

The Religious Intelligencer.

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Rev. F. McLeod,

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

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Religious Selections.

The Lord and the Little Ones.

"He shall gather the lambs with his arms, and carry them in his bosom."—These gentle words of prophecy relate to the Lord Jesus; and in him they were fulfilled. His words of gentleness and love engaged the hearts of "little ones," and many such believed on him, while reasoning and self-righteous men despised his grace, and scorned his lowly ways.

At Capernaum the disciples asked the Lord, "Who is the greatest in the kingdom of heaven?" And Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who shall receive one such little child in my name, I receive him." But who shall offend—that is, cause to stumble or ensnare—one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The original word here rendered "little child," includes the idea of a disciple, subject—one—a little child who believes without reasoning, lives in the family without servile work, and is cheerfully submissive and obedient to parental control. And this is the Lord's own description of a person saved by his grace, and who shall therefore enter into the kingdom of heaven. An instructive instance and illustration of this is seen in the case of a little child, called by the grace of God into the knowledge and love of Christ; and into conscious salvation, and rest and peace in him.

We will let the father of that child relate the simple tale in his own way.

"When my child was about three years old, I was talking with him of the Divine Saviour, and said to him, 'Johnny, the Lord Jesus came into the world to save sinners—little sinners like you, as well as big sinners.' He looked up and said, 'What is a sinner, Papa?' 'You are a sinner, Johnny.' 'No, I am not, Papa: I don't know what a sinner is.' I described some of his little faults, but without applying the description, and remarked that 'any little boy who does so is a sinner.' These things do not make him a sinner; but they show that he is a sinner; for if sin was not in him, it would not come into this or any other way."

"With blessing and flowing tears my little one came to me, and hiding his face on my knee, he sobbed as though his little heart would break. Laying my hand gently on his head, I asked him with tenderness what was the cause of his grief; but he only wept more loudly, and clung to me the more. I then asked, 'Have you found out who is a sinner?' 'Yes, Papa.' 'Who is a sinner?' 'I am a sinner, Papa.' 'Then the gospel is good news to you, Johnny, for it tells you of Jesus, the sinner's friend.' It was my habit to direct his mind to Christ Jesus alone."

"When my child was about seven years old, I was occupied during a few months, in a large village, in making known the gospel of the grace of God. Many poor neglected sinners were there brought together to hear about forty of them were led by grace to know the joyful sound, and the Father raised him from the dead; and he is now at the right hand of God in heaven—Lord of all." These were his precise words; and he added, "I do believe this, Papa, with all my heart. Giving thanks to God, I asked my little one this question: 'Are your sins forgiven, Johnny?' 'I don't know.' This was said just as a little child would speak; and I added, 'Now that you believe in the Lord Jesus, you can pray to him, and to the Father in his name; but before you believed, you could not; for the Apostle Paul says, 'How shall they call upon him in whom they have not believed?' But you can now call upon the name of the Lord Jesus, and ask God the Father to let you know and feel, through faith, that your sins are forgiven, and that your soul is saved."

"About a week after, he came to me, with a placid countenance, and said, 'Papa, I believe more now.' 'What do you believe now, my dear P.' 'I believe with my heart, as I told you last week, that Jesus is the Son of God, who died on the cross for sinners; and that God raised him from the dead; and he is at the right hand of the Father, Lord of all. And I believe that God has forgiven my sins for Jesus' sake.

All fear is taken away, Papa; and I am now waiting for Jesus to come from heaven.' Blessed Jesus! 'Out of the mouths of babes and sucklings thou hast perfected praise."

