

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

ev. E. McLEOD, {

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

{ Editor and Proprietor

VOL 8.—NO. 45

SAINT JOHN NEW BRUNSWICK, FRIDAY, NOVEMBER 1, 1861.

WHOLE NO. 408

Religious Selections.

The Evangelical Alliance.

The "News of the Churches" for October contains a summary of the principle papers read before the recent Conference of the Alliance in Geneva. Some of these are most interesting and important documents. The opening address was delivered by Mr. Adrien Navelle, President of the French Speaking Branch of the Alliance. From it we make the following extract, in which the speaker alludes to the leading events which have characterized the four years since the Conference met at Berlin, and the important objects which have occupied the Alliance.

[Ed. Intel.]

"Of sufferings and trials I would mention, in the first place, the Mutiny in India. The great motives were to revive a Muslim rule on the ashes of Christian government. What calamities were endured, and yet what Christian heroism was displayed! Missionaries, ladies, native catechists, have gone forward triumphantly to the death. These terrible events had no sooner passed, than salutary efforts have been witnessed. A new zeal raised up a more numerous band of missionaries. The heroes of Lucknow became, many of them, ardent promoters of the faith. God has blessed every effort in producing, in different portions of India, a remarkable revival and a greater number of conversions than ever. "More recently the East has given another example of the fanaticism of Islam. The massacre of Jeddah took place, and became the precursor of frightful scenes in Syria. All Europe was moved by the recital of the butcheries in Lebanon and Damascus. Committees were formed in all parts for the succour of their victims. The Evangelical Alliance of London has placed itself at the head of this movement, and has also had influence to gain the Jews. This oppressed people has come to the succour of the Christians, and by great offerings has rendered good for evil.

"Gentlemen, if some prophet had said to you in 1857 at Berlin, before four years have passed you will have so many thousands Christians murdered, so many thousands of your sisters dishonoured, so many thousands families ruined, would you have believed it? And, if you had believed it, would you not have cried? Ah! since at least here, in the Evangelical Alliance, we find ourselves united in faith and action, let us hasten to fortify our relations; let us form a vast confederation of all the societies which work for the gospel; let us organize a common understanding to sustain the works of the kingdom of God, and to succour the Christians in their afflictions; let us prepare a rapid and energetic action, which like the electric telegraph, carrying on all sides news of general interest, will combine all minds to prevent these evils, or to bring succour when they happen.

"Even in Europe religious liberty has suffered from attempts which show that our nineteenth century is less advanced in true liberalism than is supposed.

"In Sweden, grievous persecutions were endured by Romanists and dissenting Protestants. The Evangelical Alliance nobly exerted itself and through this and other instrumentality, the laws have been vitally changed."

"The speaker then referred to the Spanish persecutions, and to the course taken to check them. He next spoke of the recent discoveries of Livingstone and others in Central Africa, as opening up a way for the gospel, and for new translations of the Bible, and then passed on to Italy.

"But at our own doors have we not also seen astonishing events? Italy, the sanctuary of the Papacy, where, for three centuries the Bible has been rigorously forbidden to the multitudes, where Bible Societies have only recently been subjected again to foul-mouthed anathemas, Italy is open to religious liberty. The holy book penetrates there, and the pure gospel is openly taught in the streets. It is nine years since we pleaded for the Madrid. It is now preached in the capital where a gross superstition has drowned true Christianity. I do not wish here to make any allusion to the political questions associated with a country so important in the history of the world.

"I am ignorant of what immediate destinies God has reserved for the throne of the Roman Pontiff; but I have a firm hope that the truth, sustained by the spirit of liberty, will not again, as three centuries ago, be destroyed by force, and that the light which now burns smouldering will burst forth into a brilliant flame, throwing up jets of light all around."

ITALY AND THE GOSPEL.

On the fourth day of the Conference, the subject of the state of Italy in relation to the gospel was considered. The Hon. Arthur Kinnaird occupied the chair.

