

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.

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THE INTELLIGENCER.

GROWTH IN GRACE.

BY REV. THEODORE L. CUYLER.

Only living things grow. A dead tree has no growth; and if you observe a maple before your door, or an elm on your lawn, that does not answer to the roll-call of May by putting forth its leaves, you may conclude that it is dead.

In the church of Christ, spiritual life is indispensable to spiritual growth. We mean the life of God in the converted soul—a life united to Christ's infinite being by the vital union that exists between himself and the believer. Is it surprising that many a church-member has made no advance in Bible knowledge or in personal godliness, when he has no real hunger after either of them? Can a moral mummy grow? Can the man who never prays aright receive the Spirit? Can a spiritual corpse breathe out heavenly aspirations, or reach out an arm to save the sinner, or open with its skeleton finger a purse to give to God's treasury? Can it do anything but decay, with pestilential odors filling the moral atmosphere around? No; and without a genuine work of regeneration in the soul, let no man flatter himself that he is a living Christian, much less a growing one.

If he be a true Christian he will grow—and "grow in grace." This phrase (as Peter employed it) is comprehensive of all graces. It includes love, and joy, and peace, and patience, and long-suffering, and temperance, and faith, and charity. In a word, it means *Christian character*—that possession and exhibition of moral excellence that is learned in the school of Christ—that impression received from Christ, which, in turn, makes prodigious impression upon others. Into the construction of this character enter all the qualities that make a man courteous, brave, magnanimous, delicate, pure-minded, honest, humble, devout and holy. Into it enter all the Gospel ingredients. Into the formation of this Christian character comes the divine Spirit with his transforming, beautifying, sanctifying power. Every day's experience leaves its touch on this character. Every failure teaches deficiency, and awakens humility and contrition. Every moral victory inspires courage and grateful exultation. It is not perfection that the most successful Christian reaches—the Luther, the Edwards, the Brainerd, the Frelinghuysen, does not reach perfection; but if not equal to his Master, he becomes like him, and unlike his own former self. This character which the growing Christian gains is the source of his power in the community. It is his influence—his moral momentum to carry his point with others—his might to convince gainsayers—his persuasiveness more eloquent than the most captivating words that ever fell from the lips of eloquence itself. It is just what he is by the making of God's grace. And this side of heaven there is nothing that unfolds such beauty, carries with it such influence, and commands such genuine homage, as athletic, consistent Christian character.

2. The more symmetrical this character is, the better. "The finest specimen of a Christian," says Guthrie, "is he in whom all the graces, like the strings of an angel's harp, are in the most perfect harmony." No one grace outgrows and belittles the rest. The man is not brave at the expense of humility—or zealous at the expense of justice or magnanimity. He does not let study interfere with devotion, or devotion interfere with philanthropy. We may sacrifice the duties of the closet to outdoor labors of Christian charity. On the other hand, "like a lark that goes singing up to heaven while the hawk is rifling her nest below," we may spend our hours in devotional flight and in heavenly communions, when we should be down here, fighting Satan; redressing human wrongs; breaking human fetters; drying tears on sorrow's scalded cheek; reforming the vicious, and rescuing lost souls from the verge of hell. The head should have its share of time and thought; the hand its share; but the lion's share should be given to the heart, for out of it are the issues of life. Thus by developing the whole man we shall broadly, and efficiently, and symmetrically grow in grace. We shall reach up every day nearer to "the measure of the stature of the fullness of Christ."

3. As a third hint, let us remind you, Christian brother, that the true measure of your growth in holiness—in living, loving likeness to the Saviour. All external improvement in character is proportioned by this inward state of heart-holiness. In short, the growth is from within. Just as soon attempt to increase the dimensions of a tree by padding round its trunk with clay or cotton, and splicing out its boughs by stray bits of stolen timber, as to increase the volume of a godly character by more heaping-on of observance, or of intellectual acquirements, or external forms of devotion. These only swell the bulk of a man's religion; they do not add to its vitality or power. If a tree is dead, it is past all increase; if it is alive, it will pump its own sap in April-time, put out its own foliage, and battle its own way up toward the firmament. The reason why that sturdy oak on the village green grew from the tiny acorn that a school-boy could carry in his pocket until it has become the "pride of the village" in the summer, and able to wrestle with the wildest hurricanes of winter, is simply that underneath that shaggy bark is a stout inward life. Its growth is from within.