"It was, in truth a touching sight, when in the midst of a group of rescued sinners, this little one stood and confessed his faith in Jesus—the DIVINE and ONLY Saviour of his soul. There stood the harlot, and the infidel, and the gray-headed sinner, and in the midst of them this little one of seven years old; confessing the grace by which they were, alike and equally, saved from sin and death, and the precious blood in which their various sins were all, and forever, washed away. That was indeed a happy day. There was joy and thanksgiving on earth; and more, there was 'joy in heaven'—'joy in the presence of the angels of God'—the joy of the Good Shepherd who has sought and found his lost and neglected sheep; and who had, together with them, gathered with his arm, and into his bosom, a perishing lamb, which he alone could rescue and preserve. And it was then, and still is, an occasion of thanksgiving to God that my little one was drawn to Jesus in such company—in the midst of such monuments of mercy, and miracles of grace, and illustrious instances of the virtue of his precious blood to cleanse from all and every sin—because it would ever serve to remind him that the grace which saved him, can save the vilest sinner upon earth; the precious blood that washed his sin away can make the foulest sinner clean, and give sweet peace and rest, and holy joy in presence of the Lord."

Such is the father's testimony to the grace of our Lord Jesus Christ; and I know that his testimony is true. And the "little one" of whom he speaks is now a man, residing in the State of New York, where he preaches faithfully the grace by which he was brought to Jesus when a "little child."

(From the New York Observer.)

The Daily Prayer Meeting.

One of the most affecting requests for prayer that has ever been brought to the notice of the meeting came before it the other day. A very old gentleman arose and led the meeting in an earnest prayer. After prayer he said: "Some two years ago I sent a written request to this meeting for prayer for my family, that the power of religion might be renewed in their hearts. I am the father of eight children—four sons and four daughters. I am an old superannuated minister of the Gospel, now eighty-four years of age. I feel that the work of Divine grace has been renewed in the hearts of all my children, with the exception of one. They are all members of the Church of Christ, and I expect to meet them all in heaven, with the exception of this one. He might attend these meetings without great inconvenience to himself, yet I presume he has never entered these doors. He is a man somewhat in public life. But, oh! he is unmoved as to the condition of his soul. I have prayed for him many years, but I fear that he is a doomed man; yet I cannot give him up. Oh! pray for him with me and may God grant that in answer to your prayers and mine he may be converted."

All present seemed to be moved by a common impulse to pray for the wandering one.

Idlers in the Church of Christ.

A gentleman arose and said: "Idlers! how many there are in the Church of Christ! How many of us would have to plead guilty to such a charge? If we initiated the example of our Saviour, we should all be workers in the vineyard of our Lord. I was reminded, while sitting here, of a little incident illustrative of how much good might result from a very small effort made for the advancement of the cause of Christ in the hearts of men."

"A young man gave a Testament to a friend. That friend cared nothing for the Bible, and so handed it to a friend of his. This last young man took it home with him to a somewhat destitute part of our country. He there got a friend to read and study it with him. And as the result of the giving of that Testament, after a time a church, composed of thirty or forty members, was organized."

A very interesting case, and, at the same time, a very one, was brought before the meeting for prayer. A man, who is a member of the Christian Church, possessing all the qualities of a refined and educated life, was advised by his physician to use some kind of liquor for the benefit of a bodily ailment. As a consequence, he formed the taste and the habit of drinking, and went from one step to another, until he became a drunkard and sank to the lowest level. In this state he was visited, a short time ago, by a good Christian, who took him to his own house, clothed and fed him, and talked and prayed with him. He kept on feeding and clothing him, and was faithful to him in regard to his own wretched condition. The poor man felt that he was an outcast, that he had ruined himself. He was also brought to feel that he could rise again, and break off that terrible habit that had taken such a hold on him. Said the speaker: "Last Saturday I wrote out a pledge for him. He read it over; thought it was a pretty severe one; but resolved that, by the grace of God, he would sign it and keep it. It was not a pledge with me, nor between him and his fellow men. It was a pledge between him and his Maker, and alone on it he was. And now he is trying to rise. Let us ex-

tend to him a helping hand. Let us press a warm Christian heart to that generous heart of his, and bear his case to a throne of grace. Oh! remember him in your closets, and may the God of all grace hear your prayers."

A ROMAN CATHOLIC CONVERTED BY A BIBLE.

