

# The Religious Intelligencer.

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Rev. F. McLEOD, &

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## Religious Selections.

### WISE TO WIN SOULS.

On a certain Sabbath evening, some 20 years ago, a reckless, ill-dressed young man was idly lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the alehouse.

As he sauntered along—out of humour with himself and all mankind—a kind voice saluted him. A stranger laid his hand upon his shoulder, and said in cordial tones, "Mr. G.—come down to our meeting at the Town Hall to-night." A brief conversation followed, so winning in its character, that the reckless youth consented to come. He went: he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it, and kept it yet. The poor boot-crusher who tapped him on the shoulder—good Joel Stroton—had lately gone home to heaven; but the youth he saved is to-day the foremost orator of reform on the face of the globe. Methinks, when I listen to the thunders of applause that greet JOHN B. GOUGH, on the platform of Exeter Hall, or of the Academy of Music, I am only hearing the echo of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester! He that winneth souls is wise.

"I stood to-night for an hour at the corner of the street," said Harlan Page, on a cold wintry night, "labouring with Mr. H., to persuade him to submit to God." So earnestly did he plead, so faithfully did he point to Christ, that within a few hours the young man found peace. He afterwards became a devoted pastor, and in his turn was wise to win souls to Jesus. Who does not envy Harlan Page his heavenly crown?

I had rather wear the diadem that decks his brow, than to stand in Milton's or in Bacon's place at the day of judgement. He that winneth souls is wise.

The veteran Dr. Wisner, when travelling through Western Massachusetts, once called at a farm-house to procure a glass of water. A young lady very courteously brought one to him, and, as he turned to leave, he kindly said, "My friend, permit me to ask you before I go, whether you have yet given your heart to the precious Saviour?" She told him frankly that she had not. He conversed with her tenderly for a few moments, and bade her adieu, expecting never to meet her again until the morn of resurrection. Several years afterwards, when on board a steamboat going from New York to Philadelphia, he was accosted by a gentleman, and asked if he was the Dr. Wisner who once visited the town of — in Massachusetts. The stranger then informed him that a lady had requested him that if he ever met Dr. Wisner, he should remind him of a young lady who once gave him a glass of water at a farm-house door. The brief conversation he had with her that summer day, had won her soul to Christ. She sent her heartfelt thanks for a kind word spoken in season. He that winneth souls is wise.

Fellow-Christian! have you never yet won a single soul from sin to holiness? Have you never yet opened your lips to speak of Christ to a single dying sinner? Then I pity you, when you reach your Father's house in heaven. For, amid the innumerable hosts of the glorified you will not find a solitary soul whom you were the means of bringing in thither. Among the glittering diadems of those who were wise to win, you, alas! will wear a starless crown. Perhaps God will have no crown for thee at all!

—T. L. Cuyler.

### ONE AND MANY.

"DRAW me, we will run after thee," has been explained by the fact that no man goes to heaven alone. When one is drawn, many follow. So strong and widely extended are the affinities, which bind men together, and run through, as it were, the whole mass and organism of humanity, that no one can tell how far influence extends, or calculate the degree of its power.

When with a strong but gentle hand you draw out a wild vine for transplantation from the forest or field to the garden, many young dependent rootlets follow the main stock, and instead of one vine you find you have many. So when grace draws forth one heart from the soil of the world to be set in the garden of the church on earth, and finally in the paradise of God in heaven, many more are drawn along with it, to be themselves centres of other circles of influence, and germs of other harvests of spiritual fruit. When the husband is drawn, the wife often follows: when the father or mother is drawn, the children and children's children in the endless line and countless multitude of coming generations obey the attraction. When Monica was drawn, Augustinus followed—and what a host felt the attraction of grace through him. Chrysostom felt the same cords of divine love which drew his mother Anthusa, and Basil those of his pious sister Macrina, and Bernard those of his mother Aleta. Who would undertake to count the multitudes that were drawn in the drawing of Baxter, Bunyan, Doddridge, Whitfield, and Henry

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

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{ Editor and Proprietor

WHOLE NO. 386

Martyn!—nay (for "God respecteth no man's person") in that of every truly converted and holy man and woman.

Conversions are great events;—incomparably greater than many which pass into history with much pomp and noise. "One sinner that repents" is an object of adoring joy to the angels of God, not only because one soul surpasses "the whole world" in value, but because in that sinner repenting, spiritual beings discern the father of a spiritual progeny without number, the first link in an endless chain, the seed which is to be multiplied in the processes of re-production to vitality into a boundless harvest.