Pastor Melville, of the vaudois Church at Turin, read the opening statement. He said that if he had well understood his task, he was to regard Italy in the point of view of the recent progress of the gospel, of the efforts made to extend it, of the obstacles to be overcome, of the encouragements met with, of the perspectives presented, and of the importance of this work for the destinies of the great nation which has been actually constituted. That Italy, without fear, was able to take its place at this great congress, was one

of the most remarkable signs of the progress of the last ten or twelve years. He proceeded:—

"I shall examine first the advantages which the events of the last ten years have given to our work. I put in the first rank the numerous checks that the Papacy has been obliged to submit to. Surely these checks are not so important as has been reported. Rome has yet more vigour than is believed, and her principle has not yet completed its time. What of the souls who prefer this perverted religion to the true religion? These are the stay of Catholicism. What of the divers interests which still lend their support? These facts reserved, it must be acknowledged that Catholicism has received grievous wounds. What a check to it is the protection accorded to Italian Protestants by the Government! What a check was it to the Papacy when its excommunication against a great king was received with general scorn! There must be a free church in a free state, said the great Minister whose loss we deplore. What a check again does Rome receive by the disobedience of the priests, forbidden to appear at the national festivals! All these events are as so many fissures, which have surrounded the edifice of the Papacy, and by which the gospel will enter.

"In what measure have our efforts been crowned with success? Such is my second question. What exaggerations have been made! The whole number of converts is not a tenth of what has been stated.

The moral element is sunk in most of the Italians. The Spirit of God has blessed us. But ten or a dozen years will not suffice to develop the fertile consequences of recent events. What difficulties have been already surmounted! How many others will still arise? But we must not, therefore, believe the pessimists who say that nothing is doing. No, without doubt! If the work is not so vast and fertile as is imagined; it exists, it offers interest, it gives encouragement. It is true the advance is slow. The foundations are always slowly and difficultly laid.

Suppose an Italian to have left his country ten or twelve years ago, and to have passed his time abroad in ignorance of the events which have happened. When he left, none but Catholic worship was permitted; the liberty of the press was ignored; the Bible could not enter. Those who did not belong to the Catholic Church could be tolerated only by the road-side. In passing Marsilles now, he would see numbers of Bibles embarked for Genoa, and he would find evangelical churches in the hearts of the chief cities.

As to our difficulties, one is the repugnance which Protestantism excites in the Italian mind. The German origin of Protestantism is no recommendation of it to the Italian mind. The priests also make it a synonyme for debauchery and frightful licence. Another very grave obstacle is the political excitement of the nation. These great events have seized their minds so that they can scarcely give attention to anything else. A third obstacle is to be found in the wish of the liberal party to avoid the religious question. "The gospel is, no doubt, an excellent thing," they say, "but, for the moment, we have something else to do. Afterwards when we have fully gained our independence, we may be able to occupy ourselves with religion."

As to the encouragements, the first is the breaking down of the old spirit of party; another is the transference to Florence of the Vaudois school of theology, from which much may be expected; a third is the great advance of religious liberty. M. Rissolati is, as known, even more determined than his predecessor. I confirm this by a letter received in July last by the Moderator of the Vaudois Church, in reply to the address of thanks voted by the Vaudois Synod to Victor Emmanuel: "I consider religious liberty," says the Minister, "as the principal product of modern civilization, and I believe that it is destined to restore unity to the Church."

Let us not rest, and God will aid us. Let us sow the seed of the gospel upon the soil of Italy. Let us not forget that twice Italy has given civilization to the world. Let us then work for Italy, and we shall work for the entire world, accustomed to feel its great influence.

Professor Mazzarella, of Bologna, spoke in Italian. He said:— "Those who know the history of evangelization in the world know that when the work is commenced it is not to be judged by the number of converts, but by the reasons for which they have been influenced. The number will increase as time is given. The reason of the conversion, this is the principal question. The present number of converts in Italy is not extraordinary, but the gospel has been preached with earnestness; this is that which inspires us with confidence."

"Italy does not forget, as M. Melville has said, that she has twice given civilization to the world; but the Italians require to be reminded that they ought to receive Jesus Christ, because their history has been in the past one of great sin.

"Political changes have opened the way. Jesus Christ will enter. This is why Italian missionaries should lay aside every foreign occupation. Christians have need to forget what it has been, to understand the state of the Italian conscience such as it is.

"We know that God has never forgotten us. The Vaudois have always held up in Italy the flag of the gospel. Their concurrence ought to be accepted. I can say before God that, since I have been a Christian, I have seen in the Vaudois

of the Vaudois only brethren in the Lord Jesus Christ.