You may heap on whatever of sacred knowledge you will—whatever of ritual—whatever of external forms—whatever of subscriptions to creeds and confessions—whatever of slavish obedience to law, and if there be no life of God in the soul, you are but a stupendous effigy of religion without

one spark of vitality. But if there be in that soul only a germ of true godliness, there is hope of growth. By the quickening aids of God's Spirit, the seed will become the blade—the blade the ear—and at last when prayer has brought down the sunshine and the rain from the celestial throne, then cometh the full corn in the yellow ear. Then there will be increase of character by the expansion of the inward life. The soul will take in and digest truth—good books, good sermons, and good examples. The soul will assimilate these truths and build them into its spiritual texture. It will take up the nourishing qualities out of them, as a robust man takes up the nourishment of a wheaten loaf or a loin of venison. The spiritual character enlarges—beautifies—solidifies. The young convert grows in strength. He becomes athletic. He is at length equal to bearing huge loads of responsibility—equal to grappling with strong temptations. He becomes an overmatch for the devil. The recruit of yesterday is at length the veteran with the dust of a thousand conflicts on his armor, and the light of a thousand victories on his helmet's plume. *He has grown in grace.*

AWAKE! AWAKE! AWAKE!

BY REV. IRA LE BARON.

Sinner, you are asleep! You are wholly unconscious of your true condition; you do not realize your imminent danger, and you do not apprehend the awful destiny that awaits the wicked! O, sinner, for one moment give us your attention. Heed the monitions of the Holy Spirit; listen to the teachings of the Bible; hear the voice of God.

"What meanest thou, O sleeper? Arise, call upon thy God." Jonah i. 6. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

Every voice from heaven cries, awake! the wailings of the dead and damned cry, awake! and the word and the Spirit cry, awake!

Reader, awake! awake! awake! For heaven's sake, for the sake of your immortal soul, awake now! at once! this moment!

1. Think of your condition. You are in sin, involved in guilt and condemnation. You are condemned of God this moment, and the wrath of God will very soon rest upon you forever. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18.

2. Reflect upon your imminent danger, the great peril in which you live every hour. If you were to die as you are you would go straight to hell, for you are not prepared to dwell with God in a holy heaven. You know and feel this truth. You may die any moment, and every moment you are exposed to hell! Every moment you are liable to lose your immortal soul and be damned eternally. This moment you are liable to die and be lost forever! "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thes. v. 3. O, then, how great your danger! O awake to a sense of it!—Realize it to-day. May God help you while you read these lines.

3. But consider the awful destiny of the wicked. What is it? What will it be? It will be conscious suffering and eternal misery! The soul must exist forever and ever—the soul of the wicked must eternally suffer the torments of hell! "And in hell he lifted up his eyes, being in torments." Luke xvi. 23. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. How dreadful then must be the destiny of the wicked!

O, sinner, shall this be your destiny? I fear it will unless you immediately turn to God with all your heart and seek salvation. I tremble for you. You may be now standing right upon the brink of eternal woe. One step more in sin may seal your eternal ruin. O may God help you just now to awake and fly from ruin.

"Soon, ah soon approaching night," Shall blot out every hope of heaven."

—Good News.

HUMBLE OPPORTUNITIES.

A pastor in Massachusetts states that in looking back over a ministry of more than twenty years, during which his labours have often been crowned with the divine blessing, no sermon has been productive of so much visible good to souls, as one which, in the early part of his ministry, he preached to fifteen persons. He had appointed a lecture instead of the stated weekly prayer-meeting. It was an October evening, damp, dark, and chilly. But few attended, and so far as he observed, they were all professing Christians.

He had spent the day in preparing the discourse on Rom. x. 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Showing, first, what it is to be saved; second, how Christian hearts desire that sinners around them may be saved; and third, that there is danger that sinners will not be saved. The room was poorly lighted; the hearers were few and scattered; and it seemed almost like preaching to the walls, at least so far as that part of the sermon was concerned which was designed for warning and invitation to sinners.