Have you ever thought of all that is assured to a Christian parent in that one promise—"My Spirit which is in thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from this time forth and forever more"? Or of that "He that cometh unto me, the water that I shall give him shall be in him a well of water, springing up into life everlasting." Yes,—no man goes to heaven alone. When one is drawn, many follow. "Draw me, we will run after thee." It ought to make us very earnest in praying for the attraction of grace, that when we are drawn to God and heaven, many will follow, those, too, who are nearest to us, and most beloved.

And it ought to add greatly to the earnestness of our labours and prayers for the conversion of others, and when one is turned to God, a whole platoon, a solid rank of the downward moving mass, falls in with the newly-given impulse, and changes its direction from hell toward heaven.

Truly, conversion work is a deep and mysterious thing,—a fire unfolding itself,—a wheel within a wheel!"

Nor does any man go to hell alone. The attraction downward is as true, powerful, and widely-extending as the attraction upward. The parent, the brother, the neighbour, the friend who remains impudent, is even confirming in impudence all who are under his influence, in proportion to the nervousness of the relation and the strength of the influence. Oh, my reader, have you considered this?

### THE SINNER'S WARRANT.

Men must despair of salvation but for the infinite merits of a crucified Saviour, and the blessed invitations of the Gospel to come to Him for pardon and eternal life. Resting on the Divine invitation and promise, no one need despair. Dr. Hoge, in his Blind Bartimeus, says some good things which remind one of Bunyan. We give an extract:

"What, wretched art thou going to Christ?"  
"Ay! that I am, with all my heart."  
"But will He receive thee?"  
"Ay! that He will, with all His heart."

"Truly, thou art a brave talker! Who taught thee this lofty speech?"

"Nay, my speech is lowly, and I learned it of my Lord."

"But where is thy warrant? None can go to Christ without a warrant."

"He calleth me—be that my warrant?"

"But where is thy fitness?" says Satan, shifting his ground.

"Be my warrant my fitness—He calleth me," answers the sinner, keeping his ground, his only ground.

"But listen soul! Thou art going before a King. He cannot look upon iniquity" (for you see Satan can quote Scripture); "and thou art but a mass of iniquity (here the devil affects a great horror of it, to fill the sinner with fear.)

"The heavens are not clean in his sight; how then shall thy filthiness appear to him? Look at thy rags, if thy blind eyes will let thee, and say, what a dress is this to take into His presence!"

"I am all true," says the contrite sinner, still I will go, for He calleth me. I bind this call about me, and it shall be my dress till He give me another. I will hold up this call, written with His own hand, and signed with His own name, and sealed with His own blood, and is there any harm in going to spend a fine Sabbath morning in them? Teacher of error, did you say? Well, I suppose there can be no harm in hearing, just for a time or two. Such a serious and pious looking man cannot do injury to any one. And then one would like to hear what he has got to say.

So it is that sin presents itself to the iniquitous soul. First it lounge listlessly in the distance, as if to show its harmlessness and disengagedness of purpose. Then, when suspicion is alarmed, it comes nearer, still gamboling about as if it were mere pastime. It is not until the soul feels its fangs, that it discovers that it is now the victim and slave of a master whose bitter and cruel yoke must be borne not only through time, but throughout eternity.

### ST. PAUL'S CLOCK.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts and waggon, and omnibuses, go rolling through the streets how many never hear that great clock strike unless they live very near it! But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock

is heard by many a sleepless man! That clock previous year, with the exception of the printing establishment.

The Rev. W. W. STAMP (the President of the Conference), moved the first resolution. During the reading of the report his mind had been involuntarily wandering back to the past. Thirty-five years ago it was his privilege first to address the annual meeting of the Wesleyan Missionary Society, which took place at that time in what was then called Mr. Wesley's new chapel in the City-road—a spot hallowed too by the sepulchre and enclosure of many—hallowed too by the sepulchre and enclosure of the hallowed dust which reposed within its sacred walls. The chapel must never go away from them; the dust of their founder must ever be in their keeping. The meeting to which he referred was presided over by Joseph Butterworth, whose name in the society was "as ointment poured forth." With him, some forty years since, he sat in the same class at Great Queen-street Chapel. On the platform sat Charles and Sarah Wesley, son and daughter of their immortal poet. One of the speakers was Edward Irving, then in the height of his prosperity. He had now before his mind's eye his tall form, his long and shaggy hair, his penetrating eyes, and his well-formed mouth, from which words of fire poured forth. He well remembered that the report read at that meeting congratulated the society upon its prosperous condition. There were then 182 missionaries and 33,000 members at foreign stations. Let them contrast that report with the one presented this day. Now they had 515 missionaries, 135,000 members at foreign stations, and the income had advanced upwards of £20,000. Should the society advance in the same arithmetical proportion during the next thirty five years, then in 1896 the society would have in its employ 4,000 missionaries, with 540,000 members, and an income of £435,000. The President then moved.