"But in Italy, what is the state of the consciences of the people? What will you place in opposition to their Saint Peter's, their ceremonies, their history? They will say, 'We have a temple more beautiful than all others; a history more glorious than that of all other nations.' We shall put in opposition that which they have not—the gospel. We shall say to the Italians, 'Do not ask what we are, or what our fathers have been. We carry to you the gospel. See what Jesus Christ has done for you, eighteen centuries ago. It is that alone which can elevate the conscience in the midst of interests and terrestrial passions. You have need of that alone. The Italians come to us with prejudices. It is necessary, therefore to present to them Him who is truly the Saviour. By him is salvation to be obtained, and not by any particular form of Protestantism. History does not cure consciences. It is Jesus Christ alone.

"If we preach Jesus, He will himself do a great work in Italy, and, after a few generations, it will be seen in all its breadth. It will be seen that all the Italians, the Vaudois of the Valleys and others—are agreed. History will not furnish elements of division. The Vaudois proclaim the same Jesus Christ. In Jesus Christ we find ourselves in union with them, and we can work together in the same work. We ought to ask of God that his Spirit may penetrate our hearts to the core.

"In the midst of the Italians there are divisions, but we must shut our eyes to that which is denied, as well as to that which is affirmed. Some say that we are Darbyists. No! we admit the ministry since it is instituted by Jesus Christ. We admit a settled ministry; it is the institution of God; nor must we reject study, and rest satisfied in ignorance. We say that the minister of God ought to study, but that he should have the especial call of the Holy Ghost. Without this, with all his studies, he would only be a litterateur or a pedant, but no minister of the Lord Jesus. We are then at one with you. The accusations made against us do not come from the Vaudois of the Valleys, but from strangers and ignorant persons.

"Of what has Italy need? It has need of the gospel, and of missionaries. I belong to the Evangelical Church of Italy, but I respect other denominations of churches. Each has its own cause of separate existence. It is sufficient that they confess Jesus, as Son of God and Redeemer of sinful men.

"We must have in Italy evangelists and schoolmasters. The Vaudois Church has done well in this relation, but we must all do as much. How are we to prepare evangelists? Those who are converted manifest, without doubt, a gift suitable. Let them be proved, that their sincerity may be tested. It is not necessary that these evangelists should know history; they ought to study the Bible. At the end of this study, they might become evangelists or schoolmasters, as best fitted.

"Do not believe that I limit to the need of such agents all the wants of the Italians. I wish also that they may ask of God to send them missionaries, and to give them all that is necessary for the organization of our Church. I hope that you will no more believe in the difference that has been said to exist between the Vaudois and the Vaudois Church. We have need to love and sustain one another. God will enable us to agree. This is the most ardent of my supplications."

Influence of Example.

Ten years ago, when an unconverted man, I boarded in the family of a pious woman, whose husband was not a Christian. There was a daughter of nineteen, another of fourteen and a son of ten. Every morning after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter—"verses about"—in the Bible. Then as I could not help listening, there was a peculiarity of service which mystified me. At last I asked one day if I might remain. She hesitated, her daughter blushed, but said I could so if I really desired it. So I sat down with the rest. They gave me a Testament and we all read. Then kneeling on the floor, that mother began her prayer audibly for her dear ones, her husband, and herself, and then pausing a moment, as if to gather her energies or wing her faith, uttered a tender, affectionate supplication for me. She closed, and her daughter began to pray. Poor girl, she was afraid of me; I was from college, I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son—the youngest of that circle, who only repeated the Lord's Prayer with one petition of his own. His amen was said, but no one arose. I knew in the instant they were waiting for me. And I—poor prayerless I—had no word to say. It almost broke my heart. I hurried from the room desolate and guilty. A few weeks only passed, when I asked them permission to come in once more; and then I prayed too, and thanked my ever-patient Saviour for the new hope in my heart, and the new song on my lip. It is a great thing to remember, that there is in the gospel as in the law, provision made not only for "thy son and thy daughter, thy man-servant and thy maid-servant," but also even "for the stranger that is within thy gates."