A young man addressed the meeting and said: "I was called upon to get a Bible for a young Catholic girl. I did so, at first a small one. She took it; could not read very well, and therefore made slow progress. She liked her Bible very much, but came to me one day and said that she wanted a larger one. I got her one, and she was greatly pleased. She learned the Christian hymns, and enjoyed them, and, as a result, after a time she gave her heart to the Saviour, and was now glorifying God in prayer and praise. Christians! give the Bible whenever you can, with the prayer that God's blessing may accompany the gift. I feel the importance of this gift very strongly. My own heart was converted by the gift of a Bible as a New Year's present."

PRAYER THROUGHOUT THE LAND.

A gentleman, whose face is not often seen in these meetings for prayer, but whose heart is always in union with the praying, Christian world, arose and said: "I spent an hour in these meetings last summer, and was glad to be with you, for I felt my own soul gladdened and refreshed by communion with you, and now to-day I am again permitted to be with you. I have, after an absence of sixteen years, visited, once more, my own native State—the State of Maine. I have been again permitted to look upon the green hills of dear New England. I find that all through the country there is a spirit of prayer. Meetings are being held all over the land similar to the one held here, and the Spirit of God is moving upon the hearts of the people. The praying men and women of Maine have told me to bear to this meeting their cordial greetings. The spies of the churches of the Pine State seem to me to reach higher and point more clearly toward Heaven than they did sixteen years ago, and I am sure that while the spires of their churches have gone upward the principles of the Gospel of Jesus have gone downward and taken deep root in the hearts of the people."

Fault Finding.

All things earthly are imperfect. No one is absolutely good but God. If therefore any have a fault-finding disposition, they can find abundant occupation on every side. They can find fault with nature, with society, the State, the church, magistrates, ministers, neighbors, their families, and almost of all, if they look where they should, with themselves.

There are two ways of fault-finding; one benevolent, the other selfish. It is impossible to find fault benevolently, for the purpose of remedying or guarding against it. We are not required to be blind to the faults of our best friends, but to look at them with candor and seek to correct them. "Thou shalt in any wise reprove thy brother, and not suffer sin upon him." "Faithful are the wounds of a friend." This is one of the brightest offices of friendship, and should be received as such.

But the other class is much more common viz.: Finding fault from a selfish and malevolent motive. A perverse, benighted and gloating over the faults of others. Some seem to think they can best bring themselves on a level with others, by depressing them to their position. Most fault-finders, however, have in their work a directly selfish aim. They hope by casting suspicion and odium on others to advance their own purposes. Their course is mean and base to the best degree, their influence is highly pernicious, they should have no encouragement or tolerance, but be exposed and confounded.

There is no end to their mischief. One of them is enough to destroy the peace of a whole community, to keep a church in perpetual commotion, and do more evil than ten well-disposed persons can correct.

The Secret of Success.

The Rev. J. P. Wright, in his Way to Retain our Elder Scholars, cites the following case:—

"A pious young lady was requested to teach a class of girls, in a Sabbath-school in New York. She accepted the invitation, and engaged in the work. She was soon to be very earnest, faithful, and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious until every member of her class was converted to God. She was then requested to give up her class, and take another in which none of the scholars were pious. After due consideration she consented; she had not been long in her new class before similar effects were produced, and ultimately every member of the class cherished hope in Christ. She was finally induced to give up this class also, and take another class of children, who were unconverted; she had not labored long, when precisely the same results as before followed: her labors. Every scholar in the class became pious. Her work was now done. She fell asleep in Jesus, and entered the rest that remains for the people of God. After her death, her friends on examining her journal found the following resolution:—

"Resolved, that I will pray once each day for each of my class by name. On looking further into the journal, they found the same resolution re-written, and re-adopted, with a slight

addition as follows:—'Resolved that I will pray once each day for each member of my class by name, and agonize in prayer.' On looking still further into the journal, the same resolution is found re-written, and re-adopted, with another slight addition, as follows:—'Resolved, that I will pray once each day for each member of my class by name, and agonize in prayer, and expect a blessing.'"

Foreign Missions.

