

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.

THE TRUE SECRET OF PULPIT ELOQUENCE.

That there is a connection between the closet and the pulpit, no Christian will deny. The great question seems to be, *what is the connection?* The apostles evidently regarded it as most intimate and important. At a time when their attention was especially demanded to the secular matters of the Church, their unanimous decision seems to have been to give themselves continually to prayer and to the administration of the word. To this decision they steadfastly adhered through life. Faithful ministers of the Gospel, in every age, have had the same views, and adopted the same course.

The closet is not as it seems to be regarded, the mere name of something, we know not what, some where, we know not where. The pastor's closet is the pastor's home. While on the one hand, it is closely connected with the throne of God, on the other, it joins hard upon the pulpit. But in what does the connection appear? In other words, what is the influence of the closet upon the pulpit?

In answer to this inquiry, three considerations seem peculiarly important.

1. The closet affects the preparation for the pulpit.

A devotional spirit is highly favourable to study. We have heard of an eminent minister, who said, "if we had but two hours in which to prepare for the pulpit, one should be spent in prayer." To say no more, there was philosophy in his resolution. There is a volume of meaning in the old maxim, "*bene orasse est bene studuisse*." Says the lamented Payson, "Since I began to beg God's blessing on my studies, I have done more in one week, than I have done in a whole year before."

Intimate communion with God affects even the selection of the text. It affects also the arrangement and style of the sermon. The preacher now, just on the verge of heaven, receives his messages, and commits them to his paper, or to his memory, in their freshness and warmth. Hence there is a simplicity, a vigour, and a point in his style, which he would not otherwise secure. His sermon might perhaps be "*splendid*" without the aid of devotion, but it would be the splendour of an icicle. The style might be soft and beautiful, but it would be the softness and beauty of moonlight. The warm and vivifying influence of the sun would be wanting.

Communion with God affects the *spirit* of a sermon. The man who studies on his knees will avoid even

"A line, which dying he might wish to blot."

His sense of the presence of God and the worth of souls makes him fear to trace a word that shall be opposed to the mind of the Spirit, under whose influence he is writing.

2. The closet affects the delivery of sermons.

Hume, after hearing two ministers preach on a certain occasion, remarked, "the first spoke as if he did not believe what he said, the last as if he was conscious that the Son of God stood at his elbow." A simple fact gives us the secret of this difference. The one was a vain, ambitious young man; the other was an old minister, remarkable for the simplicity of his piety.

There is a vast amount of preaching which nothing short of the utmost stretch of charity can regard as really and soberly in earnest. But what is the difficulty? Surely it is not because the *object* of preaching is not of sufficient importance. It is not because the *subjects* are not living and breathing realities. It is because "facts are spoken as if they were fiction." It is because the preacher did not *feel* the force of truth. He does not study "fast by the oracle of God." The sermon that has been wet with the minister's tears in the closet cannot be lifeless in the pulpit. Communion with God will affect—must affect—the delivery of sermons. It affects the whole man—his posture—his countenance—his tones—his gestures—all. You might as easily repress the pent-up fires of earth, as his emotion.

There is, indeed, much of what the world calls "pulpit eloquence" among men who know little of real communion with God. But it is easy to discriminate between what is properly pulpit eloquence and what has been called, "eloquence in the pulpit." The two are not the same. A man who is destitute of vital religion may be eloquent in the pulpit; but that deep, subduing, overwhelming emotion, which deserves the name of *pulpit eloquence*, does not exist. Even a dead body, under the influence of galvanism, may startle and gesture, and look wild: nay, an automaton may mimic life; but, after all, there is only a faint resemblance. Do you not see the sparkling, spirit-speaking eye of a man, urging immortal men to attend to their immortal interests.

Cecil says, it was more than two years after he entered the pulpit, before he learned the secret of preaching. "I thought," says he, "that preaching was only going into the pulpit and letting off a sermon." He afterwards became a pungent and successful preacher, but not till he became, eminently, a man of prayer.

3. It scarcely need be added, that the closet affects the success of sermons.

Both Scripture and facts authorize the assertion that God will most signally bless those heralds who are the most frequent in their applications to him for direction and a renewal of their credentials. "He that goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, and bringing his sheaves with him." Many an honest minister seems to imagine that the word "doubtless" implies, after all, a little doubt. But there is nothing equivocal in the language of

the Spirit. There may be some apparent exceptions to this rule, but if the whole truth were known, they would unquestionably be proved to be only apparent. God's promises are unequalled. Let God be true, though it prove every man a liar.

