

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWS

PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Editor and Proprietor.

REV. E. McLEOD.

"THAT GOD IN ALL THINGS

MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

Editor and Proprietor.

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## THE INTELLIGENCER.

### VAIN EXCUSES.

"But to Israel he said, All day long have I stretched forth my hands unto a disobedient and gainsaying people" (Romans x. 1).

How descriptive this of the Jews! And no less of sinners now, as is seen in the vain excuses they make for their neglect of religion and their indifference to it.

1. One does not like the plan of salvation. So it was with the Jews. They were in love with the law; they wanted to be saved by their works; and so there are those now who do not like to renounce themselves, relinquish all reliance upon their own merits, and trust entirely in Jesus Christ for eternal life, and receive it as the gift of God through him.

2. One says he must wait till the Lord's time comes. Extremes meet. The other, above-named, thinks he can do all, and yet does nothing; this one thinks it must all be done for him, and therefore does nothing, and the practical effect of the two errors is the same, and one persevered in is as fatal as the other. To hope to be saved by our works is vain, and it is also vain to hope for salvation while we sit down with the presumptuous plea of waiting God's time. Sinner you have already waited too long! It is time now to turn and live; turn, for why will you die?

3. Another says he has many other things to engage his attention, so much so that he has no time to attend to the concerns of his soul, to the invitations and intreaties of Jehovah. Just as if religion were not the one thing needful, and it were not enjoined upon us as a duty to seek first the kingdom of God and his righteousness.

4. Another says there is time enough yet. So here again extremes meet. One has no time, and another has so much time that he is in no hurry; and both do nothing but disobey God and invent excuses for their disobedience. Time enough! But who can tell what shall be on the morrow? And who gives us liberty to boast of time which we have not and may never see? Now, now, sinner, now is the accepted time; now, now is the day of salvation!

5. But, to sum up all excuses in one, some will say God is too merciful, and has made too many promises, to cast us off; he surely will not destroy the work of his own hands. So said the Jews; but where are they now? and where have they been for these 1800 years? And, sinner, where will you be, by and by, if you regard not the outstretched hand of God, and listen not to his warning and inviting voice? Did he not say to the unbelieving Jews, Ye shall die in your sins; whither I go ye cannot come? And does he not say the same to you, if you believe not? Beware, then, how you trifle with the calls of God. Beware how you reject the Son of his love, and resist and grieve his blessed Spirit! He is just as well as merciful; he has threatened as well as promises, and you will find him faithful and true. Believe, and you shall live; refuse, and you must die! Away, then, with your vain excuses! Come to Jesus Christ, and trust in him for salvation. Come, O come, without delay.—*Horne and Foreign Record (American).*

HEAVEN.—How charming is that word heaven!—where no tears will ever fall, no groan be heard, no sorrow be seen; where no sin will mar the perfect joy, no death bring it to an end. Oh, weary heart, there is rest for you. Oh, burdened heart, there is full pardon and holiness for you. Do sickness and pain make life a burden? Sickness and pain never enter there. Do sinners vex you? None but the holy are there. Do you wish perfect holiness and perfect bliss? You will find them there. Blessed Jesus! in thy name, relying on thy merits, I humbly hope for heaven. That which thou hast bought with thy blood shall be my eternal possession. Redeemed, purified, saved, I will there praise thee for ever.

GOD NOT IN THE HOUSE.—A Scottish labourer went to work for a wealthy farmer. It was regarded as something of a favor to be employed by him, as he was a prompt and liberal paymaster, and had everything about his farm in order. The Scotchman remained with him only a few days. "You have left Mr. Runyan," said a neighbor.

"Yes," was the reply.  
"Was the work too hard?"  
"No."  
"Wages too low?"  
"No."  
"Why did you leave, then?"  
"God was not in the house," and he went on his way, leaving his questioner to ponder on the strange answer.

Family worship was not known under Mr. Runyan's roof; nor was there a single praying member in his family. The labourer did not like to live under such a roof. He did not like to be, even for a season, a member of such a family.

Of how many houses in our happy land can it be said in truth, God is not in the house! The house may be spacious, elegant, furnished with every comfort and convenience, but God is not in it. There are none in that house to thank Him for the blessings bestowed upon them. There are none there to serve and honor Him!

EARLY VOICE.—Lord Shaftesbury recently stated, as the result of his personal investigation, that of all the adult male criminals in London, not two in a hundred who lived an honest life up to the age of twenty, afterward enter upon a course of crime, and that all who enter upon such a course do so between the ages of eight and sixteen. Oh, the necessity of family discipline! Oh, the blessedness of early religious instruction!