But one stricken heart was there. The next evening a lady called on the minister in deep anxiety, and made known her errand by saying, "Last evening at the meeting I resolved that I would not let another day pass without coming to see you, and talk with you about the salvation of my soul." She soon gave evidence of having em-

braced the Saviour. She then set her heart upon seeking, by prayer and effort, the conversion of her husband; and, in the course of a few months, he sought and found peace in believing in Jesus. They entered upon the study of the Scriptures, and grew in knowledge and in grace. They laboured steadily to bring up their children in the nurture and admonition of the Lord, and had the happiness of seeing them all in early youth profess their faith and hope in Christ. They laboured efficiently in the Sabbath-school, and there is reason to believe that they were there instrumental in leading numbers into the path of life. They consecrated their wealth to the cause of Christ and bestowed it freely in large donations to religious and charitable objects. In his business he was influenced by Christian principle to a degree which commended religion to those who had dealings with him, and to those especially who were placed under his charge.

It seemed a humble opportunity of preaching the gospel, when that little company of fifteen persons were assembled. But one mind was awakened and led to Christ. That influence extended, and has been spreading and increasing for twenty years, till the grain of mustard-seed has become a tree. Ministers should not be discouraged at any time, because they have few hearers. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The Lord prepares the hearer. He opened the heart of Lydia by the river side to attend to the gospel. Faith and prayer bring down his blessing.

Christian reader, wait not for great occasions to do good, but sow the good seed "beside all waters." Improve small opportunities. "A word spoken in due season, how good it is!" Giving a tract—small as it might seem—has often been the germ from which a church has grown, and, in its turn, that church has been the mother of churches.—*American Messenger.*

From the N. Y. Observer.

IRELAND.

DUBLIN, June 6, 1862.

DENHAM SMITH AND REVIVAL IN THE SOUTH. This very zealous, active and popular evangelist, has been making an extensive preaching tour in the South, and the accounts which he gives of what he has witnessed, and the scenes in which he took a part, corroborate the statements previously in circulation as to the glorious work which the Spirit of God is carrying on in Kerry, Tipperary and other districts. The fact that the Roman Catholic Missions, conducted by various orders, were multiplied in these regions, and that the Ultramontane local press was filled with revivings of the crowded and exciting services, held in the churches, school houses, town halls, and in which not only clergymen, but laymen, many of them of high rank, and not a few landlords, was of itself a proof that a work of unusual interest to Christians, and alarming to the enemies of true religion, was in progress; but now we have not only the testimony of Protestant newspapers, but that of an eye-witness, that the Holy Spirit is working a work in these days and in these scenes, which exceeds all anticipations.

FEMALE PREACHING.

Yesterday evening a lady named Miss McKinnay addressed a large congregation in the Primitive Wesleyan Methodist Chapel, French Church street. She was dressed entirely in black, and wore her bonnet, one corresponding in color with the dress, while preaching. This lady belongs to the country Fermanagh, and commenced preaching about six years ago. At the time of revival in the North, a couple of years since, she was in the habit of addressing very large congregations, and has since then continued her labours in the same way. She took as her text last night the 29th verse of the 5th chapter of Deuteronomy: "Oh that there was such a heart in them that they would fear me, and keep all my commandments always; that it might be well with them and with their children for ever." Before entering on the subject of the text she stated that on the occasion of her addressing any congregation for the first time a feeling of hesitancy troubled her, partly from knowing that it was curiosity brought together some of her hearers, and if that influence continued with them during the sermon, no matter who the preacher might be, were it even one of the Apostles, no good would result. She, therefore, entreated them to dismiss the feeling from their minds. She assured them that it was not curiosity brought her there—it was no trifling made her assume the position she did that evening. She further stated that she endured many a struggle before she commenced to preach, but at last yielded to what she believed the will of God, and left home against the consent of her parents, to try and be made instrumental of good. She then entered on the discussion of her subject, and stated that the first thing that struck them in the text was the reference to the heart, and then she showed that by nature the heart was deceitful above all things and desperately wicked, and required a change before it could be brought to fear God. She then dwelt on the keeping of the commandments—keeping them all and keeping them always, and showed the benefits flowing therefrom; that it might be well with them and with their children for ever. She ended by a solemn appeal to parents to conform to a life of godliness for their children's sake. Her sermon occupied close on an hour and a half.

It is well, poor Christian, thou art so sensible of thy sins as to be thine own accuser, and prevent Satan's doing it for thee; yet be not oppress into discouragement by them.

PROFANITY.