"That the Report, an Abstract of which has now been read, be received and printed; and that this Meeting unites in thanksgiving to God for the success and prosperity which He has vouchsafed to the Society during the past year."

The Rev. J. S. WARDLAW, son of the late Rev. Dr. Wardlaw, and for seventeen years a mission in India, seconded the motion. He rejoiced that he was permitted to take part in the proceedings of so valuable a society; whose missionaries he had met with in various parts of the globe, and in whose success he felt a personal interest. He could not forget that society had given to Kaffirs a translation of the Holy Scriptures in their own tongue—a greater boon could not be conferred upon any kindred or tribe. It was now nearly eighteen years since he first attended a Wesleyan missionary meeting. He recollects that that was a most important meeting; but he believed that each succeeding year was an improvement upon the previous year. He hoped that every heart there would be raised up in prayer to Almighty God for His blessing to rest upon the movement. It was a pleasurable thought, that the mission was established by their venerated founder, John Wesley—who, not content with working at home, was himself a pioneer in the missionary work. The work was afterwards taken up by Dr. Coke, whom he (the chairman) remembered as a visitor at his father's house. After him came Dr. Adam Clarke, under whose roof he (the chairman) spent three years and a half, and from whose lips he never heard one word but that becoming a man of piety. Next came Dr. Bunting, who was held in great remembrance. The work was now continued, by those who carried it on, with the same energy, zeal, and ability; and he was delighted to be in any way identified with such a movement. He was pleased to hear of its advancement. The year to which he alluded—thirty-nine years since—the income was £40,000 the past year it was £140,000. He would not longer detain them, as the report was now to be read, which they always found to be extremely interesting. He could not sit down, however, without alluding to one whose name was well known to them all—he meant Mr. Thomas Farmer, who was at home in the chamber of sickness, ready to depart, in sure and certain hope of a better kingdom.

The Rev. Dr. OSBORN then read the report—a most comprehensive document—which contained the details of the operations of the various missions during the past year. Most of them were highly interesting and encouraging. Members were rapidly increasing, and larger subscriptions than usual were being collected. The missionary at the Cape referred to the visit of Prince Alfred, and stated that his Royal Highness attended the service presided over by the society's missionary. From Dahomey it was reported that a letter of admonition and warning sent by the British Government to the King had been read to his Majesty by the society's missionary, and it was hoped it had not been entirely without effect, for the threatened attack upon a neighboring province had not been carried out.

The financial report, which was read by the Rev. Dr. HOOLE, was of a highly encouraging nature, and showed that notwithstanding a year of almost unprecedented privation, the society's income was the largest ever contributed on any similar occasion. The total receipts for the year had been £140,678 9s. 9d., and the expenditure was £140,921 17s. 6d., leaving a balance of £243 7s. 9d. due to the general treasurers. The central or principal stations called circuit, occupied by the society in various parts of the world, were 540; chapels and other preaching places, 3,168; ministers and assistant missionaries, including 35 supernumeraries, 815; other paid agents, as catechists, interpreters, day-school teachers, &c., 1,244; unpaid agents, as Sabbath school teachers, &c., 15,082; full and accredited church members, 185,148; on trial for church membership, 18,287; scholars (deducting 8. All these items showed an increase over the

last year, with the exception of the printing establish-

"That this Meeting, bearing in mind the promise of the coming of the kingdom of God upon earth, acknowledge the duty of fervent and frequent supplication on behalf of the Missions of this Society, and of all kindred Societies, and on behalf of all nations, Christian as well as Heathen, that God would be pleased to make the salvation of the God universally known, and to bring all men into the fold of His Son."

The Rev. Mr. HANLIFEE, of Leeds, in seconding the proposition, thought that such gatherings as the present was a safeguard against their theological purity. They were now irreversibly committed to the cause of Christian missions; and he hoped that they would continue to be more and more prosperous.