But we appeal to facts. After the ascension of Christ, the apostles went forth, and preached that he was risen from the dead—a point upon which every thing depended in preaching him with success. Every where multitudes listened and believed. Churches in every direction were planted. The sternest enemies of Christ became his warmest friends. But what was the secret of this success? It may be told in a single sentence: "*They took knowledge of them that they had been with Jesus.*" The apostles had seen the Saviour. They had conversed with him. They could therefore prove that he had risen from the dead.

Equally true it is, that a personal and intimate communion with Christ renders preachers of the present day successful. If the man of God comes down from the mount with his face shining with heavenly radiance, the people will be affected by it. They will feel, they must feel,

"How awful goodness is!"

The most successful preachers, of every age, have been those who were most "*with Jesus*." Who are the men who have been most signally blessed during the last century? They are such men as Brainerd, who spent an incredible amount of time in prayer; and Edwards, who studied on his knees; and Whitfield, who is said to have spent at least two hours in his closet before preaching. It is said of President Davies, that he never preached a sermon which was not instrumental in, at least, one conversion. Some of his sermons brought many to the foot of the cross. For an explanation, we need only say, President Davies was a man whose soul was made of "heavenly fires." He delighted to be in his closet. Shepherd was greatly distinguished for his success in preaching. When on his death-bed, he said to some young ministers that were present, "The secret of my success is in these three things:

"1. The studying of my sermons very frequently cost me tears.

"2. Before I preached a sermon to others, I derived good from it myself.

"3. I have always gone into the pulpit as if I were immediately after to render an account to my Master!"

All who knew that devoted man would have united in expressing his "secret" in these three words: *in the closet.*

Facts might be multiplied indefinitely in proof of the point under consideration; but enough has been said to show, that preaching is not "the letting off of a sermon." The man who walks with God, and is worthy to be employed as an ambassador from his court, will forget himself—forget every thing, but the overwhelming importance of his message to dying men. He is not the man to

"Court a grin,
When he should woo a soul."

Let him succeed in disclosing to men their real condition, and holding up to their view "a true likeness of Christ," and he is content, for himself, to be "hid behind it."

The question, why is preaching so often ineffectual, is one which the revelations of the judgment will show to have a more serious bearing upon ministers than we are accustomed to suppose. How many scores of cold and heartless men call themselves the ministers of Christ, and preach, and preach, and preach, as if heaven and hell were mere pictures of the fancy, and death an eternal sleep! O when will ministers of Jesus learn that stupidity is never so misplaced as when it appears in the herald of the cross! When will they learn that the only way to "magnify their office" and save souls, is to be praying men!—that if they would make the pulpit their throne, they must make the closet their study.

"DARK PLACES OF THE EARTH."

A HEATHEN SACRIFICE AT NIGHT.—Probably few missionaries, even in recent times, have witnessed such a scene as is described by Mr. Burnell, of the American Madura mission, in the following extract from a letter dated August 12, 1861:—

"Yesterday, the Sabbath, I spent at Kottampatti, where two services were held with a small audience. Toward evening, I went out with the catechist to a village a mile distant, where we found the people, particularly women, engaged in boiling rice as an offering of thanksgiving to a goddess, *Parovathi Amman*, for recent rain. A temporary temple, like a booth, had been built, and the idol within was highly decorated with flowers and tinsel. Near the entrance, seated on straw, was a Brahmin, the great man and the lord of the village. He and the company listened to an exposition of the ten commandments and the way of life, for the most part quietly, and without much of a spirit of disputation, until it began to grow dark. They then politely gave me leave to withdraw, but as I intimated a desire to stop longer, and observe their mode of worship and sacrifice, they made no serious objection. I then retired to a little distance and sat down, the Brahmin kindly sending me a portion of his straw as a seat. Women came with their dishes of rice, presented them to the idol, and gave a portion to the priest. Persons were busy, as is usual on such occasions, in giving the worshippers sacred ashes, with which they rub their foreheads and neck, their bare arms and breasts. Lights were placed before the idol, and in the entrance of the temple, and after a time a lamb was brought, water was twice poured over it, and then its head was cut off. Afterward four or five full-grown sheep and numerous fowls were thus sacrificed, the

