

The Religious Intelligencer.

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

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"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[Editor and Proprietor.]

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THE INTELLIGENCER.

MINISTERIAL DIGNITY.

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This is a subject of much importance, for it relates to the consistency and usefulness of a minister of the gospel.

Dignity is "nobleness or elevation of mind; elevation of deportment; as, dignity of manners or behavior." For a minister to be "dignified" he must realize the importance, and the elevation of his calling; and his actions must correspond with the elevated position he occupies. If he fails in this, then he fails to convince his fellow men that Christianity is of much account—he has failed to become a good minister of Jesus Christ. The world has a right to expect that a position so exalted as that of a minister of God to the people, will have a wonderful influence on the minister, that his actions will be dignified, his life pure; that he will be wise, prudent, meek, forgiving, benevolent, tenderhearted, and patient; that he will be noted for nobleness of mind and elevation of thought; that he will be under the refining and polishing power of the same gospel he preaches to others; and in fact, that he will be an epitome of Christ, known and read of all men. A minister lacking those things, is a pest to society, a disgrace to his profession.

1. *Dignity in language.* Some ministers render themselves ridiculous, by making use of low, unmeaning, and almost vulgar language; language which is fit only to be used by the bar-room loafer. And often language is used in the pulpit which borders on profanity; but the minister should remember that he who says to others, "Thou shalt not swear," should never be profane himself.

2. *Cleanliness.* How disgusting it is to see a dirty, filthy preacher. It may be that some imagine that filthiness is a sign of humility and deep piety, but it is far otherwise. We have reason to believe that the "inward man" is full as bad as the "outward man." The "inward man" often hangs his sign without, which tells of the impurity and darkness which reigns within. Then let the preacher look well to the "sign." Some attention should be paid to his personal appearance. He ought not to be proud or foppish; but certainly he should look decent.

3. *Tobacco.* Spitting tobacco juice on the floor of the pulpit is impious. And it looks very bad for a minister to pull a long plug of tobacco from his pocket, and fill his mouth with it while in company. Some have their clothing so strongly scented with an old, rank pipe, that it is with a good deal of grace that one can endure its fumes and remain in their society. And all of this is endured, and but one thing is gained, and that is this: there will never be any danger that their clothes will be eaten by moth.

4. *A minister should be very careful in choosing his intimate associates.* The selection of a worthy family to make a home with while engaged in holding meetings, has something to do with the influence and usefulness of a minister of the gospel. The ignorant, low, and vile should never be despised by a minister; he should hunt them up and visit them, but his visits should be chiefly professional.

A community will, to some extent, judge of the character of a minister, by the place where he makes his home. And hence, the Saviour taught his ministers not to stroll around from house to house; but on entering into a place, to enquire "who in it is worthy," and there abide until they should leave the place. The Saviour's example was in harmony with his teaching, in this respect. We are aware that he visited the publicans and sinners, and that he occasionally dined with the proud, hypocritical Pharisees.

5. *Conduct on going into the church, and whilst in the pulpit.* On entering the place of worship, the minister should go at once into the desk, walking erect, with a moderate and cautious step. Some go swaggering along the aisle, bowing to those they pass, and perhaps gazing all over the congregation; such conduct certainly looks very bad. A minister should tread the courts of the Lord reverently, remembering that he is about to stand up in God's stead, and plead for the souls of men. It is very much out of place for a minister, while sitting in the pulpit, to exchange glances, or laugh with members of his congregation. The minister is there for no such purpose. On rising to his feet, he should at once read his text; the practice of making an apology in the pulpit is unpardonable. If the minister can preach, he ought at once to plunge into his subject.

6. *Dignified in conduct and conversation with females.* A minister should always be prudent and dignified in conversation with females.

7. *Telling marvellous stories.* Some are addicted to tell stories; wonderful stories that no one can believe; stories that have many a wonderful incident connected with them, but who can believe them? Perhaps there is not one in twenty that has marvellousness developed sufficient to receive them. A minister, indulging in this practice, may search for his Christian influence, but he will not find it.

8. *A minister should not boast of his attainments, nor of his success.* Those preachers that are always boasting of their attainments; and that tell us they "understand all mysteries and all knowledge," reveal the fact that they are ever weighed in the balances of true knowledge, they will be found wanting. Preachers should be very modest in telling of their success; and when they write a revival notice for publication, they should be careful and not soar too high.