Because of swearing "the land mourneth."—In the giving of the law, on Mount Sinai, amid thunderings, and lightnings, and the voice of the trumpet, exceeding loud, God spake to warn those present, and for all coming time, of its Divine sanction, and the fearful penalty to be executed on the transgressor, that God would not hold him guiltless who taketh His name in vain.

The common practice of this great sin among all classes of the ungodly, as a sin against God, and the peace and welfare of every community, causes those who fear God much solicitude for the breakers of this law, and the sad influence on the young by their daily contact with the profane. Men of mature age, who wish to be considered refined gentlemen, down to the vulgar and degraded, hold in common the right to profane the name of God, and call on God to damn them, as a guarantee of the truth of their assertions, of whatever subject they may converse, or their vile tongues utter. The word of God says, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

No one who frequents our business streets but who have their ears saluted with a deluge of profanity. A young lady travelling in the cars, was shocked in hearing the oaths of a man dressed in the garb of a gentleman, and requested him, if he had any more oaths to utter, to do it in an unknown tongue. We wish, with the lady, that such language was not understood. And would it not be well to form a new dialect, and enact a law, and compel the profane to utter their oaths in an obsolete or acataleptic tongue. The men of gray hairs to the children of infant days, are found in great numbers in our streets and places of resort, uttering horrid imprecations, emitted from the pit. Also are those who do business on our lakes and canals, greatly addicted to this heinous and insane practice.

A great portion of those found in the city cars on the Sabbath, who spend the day in sin, have, by an easy process, united Sabbath desecration with profanity. And many of the young, just beginning to learn this baneful practice, or, it may be, the precious youth of city, village, or neighborhood, are being initiated in this sin, by some so-called gentlemen, but who are probably specious villains. It may be some kind parents and loving sisters have been too heedless of the facts, or it may be the poison is slow; if so, it is sure and insidious. The now tender plant may become strong and unyielding; then, it may be, this once yielding twig will assert its right to violate the Sabbath, profane the name of the Lord of that day, or resist the commands of those kind parents, and persuasions of the loving sister, till the chains are riveted; and sin, "when it is finished, will bring forth death."

Oh ye parents and sisters, watch with ceaseless vigilance the insidious foe, before these fair buds are forever blighted. Then no genial dew can restore them; no mother's love, or sister's tears can save them.

It may be some suitor to some fair maiden to prove that he has become a man, takes the name of her God in vain, desecrates the Sabbath, to evince that he is not weak minded, and is above religious cant; and it may be, dear maiden, when you are won and wedded. The same one, all yours now, may add another easily besetting sin, and sip the drunkard's cup, and dash away your happiness for all time; when, by love to Christ, to his and your own soul, peradventure, you might have saved him; if not, you would have discarded him, and waited, a candidate for a purer hand or heart. Your act would have enhanced your worth, given a guarantee to one who feared God, that "a good wife is from the Lord." Alas! how many families have suffered life long sorrows, because one sweet flower in the loved circle—it may have been the brightest—carried to a home, it may be of love and plenty, to become one of desolation and woe.

Warnings sure there were. O, it was a fashionable sin, only profanity commenced the scene, yet undeveloped, till it entailed crimes, of like offences, against God, a jealous God for His honor. The little rivulet became a river; the river became a cataract, that swept the promised happiness into the dark abyss.

The stately maiden, who in her pride and beauty left her father's house, now returns to tell her tale of woe. There is seen the pallid cheek, from which the rose had fled; despair had taken its place on that once smiling face, and in that broken heart the last hope was obliterated. She told of lonely nights of agony, prayers, entreaties and tears; she drew motives from heaven and hell, entreated him for the love of God, for the love of herself—which he pledged before high heaven till death—for the love of his offspring, his manhood, and above all, of his never dying soul; with all this, and more which language can never express. But, alas! his course was downward, and still downward, till all was lost. With this recital the mother's heart all but ceased to beat, the father, strong in his manhood, trembled like the oak, smitten by the tempest. Brothers and sisters hid themselves in secret, to weep there. Such a scene we have witnessed; there is no fiction here; the half we dare not tell. We have seen many a fair one, whose hope of happiness were as great as those of any who may read this, crushed by the serpent, as when he tempted our mother Eve, in Eden's Garden, to condemn God and break his laws. In Eden's Place you may now live, a father's pride, a mother's joy; exchange it not for a companion, who dares to profane God's name, and other penal laws, which bar all promise of good, and incur the penalty in coming wrath.—*Buffalo Advocate.*