heads only going to the priests, while the offerings took home the bodies of the animals to feast upon. Meanwhile drums were beat, and the women of the crowd kept up a strange noise by the trilling of the tongue. Those who sacrificed, were constantly hurrying away in the darkness, with the bleeding, quivering victims in their hands. Altogether it was a wild and strange scene, the like of which I have not before witnessed in a life of more than twelve years among the Hindoos. I have before seen great numbers of goats on their way to be sacrificed, at the famous temple of Alagar, twelve miles from Malur, and also, more than once, the headless trunks of goats and sheep borne on a pole between two men; but never had I seen an actual sacrifice, reminding one so forcibly of the everywhere-felt want, in the human soul, of some mode of expiating sin, and of the truth of the Scripture declaration, that 'almost all things are by the law purified with blood; and without shedding of blood is no remission.' What Christian heart could refrain from the desire and prayer, that these poor idolaters may soon be led by the Spirit to accept of Him who 'now once, in the end of the world, hath appeared to put away sin by the sacrifice of Himself.'"

THE SUTTEE NOT ABOLISHED.—A correspondent of an East Indian paper gives an account of a case of suttee—or burning of a widow upon the dead body of her husband—which occurred in the Hurdai district, in Central India, a British possession, British subjects assisting at the scene. The woman who sacrificed herself was a Koormin by caste, and about fifty years of age. Her husband had been dead ten years. When she expressed her determination to perform suttee, none of the people dissuaded her from it. The pile was prepared in front of her house during the day, and in the afternoon, about five o'clock, when she had bathed and dressed, she was brought out of her house. "At this time some five hundred people were collected; here some brahmins of Basa and a neighboring village called Manjagong tried to prevent it, but were overpowered by numbers. They warned them that they would surely come to grief, but they were all evidently bent on having the suttee performed at any price." The woman ascended the pile, and a large pan of ghee was brought her by a Koormin. With this she anointed her arms and legs, and poured what remained over the pile. Then distributing the "actral" to the people around, and blessing and praying for their welfare, she gave the word, and a Koormin woman set fire to the pile. No force was used. The district superintendent has arrested thirty-five of the persons implicated, including the woman who lighted the pile. But the heathen rite was performed, and British power was not able to prevent it.

CAPE COAST.—A native Wesleyan missionary describes recent cruel scenes on the coast of Western Africa:—

"On Monday, the 23d September, the only brother of King Darku Yaw was lost in the forest, and the whole people rushed into the forest seeking after him, till last Sunday, the 29th, when they found him quite dead. Just as they brought the corpse home, two persons were seized, a nice-looking woman, and her own son, of about sixteen years of age. The woman was taken into the street quite naked, her hands tied behind, and her cheek was stabbed through with a knife. They placed her in the sun from eight o'clock in the morning to twelve at noon; and then her head was cut off. Tuesday, the 1st instant, the King killed another woman. About one o'clock at noon, Naba, one of the chiefs, also killed one woman. Towards evening, the poor boy above mentioned was also taken to the place where the remains were going to be interred; there they squeezed and broke his neck, and shoved him into the grave."

A SCRIPTURAL SUM.—The text for the following scriptural sum may be found in 2 Peter i. 5-7. If our young readers would get the answer, they must work out the problem. It is as follows:—

Add to your faith, virtue;
And to your virtue, knowledge;
And to your knowledge, temperance;
And to your temperance, patience;
And to patience, godliness;
And to godliness, brotherly kindness;
And to brotherly kindness, charity.

The Answer.—For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ.—*Rural Repository.*

GOOD NEWS FROM LIVERPOOL.—A very intelligent sea captain [at the Fulton-st. prayer meeting, New York], said—I received a letter from Liverpool, a few days ago, of eight closely written pages, and in my five minutes I can tell but little of the wonderful tidings that letter brought me of the work which is going forward in that city. Suffice it to say that the preacher, of whom the letter speaks, is a graduate of a coal pit in England, in which he was converted. He preached for one week in Liverpool, and an accurate account was kept of the converts, their names, residences, &c. At the end of the week they gathered two hundred into Methodist classes, and two hundred and fifty more were found belonging to other denominations—Baptists, Presbyterians, Episcopalians, &c. They gave all these converts letters to their own pastors, and sent them to join the churches to which they naturally belonged. This, said the captain, I call a true union movement. The preaching of the collier was marked with amazing power, and this work is only an example. Oh! better times are coming—they are coming.

If thou favorest evil, thou art worse than he who committed it. Thou actest deliberately; but he was acted upon by temptation.

Correspondence.