9. *Fasting and laughing just before grace at meals.* This looks very bad, and besides that, it is impious. Grace at meals is a short prayer; and

who can rush into the presence of God and offer prayer or praise that will be acceptable, while in the state of mind indicated by such conduct? We would prefer to eat without "the blessing," rather than insult the Lord by asking for one when there is jesting and trifling up to the time that worship is to commence.

Solomon, in order to be a good ruler, was only required to "show himself a man," and if a minister shows by his actions that he is capable of falling short of that, then we may say unto him, thy glory hath departed: thou hast fallen, go thy way, and let another take thy place.—*Religious Telescope.*

THE BIBLE A LIFE PRESERVER.

At a Bible-meeting lately held near Sydney, in Australia, one of the speakers mentioned the following striking fact, as showing the hope and confidence suddenly inspired, in a season of supposed danger, by the unexpected discovery of a Bible:

"Captain Macdonald observed, that he had formerly entertained unfavorable opinions respecting matters of Bible circulation, but he felt it due to those ladies who were about to engage in the good work, to mention a circumstance that had come under his own observation, and which entirely changed his views. When he was among the Fiji islands he came to one place where he found that a vessel from California had been wrecked. The passengers and crew, in their fancied freedom from any danger, gave way to enjoyment, when suddenly their vessel struck on a reef, and became a complete wreck. Their horror could hardly be described, when, in the morning, they found themselves helpless among savages, who were once well known to regard whoever was cast on their coast as subjects of plunder and murder. Summoning all their courage, they made for shore, and went to the nearest hut, not knowing what was to become of them. On entering, the chief officer saw lying on a board one object that arrested his attention. It was not a club, nor a barbed spear, or a tomahawk; it was a small Bible! 'We are safe,' he said to his companions; 'wherever that book is, there is no danger to be apprehended.' The fact was, some little time before the missionaries had gone there, and such was the change wrought among these people that they not only spared the sailors, but entertained them hospitably until, after three weeks, he arrived there and took them away."

FAINTERING IN PRAYER.

II. Kings xiii: 18. "And he smote, and stayed."

The biographies of Scripture are portraits of species. An individual is copied as representing a class. Each life history thus given is a personification of character. Hence doubtless the large space accorded in Holy Writ to sketches of men. The greater number of minds retain truth conveyed by practical illustration, better than if inculcated in its theory alone. Faith would not so vividly and readily impress the heart through perceptive forms, as in the life of Abraham. The inspired writers, if faith is their theme, sometimes add his example in place of detailed argument. The case of Joash is in point, to evince the guilt and loss incurred by unbelief, in a common and insidious form. Often by undisguised doubt—often in supposed humility, and while imagining his attitude to be that of meekest unobtrusiveness, the soul offends God by restraining prayer.

If the foundation to encouragement or assurance in our asking were laid in ourselves, despair itself would quench the very hope of acceptance. But since the ground and warrant of faithful supplication is the Covenant of God in Christ, all backwardness to use this prerogative of God's children in its fullest measure, partakes of evil unbelief. To shrink, because of our unworthiness, from asking and expecting the grace and blessing which are promised for Christ's sake, is to distrust His merit, and to miss the benefit, for a reason that should have rather confirmed our zealous, confident pleading in Jesus' name. Because we are poor, and blind, and miserable, and lost, we need the mercy and the help of God. Because Christ has died, there is in Him, and on his account, pledged to believing prayer all that a soul can need. Where, then, is any justification to a hesitant, restricted, praying? "He who spand not his only begotten Son, but delivered him up for us all, how shall he not with him also freely give us all things?" But it is so hard for us to receive this great and good like truth, to let go self, ignoring it not alone as meritorious, but, on the other hand also, as a hindrance to our being accepted. If you have received Christ by faith, plead Him before God as your title to blessings. And, if you know the power of that argument, what can invalidate it? What can you fear will be denied, that would glorify God in you, or advance your sanctification.

We are not informed of the reason for king Joash's fainting in the symbolic acts prescribed to him. He well understood the intent of the transaction. Shooting into, or toward a hostile land, was a familiar declaration of war, and the smiting of arrows upon the ground, as if thrust through a prostrate foe, was then at least explained to him by Elisha, as indicative of reiterated discomfiture. Why did he smite more than once except that he understood the Divine will to favor his reiterated triumphs over Syria? Why, knowing this, did he not continue to smite, till the power that bade him strike, bade him desist? Was he incredulous, or indolent? Did he despise the means, or did he care only to gratify his pride and confirm his rule, better pleased to reserve for his own aggrandizement a broken and tributary province, than to annihilate an implacable enemy? Thus often, I know, we act con-

cerning the foes of the soul; content to subjugate an appetite, or get a temptation within our control, thus flattering the sense of power within, instead of going on, by the help of God, to unsparing and exterminating warfare against one and all of our besetting sins.