## LONDON MISSIONARY SOCIETY.

The directors of this Society state that their hopes respecting the future prosperity and peace of the Christians of Madagascar have been confirmed by recent intelligence from that island. The Christian son of the late Queen has been secretly established on the throne as Radama II. The Rev. Mr. Ellis is probably ere this at the capital, making arrangements for the resumption of mission work. The directors call for six men to enter the large and promising field opened up to them. Already two well qualified agents have offered themselves.

The missionaries of this Society are actively exploring China, with a view to the settlement of new missionaries at the most important points. Tien-Tsin, near Peking, is described as a large, filthy city, unpaved and never cleaned. Fearfully hot in summer, cold in winter and unhealthy. No wonder that in such a place a missionary's wife should die of diarrhoea. The importance of the place consists in its proximity to Peking, where the missionaries hope to be able to introduce the gospel at an early date. Another missionary has made a voyage up the Yang-Tsi to Han-Kow, where there is a population of one million of souls. The prospects of this place are encouraging, and hopes are entertained that a Christian church will be organized there at no distant day. The Yang-Tsi, the great river of China, called by the Chinese the "Son of the Ocean," is about 3,000 miles in length, and during several months of the year is navigable by the largest vessels. The stream passes through some of the finest and most populous Provinces in China, and for this reason is of great importance both in a commercial and missionary point of view. Think of eight provinces with an aggregate population exceeding one hundred and seventy-four millions of souls, with scarcely a Protestant Christian teacher. The thought is appalling. The British Church has 15 foreign missionaries, 13 native priests, and about 15,000 converts. The people listened attentively to the preaching of the missionary, and thankfully received the books he distributed.

At Shanghai the work has been much interrupted by the presence of a large body of insurgents, who have carried devastation and slaughter to the country around. Yet in spite of difficulties and discouragements, the missionaries rejoice in success, particularly at some of the out-stations. The total number of converts at Shanghai and out-stations, is 191; of these 49 had been baptized during the past six months.

A most remarkable work of grace has been experienced since 1856 at Pok-lo, a town of about 15,000 inhabitants, in the Canton Province, and about 100 miles from Hong-Kong. In that year, Ch'ea, a resident of Pok-lo, was awakened by the instructions of a Colporteur, and came to Hong-Kong, where he was admitted to the Church. In his native place he spoke to his neighbors about Christ. In 1857 he returned to Hong-Kong, accompanied by a native convert; the year following he brought two others, and in 1859 he appeared with two more. In 1860 he brought nine. During the same year a missionary visited Pok-lo, where he found 44 persons, whom he considered suitable subjects for Christian baptism. In January, 1861, sixteen others were received, and in May upwards of 40 more. These rapid inroads into the kingdom of darkness aroused the enmity of the natural heart, and opposition commenced. The missionaries interposed, and for a time hopes were entertained that the day of trial had passed; but suddenly a popular outbreak took place, in which dissatisfaction to the Chinese Government formed a prominent element. The Christians had to flee the devoted and faithful Ch'ea was tortured, put to death, and his body thrown into the river. At Hong-Kong fifty Chinese Christians meet daily to pray for their brethren in affliction. We thus see the perils to which the reception of the Gospel exposes converts among the heathen, and the sympathy which exists among the followers of the Saviour.

REVIVAL IN GLASGOW, SCOTLAND.—The revival in this city still goes cheerfully forward. A number of young men, who work all the week, are preaching to the common people with great power and benefit. The labors of the Free (Scotch) Church, the daily union prayer-meetings, and the efforts of an association of Christian ladies, are all much blessed. It is said that there are 100,000 people in Glasgow who attend no place of worship.

THE MEN NEEDED IN FRANCE.—A writer in an English Magazine declares that France now is far riper for reformation in religion than Germany was when the monk of Wittenburg placarded his thesis on indulgences. "A single man," says the magazine, "would probably not do now a work which needs to go farther than his, which must be more reconstructive than destructive. But a single earnest bishop, and a half-dozen earnest priests might, I believe, under God's Spirit, entirely change the face of Christianity in France, and give a noble nation that which, most of all things, it wants, a truly Christian, but at the same time truly national, church."

A RELIGIOUS COLONY.—There is a little Waldensian colony, numbering 240 persons, located in South America, near Buenos Ayres. They have a minister and school-master from their native valleys, and live together in one cultivated district—a bright spot in a dark land.

There is something solemn in the thought, that the Lord alone takes us into his hands, to deal with us.

It is thy Father that speaks, and all He says is, "COME NEAR."