Mr. Editor.—At a public meeting, held at the Temperance Hall in Upper Sussex, an address, of which the enclosed is a copy, was presented to Rev. B. F. Ratray, by Sussex Division. You will much oblige by giving this address together with the Rev. Gentleman's reply, a place in the columns of your valuable Christian journal.

ADDRESS.
To Rev. B. F. Ratray, P. W. P. &c.

WORTHY BROTHER.—It is with feelings of unfeigned regret that we have witnessed the advent of a period that calls us to separate, and we cannot allow the time to pass without tendering to you an expression of our high consideration and regard.

It was with pleasurable anticipations of pleasant interviews in the Division Room and large success outside of our fraternal circle, that you were admitted a member of Sussex Division, and to night we beg to assure you that those bright anticipations have been on our part abundantly realized.

Since that period your hearty interest and working spirit have done much to make our Division Room a place of pleasant and profitable resort. You have filled with honor to yourself and lasting benefit to the Division, the highest and most sacred offices in its power to bestow; and we have viewed with pleasure, since the commencement of your labours amongst us as a Christian minister and temperance advocate, the steady decrease of intemperance and its associate evils.

No great moral, social, or political reform has been achieved except in the face of violent opposition, and we find this to be especially the case with the Great Temperance Reform. We have, in endeavoring to advance the cause of sobriety, much opposition to contend with, many obstacles to remove. The strong arm of the law is stretched out in protection of the unhallowed traffic, and in too many instances, Legislators, Judges and Magistrates, have their judgment blinded and their consciences chained by the power of a vitiated appetite, or a monied interest in the trade, and we regret to add, in many professedly Christian churches tipping ministers and others are, like a moral incubus, smothering and sinking those whom they profess to be leading onward and upward to the "Christian's Home in Glory."

To face and denounce these combined forces of error—to fearlessly and faithfully proclaim the whole truth in the face of a great opposition—requires a large amount of moral courage. Many who profess to be valiant for the truth, have through fear failed to perform this duty, and have lived in inglorious peace with the great foe of God and man.

Such, we are pleased to say, has not been your course. With a self-sacrificing devotion to the good of mankind you have fearlessly yet affectionately laboured, alike by precept and example, to subdue error and establish truth; and to-night we feel assured, that through God's blessing upon your labours, temperance principles are better appreciated, more respected, and more prevalent than at any former period.

In the Sabbath school we have witnessed with pleasure the united, untiring and useful labors of yourself and your amiable and accomplished Lady, whose absence to-night we deeply regret. With a true Missionary spirit, you have gathered into the Sabbath school, from the dark retreats of ignorance and vice, those who, in many instances, were strangers to the first principles of true religion. Through your united instrumentality the benevolence of our citizens has been called into activity, and, as a result, some almost naked and totally regardless of the sacredness of the Sabbath, have been comfortably clothed and induced to attend to the privileges of Sabbath instruction.

In no way can more be done for the advancement of the temperance cause and the eternal good of our race at large, than by the careful training of the young. In this field your united labors have been eminently successful, and have given to the Sabbath schools in this place a position of interest and usefulness to which they had never before attained.

For the many valuable services you have rendered us, we tender to you our most cordial thanks, and we assure you that though your places as members of this community may become vacant, yet in our memory and affection you will be ever present, and wherever a kind providence may direct your way you will still retain in behalf of yourself and your devoted and amiable companion, the affectionate esteem of this community—the hearty well wishes of Sussex Division.

In conclusion, may your course be full of joy to others and happiness to yourselves, and as some clear stream which brightens as it flows, spreading flowers and fruit in beauty and profusion along its way—so may your pathway through the world be thickly strewn with friendships, and ornamented, as it has been here, with the ripe fruit of noble and generous actions—growing brighter and brighter until it terminates in a happy and glorious immortality.

Signed in behalf of Sussex Division, No. 53, S. of T. in L. P. and F.

R. C. WELDON,
G. MORTON,
J. E. P. MCCREADY, } Committee.
Sussex Division Room, Upper Sussex, K. C.,
March 6th, 1862.

REPLY.
Officers and Members of Sussex Division No. 53, Sons of Temperance.

DEAR BRETHREN.—On receiving this expression of your esteem, your brotherly kindness and sympathy, I was reminded of the many former

tokens of your favor; not of a pecuniary nature alone, but also of that, which by me is esteemed of far more intrinsic value, viz: your hearty co-operation in the great work of redeeming our fellow creatures from the thralldom of a more intolerable and God dishonoring slavery than that in which Africa's sable sons and daughters sigh!