The resolution was supported by the Rev. WILLIAM ARNOTT, minister of St. Peter's Free Church, Glasgow, who in a quiet but forcible manner illustrated the fact that foreign mis-

sions, so far from being a hindrance were an essential assistance to home work. He had proved this himself and he recommended any of his brethren who had difficulty in arousing their flocks to a true sense of their home responsibilities at once to begin an association on behalf of foreign missions, which would infallibly succeed. They could not be zealous for heathens abroad and unconcerned for the heathen at their own door.

The CHAIRMAN then announced that a collection would be made, and said he had received a donation from a person, whose name he was not permitted to mention, of £1,000, to be particularly devoted to China missions.

The collection having been made,

The Rev. J. RUFON, missionary from Ceylon, moved the third resolution—

"That the advance of Christian knowledge in Africa and Polynesia, by missionary agency, and the providential opportunities for the employment of a similar agency on the Continent of Europe, and throughout the vast regions of India and China, and other countries in the East, encourage the hope that an extension of the operations of this society, on its system of preaching the Gospel to all, educating children and adults, and translating the Scriptures into the languages of the people, will be followed by blessed results in the conversion of men from sin to God, and the enlargement of the bounds of the Christian Church."

The motion was seconded by the Rev. JOHN CLINTOCK, D.D., Minister of the American Church Paris, who in a humorous speech alluded to the present crisis in America; and after speaking of the erroneous teachings of certain portions of our British press with regard to that great "sum of all villainies" slavery, begged that British Christians would not suffer themselves to be deluded by such statements into departing from that line of action pursued by their forefathers, which had resulted in the emancipation of the slave. Never have we seen a more stirring effect produced on an Exeter Hall audience than that which followed the speech of the transatlantic orator. Hats were raised aloft, handkerchiefs were vigorously waved, and the cheering was energetic and prolonged.

The meeting was further addressed by the Revs. THOMAS JACKSON, JOHN SCOTT, and W. M. PUNSHON, and terminated with a vote of thanks to the chairman. After which the President pronounced the Benediction.

**The Baptist Missionary Society.**  
On Thursday the annual meeting of this Society was held at Exeter, Strand. Sir S. M. PETO, Bart., M.P., occupied the chair.

The proceedings were commenced with singing and prayer.

Mr. E. B. UNDERHILL read the report, from which we extract the following—

**WEST INDIES.**—Towards the close of the year the Committee gave prolonged consideration to the reports of Mr. Underhill and the Rev. J. T. BROWN, the deputation to the missions in the West Indies, whose departure on this very important service was announced at the last anniversary. The prospects of the mission in Hayti were never more cheering. Since Mr. Underhill's visit, his congregation has largely increased in numbers, and conversions are frequent. Fourteen persons, rescued from superstition and Roman error, have been baptized. The Bible-readers are most usefully employed, and several persons have become the subjects of Divine grace as the fruit of their daily, prayerful, and zealous toil. The peculiar adaptation of this kind of agency to the present condition of the island is such as to lead to the wish for its enlargement. In the Bahama Islands the missionaries continue to labour with great encouragement, and to enjoy the privilege of making large additions to the churches. One hundred and thirty persons have been baptized during the year.

**JAMAICA.**—The Committee cannot but refer with gratification to the report of the deputation on the state of the churches and people of Jamaica. The deputation visited nearly the whole of the seventy-seven churches which have originated with the agents of this Society. Over these churches twenty-two European and fourteen native ministers preside having under their care 20,000 members, and upwards of 2,000 inquiries. The contributions for all purposes amount to £8,000 a-year, an average of 8s. 2d. a head for all the members. The ministers are assisted by a body of deacons and leaders, about 700 in number.

**CHINA.**—For several months after his arrival in Shanghai, Mr. KLOEKERS and Mr. HALL were constrained to confine their evangelistic labours to that city, or its immediate environs. The war between the Imperialists and the Allied Forces rendered any departure from Shanghai dangerous; while the disposition of the leaders of the Revolutionary bands was not distinctly known. The peace dictated by the conquerors within the city of Pekin has released the missionaries detained in Shanghai; for, with passport, they are authorized by the treaty to visit any part of the Imperial dominions, and openly to preach and propagate the Gospel of Christ. Meanwhile Mr. KLOEKERS, accompanied by the Rev. Griffith JOHN, of the London Mission, and two Chinese gentlemen, penetrated to Nankin itself, the seat of the government of Celestial King, as the head of the Revolutionists is called. They were welcomed both by the chiefs and the people.