ORIGIN OF A REVIVAL.—A revival of religion in the town of Topsfield, Me., not long since, originated, so far as human agency is concerned, in a remarkable manner. A resident of the town, when he was a boy, had promised his mother if she would give him a Bible, when he was sixteen he would become a Christian. He left the parental roof, his mother put this Bible into his chest. He married a Christian woman, reared a family of children, had represented the town in General Court, was honored and respected. His Bible was neglected. But on a certain time he opened it, and found in his mother's hand-writing, "John, remember your promise." This brought vividly to his recollection the promise made in childhood to his mother, of consecrating himself to Christ. His whole life appeared one continued act of sin. His wife read the history of the prodigal son. When she came to the words, "I will arise and go to my father," he was so overwhelmed that he left the room to weep. In a short time he was reconciled to his Father. Like the woman of Samaria, he invited all his neighbors to come to Christ, and many accepted the invitation and found Him.

From the Religious Telescope.

JUSTICE IN PECUNIARY TRANSACTIONS.—Justice in pecuniary transactions is demanded alike by common sense and the Christian religion. A man ought not to think that he is a Christian at all if he takes advantage of any one in a trade, a sale, or any kind of dealing.

And yet it is an ugly fact, a fact which confronts us daily,—that in all that pertains to financial operations, no difference whatever appears between many professors of religion and the grasping Shylocks of the world.

This is owing, in most cases, perhaps, to two facts. First, some Christians have no conscience in anything. They are Christians because they expect to make by it. When they sought religion they aimed to drive a good bargain with the Lord. They were to have heaven for a consideration to be paid in certain religious duties. Now where the whole religious life is but a blue blaze of selfishness, it cannot be expected that the conscience will govern pecuniary transactions. Indeed, the more intensely religious such persons become the less they have to expect from them in the form of common justice.

In the next place, some who are honestly devoted to God have formed mistaken ideas respecting their duties to man in regard to such matters as we are considering. They seem to think that it is perfectly right to make all they can in a trade or in a sale—to make all they can "honestly," as they put it. But by honestly they only mean that they are to tell no lies, to misrepresent nothing.

Now we all know very well, that many of the most villainous pecuniary transactions which occur are, in this sense, honest transactions. A man may keep within the truth, and within the law, and cheat you shamefully.

"TO SEEK AND TO SAVE."—There was in the parish a beautiful and gay young lady, who was a favorite in many a circle of pleasure. The feeling was that she would repeat the endeavor to lead her to think upon her personal salvation, and no one approached her on the subject. At length the hesitation was overcome, and we sought her home. She came to the door, and when the errand was made known, a flush of emotion came to her face. Then the tide of feeling filled her eyes with tears, and she said, "Oh! I have been waiting for this many days." "Will you now seek God, your Redeemer?" was the inquiry which followed. The response was, "Yes." The next morning shone on her tears of joy; and she is now in heaven. Many are unsaved because unsought—and are unsought because faith is weak. The sinful heart is too proud to reveal its conscious guilt and need of Christ; and it is God's plan of recovery "to seek and save the lost."

WHAT ONE CONVERT CAN DO.—Some curious Christians, who are fond of measuring all kinds of labour by definite rules, have calculated to a fraction how long it would take to convert the world, if every convert were the means of bringing another convert each year to the Saviour. One is surprised to find that in a very few years the world, by such a process, would be christianized. If all Christians had the spirit of the Chinese convert mentioned in the following extract, the millennium would be near:

About five years ago, a Chinese convert came to Hong-Kong from Bok-lo, a town about a hundred miles in the interior, in the Quang-tong province. He had been converted through the labours of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert, who had been brought to Christ by his teaching; the next year, and the next, he came again, each time with two converts. Early in 1860 he came a fifth time, bringing nine converts for baptism; and in the spring of that year a missionary visited the place, and baptized forty-four more. At the commencement of the present year the aged Christian came again, with sixteen more; and on a subsequent visit the missionaries, Messrs. Chalmers and Legge, found a people prepared for the Lord. A great number offered themselves for admission, and a chapel and a mission-house were to be purchased and fitted up at once, the Chinese in Hong-Kong furnishing the means. Such a movement is unprecedented in China, and we may well hope it is but the precursor of still more glorious progress for the truth.