There is no position in life more honorable than that of the philanthropist, and likewise no position surrounded by more circumstances of a discouraging nature, and he whose heart yearns with heaven-born sympathy over humanity degraded in the black gulf of intemperance, must needs pass through a sea of self-denial and difficulty in order to benefit his race; and not only so, but frequently must he endure the buffetings of persecution's restless waves.

In looking over this happy company this evening, I beheld those, who in this community have attained to this enviable position, and who are justly entitled to the appellation, "*Philanthropist*." I beheld those who for many years have been standing between the living and the dead, that the plague might be stayed; that fearful plague *Intemperance*!

Here are brethren whose white linen has never been stained with rum's foul blot since first it encircled their breasts, beneath which beat hearts of oak; and foremost of which are you my esteemed brethren, whose names are appended to the touching address just delivered to myself and my beloved wife, now necessarily absent, but who, let me assure you will ever cherish in enduring memory, her friends in Upper Sussex, and who also will pray for a happy re-union in that

"Land of pure delight,
Where saints immortal reign;
Where glorious day excludes the night,
And pleasures banish pain."

And now as ties of the most endearing nature are to be severed, and a relationship sustained in the bonds of Love, Purity and Fidelity to be personally enjoyed no longer, let me in taking my leave of you this evening, assure you that it is a trial of no common kind to me, and an ordeal through which I have no desire to pass very frequently in my life. In taking leave of you, I take my leave of brothers and friends—*Brothers* in adversity and *friends* in need. I take my leave of those who have been taught I trust the principles of the religion of Jesus contained in the language of holy writ, "*Be ye one another's burdens, and so fulfil the law of Christ.*"

In my seasons of joy, which have not been in any wise few, ye have been with me, in my seasons of sorrow and sadness ye have not forsaken me; therefore let me draw from the infinite treasure house of God's holy word, a blessing upon you, "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me."

My brief sojourn with you as a people has been one of the deepest interest to myself as well as satisfaction. * * * * * But of one thing be assured my brethren, that wherever I may in the providence of God be placed, in this or other lands, as a Christian minister, I shall ever be as I have been with you a Son of Temperance, and as much as in me lies, an advocate of the principles of our order; and it shall also be my delight to labor for the common good of our common brotherhood.

May the blessing of heaven rest upon you my brethren, may it rest upon our order. May it rest upon the Sabbath-schools of this land, and may the dear children and youths who have been gathered into these institutions be preserved from their remorseless foe, the *rum-fend*. May their course be full of joy to others and terminate in an abundant entrance to the society of the blessed in heaven. May the principles of temperance, which have ever been held sacred by the members of this Division, and with but few exceptions, preserved inviolate, extend far and wide, until the whole world shall become what you are in miniature—"*A sober world.*"

In conclusion, I most heartily congratulate you, as well as our excellent fraternity throughout the Province, upon the very signal success which has ever accompanied your efforts in Upper Sussex and the adjacent neighbourhoods, for the amplification of our Order, inasmuch as we can from the present stand-point, look upon a section of our beautiful Province, once smitten with a worse plague than that which swept over Egypt's plains, now clothed in the smiling robe of Temperance.

Yours for the defence of the truth,
B. FRANKLIN RATRAY, P. W. P.

To R. C. Weldon, Geo. Morton, J. E. P. McCready, Committee in behalf of the Division.

LETTER FROM NEW ENGLAND.

Christian Soldiers—The President's Message.

SPRINGFIELD, MASS., March 7th, 1862.

DEAR INTELLIGENCER.—The cities of the northern states remind a traveller very strongly of the fact that there is a war in the land. At Portland, Me., last Sunday evening, there was a very large and interesting prayer meeting, at which several soldiers who were soon to leave for the seat of war, gave strong evidence by their prayers and exhortations that piety and patriotism agree together. It is very natural for a young volunteer who has just donned his blue uniform, to imagine he is entitled to the admiration of all beholders, and if he is a professor of religion and a good talker he is apt to put forth his claims to the honors of a martyr in advance, especially when he attends a prayer meeting. Such demonstrations may not pay for the breath expended upon them, but no loyal American could look at those stalwart middle-aged men, bowing reverently before the great God, or joining heartily in that spirited song of the Christian soldier

"Glory, glory, Hallelujah,
Jesus leads us on,"
without rejoicing that the sons of New England