The British Standard, in a recent number, gave a list of Missionary Societies, with their fields of operation, and a large amount of statistical information. There are in Great Britain 16 Missionary Societies, employing 1,487 missionaries, catechists and teachers, and 3,358 native and other assistants. Three Societies report 53,006 communicants, and four report 83,683 pupils at boarding and day schools. The Wesleyan Missionary Society is not included above, as many of its missionaries are employed in the Colonies, and it is difficult to get at the statistics of its strictly foreign operations. Two of the above Societies aim exclusively at the conversion of the Jews to Christianity.

In the United States there are 12 strictly foreign Missionary Societies, with 918 missionaries and assistants, and 846 native assistants. Nine of these Societies report a membership among the heathen of 48,551, and eight Societies report an attendance at schools of 18,985 pupils. The church members and school children in the Sandwich Islands are not included in the above. In these Islands, at a recent date, there were 23 churches, with 14,413 members. Since the churches were formed, 36,352 members have died. The number of scholars is about 18,000.

In addition to the above societies there is a Mission to Jews in America, a Society for sending the Gospel to North American Indians, and the American and Foreign Christian Union, a Society which directs its efforts to the conversion of Roman Catholics in the United States and in Foreign countries.

Nova Scotia has a Missionary with several native assistants in the New Hebrides, and the Canada Foreign Missionary Society has a Missionary and a female assistant at Labrador. The churches in the British Colonies, as a rule, appear to aid Missionary operations through British or American Societies; but it is probable that much less is done in this way for Missions than would be done had we our own Missionaries among the heathen.

Continental Europe has eleven Foreign Missionary Societies, with 594 ordained and other Missionaries, and 240 native assistants. Five Societies report 79,402 communicants and 12,122 scholars. Out of these the Moravians, who commenced Missions at an early period of their history, claim over 75,000 members and over 8,000 pupils. There are several small Missionary Societies not mentioned in the list under notice. The 39 Societies reported 7,342 laborers; but only 17, or less than one-half, give the number of communicants. These 17 report a membership of two hundred thousand. The examination of such a table as that before us suggests several reflections. Firstly, it affords encouragement to the friends of Missions. The servants of the churches have not labored in vain. The Divine blessing has rested upon their efforts; and if the fruits are such as we find them to be, what glorious results may we not expect, if there be only enterprise and faith enough on the part of the church. Secondly, the number of converts from Paganism and false religions, is a sufficient answer to the taunting inquiry often heard from those opposed to Christian Missions:—"What have Missions done?" Seventeen Societies report 280,000 converts. The remaining 22 Societies could, probably, report nearly as many more; then add to these the thousands of converts who have died, and we shall perhaps not be far wrong in estimating the number of converts to Christianity, through Foreign Missionary efforts during the past sixty years, at nearly one million.

The third reflection is, that the Church has not yet girded itself to the great work of winning the heathen world to Christ. How feeble have been the efforts put forth! The total number of Missionaries, Missionaries' wives, Teachers, and Native Assistants, is less than eight thousand. Supporting these were all ministers, the supply is not enough for Africa, to say nothing of the millions of India and the still more densely populated Chinese Empire. There is another fact which shows that the Church is not fully awake to the condition of the perishing heathen, and to her responsibilities in relation to the conversion of the world; and, the fact is the frequent appeals from Missionary Societies for increased contributions, or the painful alternative of withdrawing laborers from the work. Another reflection is suggested by the imperfectness of the statistics. In the reports of many Missionary and other Societies, statistical information is seldom given. Reports often contain nearly everything but what most persons wish to have; and that is a brief summary of the Society's operations, and the results of its efforts.

The same remarks apply to the letters of many Missionaries, who fill pages of letter-press with scarcely a fact of any interest.—Montreal Witness.