LANGS written upon hearing of the cruel murder of the Rev. G. N. and Mrs. Gordon, of the Nova Scotia Mission, on the Isle of Erromanga, South Seas; May 20th 1861.

Sad Erromanga! blood stain'd shore! Again bedew'd with martyr's gore— With sorrowing hearts we breathe thy name, And mourn thy darkness, sin, and shame.

Zion had shed her bitter tears O'er thy foul deed of by-gone years, But Zion's fears were chas'd away, As dawn'd thy glorious Gospel day.

She saw the hand that dealt the blow, That laid th' immortal "Williams" low, Reiz'd, in devotion to the skies, With stricken heart, and weeping eyes.

She heard Jehovah's praise resound Where horrid idol-worship was found, And guilt, enshrin'd with sacred ties, Give place to penitential cries.

And gratefully did Zion smile O'er hopeful "Erromanga's" isle; When lo! the sudden news of woe— Once more, the martyr's blood doth flow.

By more than mortal love inspired, The Missionary's heart was fired; He yearn'd those wanderers to reclaim, And sign that isle with Jesus' name.

The saint must tread the Saviour's path, The Master's cup, His servants hath; Jesus was killed, and so must he Seal with his blood his ministry.

In works of mercy, on he press'd Deep'd in malign'd, by man unblest— The warrior rais'd his axe to slay, And at his feet the martyr lay.

One piercing cry, one dying groan, Which scarce had echoed in his home, Ere the lov'd partner of his career, His last, his dying struggle shares.

Together, in their blood-red car They mount, where martyrs welcome'd are; And as they rise, they seem to say— Zion avenge this solemn day!

Avenge, by scattering o'er this land A faithful missionary band, Baptized for the dead, to prove, How Christians overcome by love!

FREDERICK BROWN.

Maxims of Life.

Be zealous in your pursuit of holiness. Seek reconciliation with God through Jesus Christ our Lord, until the joys of forgiveness succeed the frown of displeasure. Trust all to CHRIST; lean upon his arm as a feeble child, conscious of its own weakness, would rest upon the arm of its kind and protecting father.

Abstain from malice and abhor evil. Do not argue except for instruction and improvement. Live hourly as if life was but one hour in duration. Never intrude the topic of religion or abruptly introduce it: it is a message of kindness, and must be kindly introduced. Use the holy weapons of inspiration with prudence and Godly fear. God will instruct if the Christian hero will attend. Mark the paths of Providence and be warned by the terrible as well as assured and delighted by the lovely. Do not condemn on first appearance; the mist which hangs over the face of the sun in the morning may all recede into the dim depths of the valley at the showing of his resplendent light. Let not the frown of men disconcert you. The smile of JEROME! O, what ecstasy does it not afford! Yield the aims your conscience proffers in all cheerfulness.—Hope well founded is a pleasant indulgence, but hope not justified is a woeful snare. Court the counsels of the virtuous and the wise. Submit cheerfully to the chastisements of God's hand. Take an active part in the promulgation of Christian principles. Be not a niggard in godliness. Endeavor to add to your proper knowledge daily. Detail in the morning your labors for the day, and fill them to advantage and profit. Amuse not yourselves with foolish pleasures. Command the respect of the world more by the dignity of your character than the dignity of your carriage. Be not hasty to resent an injury. It is nobler in the eye of heaven to die suffering than to live avenging. Endeavor to interpret kindly those with whom you may be associated in life; this will nullify many heart burnings, and many contentions. Indulge not in lewd or lascivious sayings. Never utter the name of God, except the tone of your voice and your subdued manner indicate a feeling of sanctity in your heart. Endeavor to live always near the SAVIOUR. The valley of death cannot be dark to such a visitant. Press not after the vain temporalities incident to fashion, lust, and wealth. Many are led to love Satan in being led to love his implements and engagements. Analyze your heart in the gospel crucible. Thus will the dross of worldly conformity be consumed, and the pure gold of humility be separated and refined. Conquer vice by showing the superiority of virtue. Pray for improvement under the abounding grace of CHRIST. Foster thoughts of God's supreme mercy. Regard trials as blessings, indicative of the love of God. Keep the cross of Jesus always in sight. One faithful look at the cross

will strengthen the soul against the most urgent temptation. Remember that GOD is glorified, not in that he has a people to serve him, but in that he consents to accept the service of his people.—Make the Bible the standard of your morality, and let its precept be the criterion on which to estimate the morality of your friends. Love Jesus, confide in his mercy, power, and atonement, till the trumpet of the archangel shall summon you to the worship and service of the redeemed in glory.