However the case might have been with Joash, we feel condemned by the record in this matter. It is a common sin of ours, that is not asking enough of God. It offends Him: for it is virtually an impeachment of His Name. He has promised. We treat Him as if He were prodigal or insincere. It offends Christ. It is treating Him as though His merit were inadequate to our own souls, keeping them timid, distrustful, weak, when they should be "strong in the Lord and in the power of His might." How much better, safer, wiser, if He said, Ask, to pray without ceasing until He bid us refrain; if He said, "Open thy mouth wide, I will fill it," to expand every hallowed desire to the utmost. Oh! if God—our God—bid us cast all our care upon Him, shall we apologize, as if burdening His arm with the moiety of our troubles? If He said, "Come unto me," why should we not take Him at His word, and get nigher, nigher ever to Him, within the holy place, within His gracious arms, even to His heart. Is not our life hid with Christ in God?

THE DANGER OF WORLDLY PROSPERITY.

Mrs. D. was a destitute widow, with four children, whom she managed to support by her own exertions. As poverty and a lowly position in society had been her lot from childhood, she realized little inconvenience in dispensing with many of the ordinary comforts of life. She laboured very hard, but was cheerful and contented, for she felt that all her blessings came from her Heavenly Father, on whom she leaned with childlike confidence. She imparted religious instruction to her children both by precept and example, and taught them to kneel with her and thank God for their daily bread.

Within a brief period she was bereft of her two sons—one died with disease and the other by an accident; still she murmured not, but said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She was conscious that she had endeavored to train them for God, and trusted that ere long she should meet them in heaven. She blessed God that he had not written her childless, and clung closer to her two remaining children,—her first-born, Eliza, and her youngest, Lucy.

Eliza early gave her youthful affections to the Saviour, and became an active and devoted Christian cheerfully sharing her mother's arduous labours. Lucy was a beautiful, impulsive child, the pet of her mother and sister. Before she had passed the bounds of childhood her family removed to a distant State, where, in a quiet country village, they found honorable and lucrative employment, which enabled them to afford their darling good educational advantages, which she eagerly improved.

By her proficiency in music she attracted the attention of her superiors, and was invited to occupy a prominent position in a choir belonging to a church where both her mother and sister believed that erroneous doctrines were preached. Still, they encouraged her to accept the invitation, because they thought it would increase her popularity. The former history of the family was carefully concealed, and their earnings were expended more for show than comfort, that Lucy might be able to sustain her position in fashionable society. The modest and inexpensive attire of the mother and Eliza contrasted strangely with the showy apparel of Lucy as they left their home on Sabbath mornings, the one to enter a costly edifice, the others to worship in a lowly sanctuary.

She was allowed to accompany her associates to dancing-schools and balls, and eventually became the belle of the village, and won the attentions of a gay and thoughtless young merchant, and the family rejoiced in the near prospect of the gratification of their highest ambition. Both the mother and Eliza had long since found time for devotional exercises. Their seats at prayer meeting were usually vacant, and often Saturday evenings to a late hour, were spent in preparing articles for Lucy's adornment on the approaching Sabbath. Their conscience often reproved them, but they had lost their simple trust in God, and were leaning on earthly vanities.

Cards had been issued for a New-Year's ball of unusual brilliancy, and by the midnight lamp Eliza had completed Lucy's elegant wardrobe. But ere the anticipated day had arrived, Lucy was prostrated by disease and deprived of her reason, and it soon became evident that death was rapidly approaching. In a lucid interval she was informed of her situation and urged to pray. "Oh," she exclaimed, "I cannot pray!" and soon after, in an unconscious state, she expired. On the next evening the gorgeous lights of the ball-room gleamed through the darkened windows of the apartment where all that was mortal of the once beautiful Lucy laid shrouded in the habiliments of the grave.

The agony of her mother and sister seemed unmitigated. They saw that through their own wicked neglect and sinful indulgence their darling had lost her precious soul. The light of their household was extinguished and the shadow of the grave occupied its place. They sought forgiveness of God, but could never forgive themselves.