Trust.—A merchant's wealth is only his faith in the solvency and honesty of his debtors. Certificates of stock represent the amount of faith we have put in States, or banks, or railroad

companies. In temporal things we all live by faith on somebody. The question is between trusting in God or man, things visible or invisible, things transient or things durable. The present trouble of us all should do us good. When the nest is broken up, the young bird learns to fly. Our nest is deeply stirred now; perhaps it is, or will be, torn to pieces. If we love God, we know that no evil can come upon us; and if he permits us to suffer, suffering will prove a good. Let us strive to co-operate with him, loosen our ties to earth, and cry in our souls—"Nearer, my God, to thee."

A WORD TO YOUNG MEN.

The following from the Rev. Wm. Arnot's new work:—"The writer remembers the days when, as the dinner-hour was announced, and all gladly threw their work aside, he satisfied a fresh appetite during the first five minutes, and stretched beneath the shade of a tree, occupied the remaining fifty-five minutes of the war of Caesar, and the songs of Virgil, in the language of ancient Rome. It made his afternoon's toil lighter. It made his neighbors respect him; and what is more, young men, it made him respect himself. In virtue of that employment the enemies did not so frequently assail him; and he was supplied with an auxiliary means of defence. There are many branches of useful knowledge, easily accessible, from which you may choose; each according to his taste. We earnestly counsel young men to scour up, and keep in use all the powers of understanding and memory which God has given them. It will sweeten your labour. It will be something soter to lean on between your flesh and the iron instruments of toil. How great the privileges of youth in this country, and at the present day. How great is the waste, if the museums, libraries, and public rooms be not turned to good account."

A MINISTER'S SINS OF OMISSION.—The following appear in the "Christian Advocate and Journal," a Methodist paper. Perhaps ministers of all denominations may take some portion of it to themselves:

My conscience accuses me of the following things:

1. GREAT NEGLIGENCE AS TO SECRET PRAYER. Little time, little fervency, little interest, little special prayer for my office or for my flock.

2. GREAT NEGLECT OF THE SCRIPTURES, as to private or ministerial edification; great absence of Scripture proof in my sermons; flimsy, confused views; no pains to ascertain their full meaning and connection, or to make them bear on heart or conscience.

3. GREAT WASTE OF TIME, in my studies, in sleep, in visits unnecessarily prolonged, in want of unity in effort, in desultory reading, and in beginning discourses.

4. WANT OF CLOSE APPLICATION to my work, loitering about trifles, suffering anything to interrupt me, putting off what should be done immediately, and not writing enough."

APHORISMS FOR PREACHERS.—The same truths uttered from the pulpit by different men, or by the same man in different states of feeling, will produce very different effects. Some of these are far beyond what the bare conviction of the truth, so uttered, would ordinarily produce. The whole mass of truth, by the sudden passion of the speaker, is made RED-HOT, and burns its way.

It is impossible to close a sermon well, that is, warmly, unless the train of thought has been so conducted as to bring the heart into a glow, which increases to the end.

Having chosen a subject, it is well to think it over deeply, day and night, and to read on it carefully before putting pen to paper. Take a few notes, but as far as may be, let the matter digest itself in the mind.

To be worth much a sermon must begin like a river, and flow, and widen, and roughen, and deepen, until the one, and when it reaches this end, it is HURRY BY EVERY SYLLABLE THAT IS ADDED.

No man can be uniformly a good preacher who is not habitually perusing the Scriptures as his book of delights.

The right text is the one which comes of itself during reading and meditation; which accompanies you in walks, goes to bed with you, and rises with you. On such a text thoughts swarm and cluster, like bees upon a branch.

Constant perusal and re-perusal of Scripture is the great preparation for preaching. You get good even when you know it not.

Where there is more voice, more emphasis, or more gesture than there is feeling, there is waste and worse, powder beyond the shot.—[Dr. J. W. Alexander.]

Providence has gifted man with reason; to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals: it thus becomes his duty to apply his reason to the regulation of his diet; to shun excess in quantity, and what is noxious in quality; to adhere, in short, to the simple and the natural; among which the bounty of his Maker has afforded him an ample selection; and beyond which, if he deviates, sooner or later, he will suffer the penalty.—PROUT.

Where secrecy or mystery begins, vice or irregularity is not far off.—Dr. Johnson.

