a comparison of health with any one of his years. He rejoiced in the frank avowals of his host, for himself he never had any apologies to make when he called for his daily toddies. This was by no means a bacchanalian feast. It did not continue longer than an hour, and the company separated without any apparent excess of indulgence. The writer was a quiet spectator of this scene without participating in it, but it was daguerreotyped upon his memory. That evening was the last time I ever saw the elderly gentleman; only a few weeks intervened before his "mourners went about the streets."

The subject of this narrative was observed by me more closely after the events of this evening. A consul of a foreign government, with whom I used to meet daily at the table, remarked to me not long after that my friend exhibited unmistakable symptoms of failing health, and expressed an opinion that he could not live long. I had made the same discovery, although I hoped my fears would not be realized. Not long after we went up stairs as usual to retire; we separated after our customary "good night," but a strange and singular presentiment took possession of my mind in regard to my friend. I retired without extinguishing the light, but not to sleep. I had not been in bed but a few minutes, when a knock was made on my door. I hastened to his room, my worst fears were realized; he had been stricken with paralysis. In ten days after I followed his remains to Greenwood. Such, Mr. Editor, was the end of that once noble man, who but a few months previously, publicly stated that he felt no injury from the daily use of stimulating drinks, and that as soon as he did he would discontinue the use of them.—*N. Y. Observer.*

BE DECIDED.—Two gay and careless young men were walking together one Sabbath evening, and passing a church they thought they would go in. On entering, they found it so much crowded that they were compelled to stand by the door. The preacher took for his text, "Mine iniquities have gone over my head as a heavy burden; they are too heavy for me." One of the young men was struck to the heart, and felt himself to be a vile sinner in the sight of a holy God, and he resolved by the help of God he would seek the salvation of his soul. His companion observed that he was serious, and determined to dissipate his impressions; so, on leaving the church, he spoke in a careless, indifferent manner, and ridiculed his seriousness. The young man paused; this was the time to make a decision which to choose—heaven or hell, life or death. Turning to the tempter, he said, "We must now understand our position in regard to each other. *I* feel myself to be a *great sinner*, and I am resolved to *try* to be a Christian, and *you must let me alone.*—*American Messenger.*

Afflictions always make us better, or leave us worse; they never leave us in the same state they found us.