Eliza's mental sufferings impaired her physical system, and she soon sank to a consumptive grave. Her mother in sorrow and sadness linger-

ed but a few years longer. To those who are familiar with their history the three marble slabs that mark their resting-places solemnly reiterate the danger of worldly prosperity to Christians in humble life.—*Tract Journal.*

THE EFFECT OF PARDON.—In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment for some misdemeanor. The officer entering the soldier's name said, "Here is ——— again. What can we do with him? He has gone through almost every ordeal." The sergeant major, M. B., apologized for intruding, and said "There is one thing which has never been done with him yet, sir." "What is that, sergeant major?" "Well, sir, he has never yet been forgiven." "Forgiven!" said the colonel; "here is his case entered." "Yes, but the man is not before you yet, and you can cancel it." After the colonel had reflected for a few minutes, he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought against him. "Nothing, sir," was the reply, "only that I am sorry for what I have done." After making some suitable remarks, the colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment; the tears started from his eyes; he wept. The colonel, with the adjutant, and the others present, felt deeply when they saw the man so humbled. The soldier thanked the colonel for his kindness, and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won!—*British Workman.*

THE FUNERAL OF SIR ALLAN McNAB

The following particulars relative to the death and funeral of Sir Allan McNab are so extraordinary, and illustrate so perfectly some of the operations of the Romish Church, that we transfer them to our columns. It appears that Sir Allan was an Episcopalian and a member of the Rev. Mr. Geddes' Church. The following address of Mr. Geddes to his congregation, on the Sabbath after Sir Allan's death, and the circumstances connected with the funeral, are from the *Toronto Globe*. Mr. Geddes says:—

Having thus concluded the consideration of my text, I cannot allow this congregation to disperse without discharging a painful duty, but one which I feel to be imperative upon me. Death, my brethren, has been unusually busy among us—I mean among my own peculiar charge—during the last few days. No less than six individuals have been called away, of various ages, from the bloom of 18 to the snows of threescore years and ten. All other losses, however, seem to be absorbed at present in one which falls heavily upon the Province at large, upon this community in particular, and especially upon this congregation. Our dear old friend, Sir Allan McNab, is no more. You have all heard the sad announcement, and it has stirred the feelings and affections of your inmost hearts. His venerable form, his manly, honest countenance, beaming with kindness and benignity, have been long familiar to us. For seven and twenty years he has worshipped with this congregation. But a few short weeks ago, he knelt with us at the table of the Lord. He was here present in his place the last Sunday but one before his fatal illness. He received my spiritual ministrations on Thursday. I was denied access to him, although I made three ineffectual attempts, at one, five, and half-past nine o'clock, a.m. On Friday morning, I was informed, on calling at his residence, that he had become a good Catholic, and had been received into the bosom of the Roman Church. Had this been the case, he who prided himself upon his consistency in all his political life, is made to be guilty of the grossest inconsistency at the most solemn period of his existence; he who prided himself upon his honest, manly, straightforward, fearless expression of his sentiments, is made to act the coward or the hypocrite. Oh! foul blot upon a fair escutcheon!—dark stigma upon a dear and honored being! For the satisfaction, however, of his old and familiar friends—for the satisfaction of this congregation, and of the whole community, I now solemnly declare to you from this sacred place, that on Friday morning, about half-past nine o'clock, in his clear and lucid moments, in the presence of credible witnesses, our dear departed friend solemnly expressed to me, on his dying bed his desire to die in the pure and reformed faith of the Church of England; and yet, can it be believed, that as efforts were made to subvert his soul, so it is to be apprehended that attempts are being made to secure for his body Romish burial? And I have been notified by a near relative of the deceased that I am not to officiate at the funeral of my dear and valued parishioner and friend. I say not these things, my beloved brethren, for the purpose of rousing in you any feelings of unchristian resentment. Feelings of honest and virtuous indignation will rise uncalled for from every ingenuous heart. I pray that we may all be governed and guided by the spirit of peace. I pray that we may have, in these difficult circumstances, the wisdom of the serpent and the harmlessness of the dove. I desire to live peaceably with all men, but truth is dearer than peace; the religion of Christ is first pure, then peaceable, and we are exhorted to contend earnestly for the faith once delivered to the Saints. I shall not enter into further particulars at present, but conclude with the prayer:—"Protect us, oh Lord, in all our doings with thy most gracious favor, and further us,

with Thy continual help that in all our works, begun, continued and ended in Thee, we may glorify Thy holy name; and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord."