A Pastor Strong in the Lord.

The degree of courage required to enable a pastor to stand up to a great principle, or to continue in the advocacy of an unpopular or unpopular Bible truth, while his own "best families" are arraying themselves against him, is by no means small. Pastors are sometimes obliged to take a stand, or to make some important public decision which gives offence. Instances have been known in which the people in such cases have shown their disapprobation of the pastor's course by rising and going out of church. The present writer, at different periods in his ministry, has several times been favored with such an exodus. Once, a group of twelve left in the very midst of a sermon, highly offended. At the close of the sermon, and just after reading the last hymn, he quietly called attention to the circumstances of the stampede, and stated to the congregation that they would as a matter of course discuss the subject in all their families, and come to such conclusions as they deemed just and right; but that as for himself, he was utterly unalterable in his position. Under such treatment the disease was soon cured. It is well known that Dr. Griffin once came near unsettling himself by venturing to preach what his people did not believe. The uproar in the parish for a few days was tremendous; and had not the doctor possessed the nerve to give them two more strong sermons the very next Sabbath on the very same theme, and in advocacy of the very position which gave the offence, it would, no doubt, have resulted in unsettling him.

Nothing is truer than that the life of an efficient minister of the Gospel is very much the life of a soldier. If he truly belongs to Jesus Christ—if he habitually exhibits the spirit of Jesus Christ, the world will not love him. He will find himself in an enemy's country, and a mark to be shot at. Many guns will be levelled at him. He will find himself the subject of "the strife of tongues." Defamation, and falsehood, and envy will do their worst. But if he expects to rest with the warriors in heaven, he must "endure hardness as a good soldier" while on earth. It is said of Marshal Ney, that at the battle of Waterloo, he had five horses killed under him; and then, seizing a sword, he fought on foot till nightfall. His clothes were literally riddled with bullets, but his life was spared. Such should be the determined bravery of a champion of the truth. To love the cause of Christ better than life, is a thing absolutely indispensable to the highest success in the Christian ministry. Luther would go to Worms, though the devils in the way should prove as numerous as the shingles on the roofs of the houses. It was not needful that he should live, but it was needful that he should do his duty. And when his life was threatened, he exclaimed, "Let them burn me if they will! Come on, now! Here I am! But if I will tell them that I am living, I will be the enemy of the Roman church, and dying I will be its destruction! From my ashes shall spring up an army which shall rush to the onset, from all sides at once, which no earthly power can withstand!" Luther had confidence in his ashes. It is possible for ministers to be very discreet, very judicious, very harmless and very useless.—Watchman and Reflector.

The Word did not profit them.

A great many people are not profited by the word of truth. We know of a young man who started in life with friends, property, reputation, and every needed means of success, who lost all simply because he was not profited by the word of truth. In spite of warning and entreaty, prayers and tears, he would be intemperate. No effort would avail for his benefit; and he became a complete wreck, bringing misery to himself, his family and his friends.

We knew of a young woman, of pleasing address and manners, who was prone to walk in the way of temptation. She had wise and faithful friends, who instructed her in the way of duty, and exhorted her to walk in wisdom; but she was deaf to entreaty, and singularly blind to danger. She sinned and fell; because the word did not profit her.

Wherever, in the whole field of life, danger is lurking, God has placed some sentinel to give timely warning, so that evil may be avoided and the good be pursued. This is His merciful interposition for our security. The dangers of sin, the fearful penalties of transgression should not be unexpected. As with a voice of thunder the word says—"The wages of sin is death." Who need be overtaken in fancied security? Who need be unoffended by the word? The gospel word comes with blessing from the heavens, breathing pardon, peace, salvation, and life. It sings in poetry on the Sabbath, it comes in sermons from the pulpit, in conversations at the fireside, in prayers at the altar. It comes in the warning and entreaty of affection from the bed of the dying. Of many it may be said, and we

solemnly fear it may forever be said, "The word did not profit them."