## Correspondence.

The following Canada correspondence was intended for publication last week, but was unavoidably postponed in consequence of a crowd of matter. Contrary to our usual custom, we insert a portion of our correspondence this week on our first page, in order to afford room for a greater amount of "News" on the inside. [Ed. INTELL.]

Church Missionary Society—Public Immorality—Libel Case—Sudden Deaths—Swedish-American Outrage on British Soil—The Weather.

CANADA WEST, Feb. 18th, 1862.

At the recent annual meeting of the Church Society—in other departments the phrase is "the annual missionary meeting"—in Quebec, His Excellency the Governor General was one of the speakers. He moved the first resolution—the adoption and printing of the Report, and expressed his gratification in occupying the position, because he felt it to be the duty of every church member to assist the Society. Regarding the expression of an honest conviction, the remark is of great value. Not every church member feels it to be his duty to help his church in her work of faith and labor of love. The highest position and the lowest confer no exemption from Christian labour. No one is permitted to entertain the opinion that he honors the cause of Christ, by labouring to advance its interests. The honor lies on the other side. One reason, we believe, for the revealed, but melancholy truth that "not many wise men after the flesh, not many mighty, not many noble" are chosen, lies in the fact that they hold themselves above the service required of them. On the other hand, it is significant that our Lord selects the person to whose care but one talent was committed, as representing the unfaithful. There are many who hold themselves beneath Christian service. They can do nothing, they say; and they accomplish nothing. His Excellency is right. Every church member should assist in the spread of the Gospel. "Woe to them that are at ease in Zion!"

Under the heading of "Alarming Demoralization of Public Opinion," the *Montreal Witness* refers to the friendly comments of the *Globe* upon the action of the Toronto Corporation in granting a site, at a nominal rent, for the erection of an immense distillery. The ground upon which the *Globe* defends the act of the Corporation is the effect which it will have upon Capitalists, in drawing them towards the city, to its commercial advantage. The *Witness* is not too severe in its remarks, when it describes the article in the *Globe* as "a melancholy exhibition of want of principle, and Jesuitical casuistry." Surely the morality of a business ought to be taken into account, before a public property is placed at its disposal. The commercial plea has been used to justify all kinds of wickedness. The Bible is full of denunciations against those who make material prosperity the first consideration.

Speaking of the *Globe*, we may remark in passing that Mr. Brown has brought an action against Mr. Beatty, the proprietor of the *Leader*, for the following, which is declared to be libellous:—

"If after all Mr. Brown has an itching for another trial at personalities, we hold ourselves ready to oblige him at short notice. He can be accommodated on any tack, and to any extent. For, as we said on a former occasion, neither the proprietor, nor any member of the *Leader's* staff ever ran away from Edinburgh, or any other place, with the money of the widow and orphan in his pocket; or left New York with his creditors in the lurch; or resorted to that style of financiering which is the vernacular of the vulgar; or intrigued with a foreign Government for the betrayal of his country; or bequeathed his friends to canvas for bawbles for the protection of his endorser; or ran away from a policeman; or did any of the many naughty, not to say criminally wicked things which the *Leader* is at liberty to recite if fairly challenged to personal controversy."

The *Globe* continues to complain of the delay in the meeting of Parliament, and ministerial journals—at least some of them—join in the complaint. The reason given by the *Globe* for the delay is, that either the ministry finds itself weak and is therefore afraid to face the Assembly, or it has a plan to carry through certain fraudulent measures, which can be more easily done at a season when many of the industrious members of Parliament have returned to their homes and business. The *Globe* alleges that this method is often pursued.

An unusual number of sudden deaths have recently occurred. The *Evening Standard* notices three in that vicinity within a few days. In one case, a man in his usual health, coming in from his work, chilled, not frozen, died in his chair as he sat before the fire. In another case, a young man returning from church dropped down dead by the way. In the third case, the facts of the first mentioned were repeated.

A distressing case of suicide took place in Toronto lately. Mr. Alexander Macdonald, a barrister enjoying an extensive and lucrative chancery practice, was found dead on the street, with his throat cut, and a razor in his hand. He had been recently ill, and it is thought that his sickness had affected his mind. The usual verdict was returned.

The *Montreal Gazette* complains, on the faith of correspondents, that a party of ten men under a captain of the Federal army, crossed the lines recently and entering the house of a habitant in the county of Huntingdon, took therefrom a deserter from the United States service. It is said the man was released, on representation of the fact to Gen. Thordike, who is in command of the north-west frontier of the State of New York; and that compensation in money was given to the person whose house was entered, with a view to arrest all further proceedings. Another complaint comes from the *Commercial Advertiser* to the effect that a letter posted in New York, addressed to the Cashier of the Banque du Peuple, and containing \$5,000 in South Carolina Bonds, had been taken from the Canadian Mail, and the enclosure seized by the Federal Government, on the ground of its being the property of an American gentleman residing in Montreal, who is disaffected towards the Government of the United States? The *Globe* suggests that as the *Advertiser* is the organ of the Secessionists in Montreal, the story may be a hoax, and recommends that the facts may be ascertained before saying anything; promising on behalf of the Federal Government that if any wrong has been done it will surely be put right.