Yesterday, the greatest excitement prevailed in Hamilton, and the most extraordinary rumors were current. One among others generally believed, was that the body had been taken possession of by the clergy of the Roman Catholic Church, and secretly conveyed to St. Mary's Church on the previous evening. The public were agitated by the question whether the Protestant or Roman Catholic relatives of the deceased would have the control of the body, and consequently of the management of the funeral. A large crowd of persons flocked to the railway depot, as it was anticipated that the legal gentlemen would arrive by the forenoon train, and it was thought that they would be able to solve the difficulty.

Discussions took place as to the proper course to be pursued under the circumstances, but no steps were taken for some time. Great excitement continued to prevail on the streets, and it was currently reported that men were ready to turn out and take possession of the body, in case the Roman Catholic Bishop attempted to bury it. Mr. Mayor McElroy was urged to swear in special constables, to prevent a breach of the peace, but he did not consider it necessary to do so. About two o'clock, Mr. Hillyard Cameron received a message, asking him to go to Dundurn, to ascertain on behalf of the deceased baronet's three sisters whether there was a will, in order that it might be ascertained who were the executors. Mr. Cameron at once left for Dundurn, and on his arrival the will was placed in his hands. It had been in possession of Mrs. David McNab, who was confined to her room through sickness. Meanwhile, a large number of persons were proceeding to Dundurn on foot and in carriages. A large crowd assembled in front of the castle, a great majority of whom were females. About three o'clock the Common Council of Hamilton headed by Mr. Mayor McElroy, and a detachment of Police, entered the grounds.

The gentlemen crowded into the hall and drawing room, where animated conversations were carried on in whispers, one subject engrossing the attention of all. The crowd of persons outside were no less interested. The buzz of conversation suddenly ceased when the three aged sisters of deceased walked through the assemblage and proceeded up stairs, to see the will opened and hear it read by Hon. Mr. Cameron. They were followed up stairs by Mr. Sadlier, solicitor to the late baronet, and Mr. Stuart, Esq., brother-in-law, John O. Hunt, Esq., J. T. Gilkinson, and other friends of the deceased. Mr. Cameron having informed those present that he had been called upon to act on behalf of the nearest of kin, opened the last will and testament of the deceased, executed in 1856, and read the clause relative to appointment of executors. The will provided that Mr. T. C. Street shall act as executor, and Mrs. David McNab as executrix. As Mr. Street was not present, a messenger was despatched for him, and he soon arrived. Mr. Cameron read over the entire will, and then enquired what were Mr. Street's wishes relative to the burial of the deceased. Mr. Street renounced all connection, and would have nothing to do with the estate or funeral. He informed the persons present that he had given the same refusal when Sir Allen requested him to act as executor.

Mr. Cameron then stated that under these circumstances it would be necessary to learn Mrs. MacNab's wishes about the funeral, and at his request Mr. Sadlier proceeded to her room. On his return, Mr. Sadlier stated that Mrs. MacNab wished the deceased buried according to the rites of the Roman Catholic Church. Mr. Cameron gave it as his opinion that, as executrix, she could claim possession of the coffin, shroud, and other articles enclosing the body, and as it could not be buried without them, it consequently, by law, became the right of Mrs. MacNab to have the body interred as she deemed proper. He then left the room and went down stairs. In an instant it was known among the gentlemen assembled in the hall and chambers, that Sir Allan was to be buried according to the rites of the Roman Catholic Church, and many hurriedly left the house. In a couple of minutes not half a dozen of the gentlemen above mentioned were left standing in the hall. Chief Justice McLean, Chief Justice Draper, Hon. Mr. Cameron, Chancellor Vankoughnet, and the other gentlemen left in the carriages by which they had come. All appeared sad, and many said that it was scandalous to bury a gentleman as a Roman Catholic who had all his life been a Protestant.

It was at one time feared there would be a riot, but it was gratifying to state that good order was preserved. Bishop Farrell, the Roman Catholic Bishop of Hamilton, who up to this time had not been present, made his appearance in the hall in full canonicals, accompanied by two priests, one of whom carried a vessel containing holy water. They proceeded to the east room of the building where the coffin was resting on a table. Here the prayers for the dead were read, according to the formula of the Church of Rome by Bishop Farrell. At the termination of the prayers, holy water was sprinkled on the coffin.

This finished the ceremony within the building, and the coffin was carried out to the hearse standing in front of the castle, by several men. The coffin was covered with fine black cloth, and on the top was a plate with the following inscription:—"Sir Allan N. MacNab, bart., died 8th August, 1862, aged 64 years and 6 months." The coffin having been placed in the hearse, the funeral cortege proceeded through the grounds to the