Temperance Department

SAINT JOHN N. B., NOVEMBER 15, 1861.

A Sad History.

Some correspondents in the "Globe" and "News" of last week have brought out before the public the melancholy history of a lady, who resided some time in St. John, which shows the terrible depths of degradation, shame, and beggary to which the love of drink reduces its victims. We only refer to this melancholy case because of its relation to temperance, and to set it forth as a beacon of warning to others. The lady referred to, was the daughter of a clergyman in Scotland—was married to a clergyman, but previous to the birth of her third child became a widow, her irregular life being supposed to be the cause of the death of her husband. Subsequent drunkenness and bad conduct induced her own father to disown her. Through the influence of friends she afterwards came to this city, and had charge of the African school at Lower Cove. But from the insubordination of the scholars and her own irregularities, she was found incompetent, although her educational qualifications are said to have been of the highest order, and she was accordingly discharged. She subsequently became a common vagrant wandering in a state of drunkenness about the streets, for which she was sent to jail. Here, a benevolent lady, of this city, sought her out—brought her to her own home, and acted to her part of a good Samaritan. One or two of her children was, during this time, in the Orphan Asylum of St. John. Being without home and without character here, she afterwards directed her way to Boston, taking one of her children with her. Of her course of life there, we are not so well informed, but fear it was not improved. A few months only elapsed and this poor unfortunate and lost woman, the victim of wine and strong drink—was in a pauper's grave, in a land of strangers, unlamented over, and unwept for.

A correspondence was subsequently opened by the lady in St. John who had shown kindness to the lost one, with her father in Scotland, with the design of procuring his care and protection for the orphan children. Having obtained his consent, she proceeded to Boston, sought out the helpless babe there, and brought it with her; then by great perseverance obtained contributions from the benevolent of this city to defray the expenses of the three children home to the mother's father. They went home passengers in the "Scotia" about two weeks since. Such are the brief outlines of the sad and terrible history of one born to virtue, to usefulness, and happiness, but reduced by the love of drink, (if we are correctly informed,) to the lowest degree of vagrancy and prostitution. The history of this unfortunate woman is but one of thousands of similar ones. And are there no lessons in them? Are they not beacons of warning? Does not the voice of wisdom cry from the narratives of those ruined and lost ones, to BEWARE OF THE WINE CUP.

In this connection we are reminded of an incident which came under our own notice a few weeks since, on board of one of the river steamers, while on our way to Fredericton. Among the passengers were two young ladies, whom we supposed belonged to what is usually called the "upper" class. When the time for dinner arrived, they did not dine with the other passengers but partook in the saloon of a lunch which they had provided themselves with, previous to coming on board. But these young ladies—for they were both quite young—could not partake of their lunch without their wine! They were provided with a beautiful flask, containing, one should think, nearly a pint, and from this they drank while eating until much the largest portion of it was gone. What remained was politely offered to, and accepted by, a gentleman on board, who holds an important place in the highest Educational Institution in the Province. To wine-bibbers and moderate drinkers this incident might convey nothing worthy of notice—to us it was full of meaning. It forced upon us the conclusion that these ladies—young as they are—are already LOVERS OF WINE! And the appetite once formed, who can tell the future consequences? The lady whose wretched history we have sketched probably learned to sup her wine at her father's table—that father who afterwards discarded and cast her adrift upon the world for the very sin which he himself had taught her!

The difference between this latter, and those whom we saw on board the Steamer is simply this—they have not gone as far as she went—perhaps they never may; God forbid they should; but one thing is certain, they are on the same road that she once trod. She, too, was once a moderate drinker—loving to sup the wine at dinner only, or on convivial occasions. They may stop there—SEEK NOT! The wisest of men, writing by inspiration of God, has said—"Who hath wine? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not then upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. AT LAST IT BITES LIKE A SERPENT, AND STINGS ETH LIKE AN ADDER."

The sad history of the wretched Mrs. — and thousands of others illustrate the truth of this inspired prediction.