We continue to have remarkable fine winter weather. As a New Brunswicker, your correspondent feels almost home again, enjoying one of the milder winters of his native province. Upper Canada winters, in the vicinity of the Lakes, are unaccountably

changeable, as a rule. Hence the pleasure of the present season. A. B.

The subjoined Canada Correspondence, received since the above, we also insert this week. [Ed. INTELL.]

Extraordinary and Successful efforts in the Education and Reformation of French Canadian Youth.

CANADA WEST, Feb. 24th, 1862.

One of the most interesting meetings of the series held in Montreal annually in the month of January, is the Anniversary of the French Canadian Missionary Society. From the extended report, which is being distributed to the subscribers, we gather the following particulars of its operations during the year 1861. The income of the society exceeded that of the preceding year about one thousand dollars, being \$10,677. Of this sum, Great Britain contributed \$2,000, and Canada \$7,729, of which \$2,883 were collected in Montreal. A debt of \$1,740, "greatly cramps the usefulness of the Mission," it is reported. If memory serves, special efforts have been made more than once, and successfully, to remove the Society's debt; but like many religious societies, the indebtedness has become almost chronic; and an income increased one thousand dollars did not cover the annual outlay of the past year, which exceeded the receipts by \$173. Is there not something wrong in the method pursued by religious societies generally? Why this recurrence of appeal year by year to a rich relative to meet a deficiency, would he not be told that he must keep his expenditure within his income, and that except in most extraordinary circumstances, debt has no justification? Surely the Lord's work should form no exception, in its business arrangements, to a rule so obviously just! a rule, moreover, which is in harmony with the law of the Scriptures: "Owe no man anything." But this by the way. The Treasurer of the French Canadian Missionary Society is James Court, Esq., Montreal. Remittances are invited.

The "Institutes at Pointe aux Trembles," in the opinion of the Society's Committee, "are among the most efficient means of disseminating evangelical truth." It is said that "scarcely any Roman Catholic is known to have permanently returned to the idolatrous worship of the Virgin and the Saints, after having passed through a course of instruction in these Missionary Institutes." It seems strange that Roman Catholics will venture to send their children thither; but more than four-fifths of the pupils are from Roman Catholic families, and are permitted to attend that they may obtain a better education than can usually be had in the parish schools, where friars devote much of their time to religious exercises, so called, being more anxious, and perhaps in many cases, better qualified to make the children good Romanists than good scholars. Instances are on record where parents have charged their children to be true to the faith of their fathers, and have persecuted them on their return because they have abjured the follies and fancies of the Papal system. The *True Witness* is wiser than such parents. No American Catholic child would find his way to Pointe aux Trembles, if its remonstrances were heeded. The pupils remain only three winters under instruction. This is rendered necessary owing to the excess of applications over resources, and to extend the advantages of the Institutes. There are 90 pupils at present in attendance, 55 of whom are boys. A Dissident School, that is, a Protestant day school, has been opened, and 25 pupils are already in attendance. The reader will bear in mind that the parish schools are Roman Catholic; but certain steps being taken, a Dissident school can be established anywhere in Lower Canada; just as in Upper Canada, Roman Catholics may establish a separate school, and be exempt from taxation to support the common school. The cases however are by no means parallel, as the common schools of Lower Canada, are sectarian! while the common schools of Upper Canada are unsectarian, which makes a wide difference. Hence the opposition, pretty general in this section of the Province, to separate schools. They have been thrust upon us by Lower Canadian influence, under the pretence of equal rights. Personally, except as establishing a principle, which overturns a national system of education altogether, the writer has no objection to separate schools for Roman Catholics. They are safety valves, as a prominent member of Parliament once remarked, and remove a pretended grievance. But the principle is bad. The State should know nothing of denominations as such. The loss of this principle has wrought untold mischief in the world, and Canada is suffering from it at the present moment.

Pointe aux Trembles itself, once very bitter against the Swiss, as the Protestants are called, is changed greatly for the better. In almost every home in the Parish, the missionaries, in former years the objects of suspicion and even horror, are now most cordially welcomed. The following extract from one of the teachers will be read with interest:—

"We are the more astonished at the readiness with which day scholars are sent by Roman Catholic parents, because of the united and decided opposition truth has always met with in this parish. The Priest has made great exertions to prevent his parishioners sending their children, but thus far without success. Here is the Roman Catholic account of a conversation recently held between the priest and the mother of some of our pupils.