Trifling with truth is a fearful thing. Truth is not a toy to be played with. It is a sword which will surely be wielded by us, or its power be spent upon us.

The Sentinel and the Spy.

A sentinel having been placed one day to guard a certain fort, and see that no improper intruders gained an entrance, was accosted by a spy, sent by an enemy to find out, if possible, where the fortress might be assailed with success; and as he appeared in the garb, and with the countenance of a simple countryman, the sentinel had no suspicion of the cheat. He, however, was determined to be very vigilant, and say nothing that could compromise the safety of his charge.

"You have a very important place to take care of here," said the spy.

"And you have a very brave and watchful set of comrades?"

"Very," replied the sentinel, again.

"And I think you must be very thirsty this hot weather," continued the spy.

"Very," answered the sentinel once more.

So far the sentinel thought he had said nothing that could, by any possibility, be turned to his disadvantage, and determined not to utter another word. But the spy thought differently, and felt satisfied from the last answer that he must accomplish his scheme.

"Poor man," said the spy, "I feel for you very much, and have got some drink for you in a bottle here, to which you are welcome, and which I am sure will very much refresh you."

The sentinel answered not a word; but as he thought a draught of liquor to a thirsty soldier could not possibly endanger the safety of the fort he accepted the offer, and put the bottle to his mouth. Upon tasting it, he found it to be very pleasant, and so drank off the whole of the contents. The spy departed, and the sentinel, shouldering his musket, marched backwards and forwards before the gate of the fortress, as usual.

But after a little time he began to feel giddy and drowsy, and every now and then paused and nodded, until at last he laid down and fell fast asleep. The liquor which he had drank was of an intoxicating nature, and the poor sentinel could not resist its effects. The spy, knowing very well what would happen, called together his comrades, and marched toward the fortress, where they found the sentinel asleep on the ground; they immediately stabbed to the heart; and as the garrison had no notice of the enemy's approach, they were taken by surprise, and all of them slain or taken prisoners.

THE MORAL.—We cannot be too vigilant in guarding against the first approaches of the tempter; for a single word may expose our weak point, and show the enemy where he may be able to subdue us; and a single action may lead to our ruin. Many a young man has begun life with the determination to be very discreet and watchful in his conduct, but has been thrown off his guard by some wily companion, and then betrayed into sin.

REMEMBERING CHRIST.—A Christian man, now eighty years old, states that for many years he was acquainted with a devotedly pious woman on the frontiers of New Hampshire, who trained up her family for God, and was accustomed to ride four miles on horseback for public worship. After an absence of several years, he visited the then aged and infirm woman in her arm-chair, and tried to recall former days; but she did not know him. He mentioned the name of her minister and several mutual friends, but she had no recollection of them. "I sat and reflected a while," he writes, "and then said, 'Mrs. C—, do you ever recollect hearing of Jesus Christ?' She looked at me with astonishment, exclaiming, 'do you think I have forgotten my Savior?' "In former years," he added, I had cavilled at the words, 'he that loveth father or mother more than me is not worthy of me'; but what I saw in this visit cured me of my infidelity."

The following extract from "Thoughts on Preaching," by the Rev. Dr. Alexander, may be read with interest by, and if carried out, will be productive of benefit to some of our ministers. It may also prove of service to some of our church members, in showing them that the sole duty of the pastor is not to run around making friendly visits. We know many persons who talk as if every day spent by the minister in his study, is time wasted. This, however, is the place where the faithful and devoted pastor will most frequently be found. Dr. Alexander says:—

"The clergyman's study, which some people regard as they would a pantry, or a genteel appendage to housekeeping, is the main room in the house, and (if consistent with Heb. 13. 2), ought to be the best. It is the place where you speak to God, and where God speaks to you; where the oil is beaten for the sanctuary; where you sit between the two olive trees; where you wear the linen ephod, and consult Urim and Thummim. As you are there, so will you be in the house of the Lord. A prevalent sense of this will do more than anything to procure and redeem time for research, and will cause you to learn more in an hour, than otherwise in a day. That upper chamber is the spot where you will enjoy one of the most valuable means of learning and preparation, which we too much neglect. I mean conference with brethren about your work, and especially your preaching. And it will be your duty to impress on your people the truth, that you are as really serving them when you are in your study, as when you are in their houses."