"Priest.—It is wrong for you to take away your children from the Friars and send them to the Swiss. Mother.—We could send no longer our children to teachers who seem to us to teach them little else besides making the sign of the cross and

counting their beads, which we could as well teach them at home. Priest.—But can your children learn anything good in that wicked college? Mother.—The proof that our children are taught nothing but good, is, that they have improved wonderfully for the short time they have attended. They have now a relish for instruction, they are more obedient, and to be trusted than before; you say that the Swiss are not competent to give good lessons. Do you really believe it? If you do, be undeceived. Sir, for if you would only visit their school, as I have, you would see there seated along with the other pupils, two of your friars, who have left your schools in which they had taught for three years, and who are glad now to study a little more in the college of the Swiss. Priest.—Very well, but then I shall no longer allow your children to sit in the choir of the church with the other children, and I will give you neither absolution, nor the sacrament. Mother.—Let it be so. Sir, I am sorry to tell you, you may keep your absolution and sacrament, but my children shall continue to receive instruction at the Swiss school."

It would be difficult to meet the statements of the person referred to in the following extract from the journal of one of the teachers:—

"I find, said a man, that our religion is changing at a great rate. Now people are allowed to marry during Lent, which they never could before. We are forbidden to eat meat on Wednesday and Friday, last year it was Friday and Saturday. A few years ago we had to fast during the whole of Lent, now three days a week is sufficient, and thus what was sinful then is no longer so now. Moreover we are told that our holy father the Pope has power to work miracles, that as head of the Church he receives every day a letter from heaven, and yet we hear that he is at great pains to gather an army of soldiers to protect him against his people who might kill him!" I showed from Scripture the contrast between the claims of the Pope and of the apostle Peter, and added, "You claim your religion to be the only true one, but can a religion which undergoes so many changes be the true one? Does God or his truth change, and can a changing religion proceed from God?" "What you say seems common sense, and yet your Protestant religion, our priests assert, is but three hundred years old, and therefore cannot be from God." "Our Church is called Protestant, because protesting against evil and error for the last three hundred years in behalf of the old Scriptural truth. But God has ever protested against evil and error, and the true and unchangeable religion is that which protests with God. A church of God must indeed be a Protestant church."

Other extracts might be given, but one must suffice.

THE WORD READ IN SECRET.—I offered a Testament to a woman, who said, 'We have one already, but we do not let the neighbours know of it. I read it in the evening with my husband, first well closing the shutters; or else we read it when the people are gone to mass, after fastening the door. I will show it to you.' She produced a New Testament from a chest saying, 'I always keep it secured there, so that nobody can find it.' I read a chapter and offered prayer, and when I left she said, 'You must have a great deal of courage to go in this way from house to house.' I was much rejoiced by this incident. Elsewhere when I offered a New Testament, I learned that they had one already, and that it was read both by the parents and children.

"In another house they refused to take a New Testament, but allowed me to read some chapters. 'It is beautiful,' said the wife to her husband, and the latter said, 'Is that really the gospel?' I said, 'Yes.' 'Well, it is very curious, said the wife, 'that our priests will not let us read such a good book.' The husband said to his wife, 'You can do as you please, but I think I will buy the book.' 'Yes,' she said, 'but when the priest comes to know it, what will you do?' 'The priest need not know it; we shall read the book together, and we are not bound to tell him.' They bought the Testament, and when I took leave, they gave me a hearty invitation to call again.

"I colported on the road to St. T., where previously with brother Vessot, I had placed several New Testaments. I went into one of the houses, and enquired of the man, whether he had still the gospel which had been left with him. He answered, 'Yes, I have kept it and read it, but you must not tell any body, for the priest has preached against these books, and ordered the people to burn them.' My neighbour has burned his, and thinks that I have done the same, and I must let him and the priest believe it to be so.' After some conversation on what he had read, I left him and proceeded to the house of his neighbor. I there made the same inquiry, when to my surprise he answered, 'Oh, Sir, I have saved my gospel, and kept it in spite of the priest and my neighbours, but they do not suspect it, and my next door neighbour has burned his.' [He was referring to him I had just left.] Continuing my enquiries, I found the Testaments reputed to be burned, had in reality, all been secretly kept, with the exception of one left with a woman, who alone had been frightened by the threats of the priests."

## SECOND LETTER ON FREE BAPTIST HOME MISSIONS.

MR. EDITOR.—In my last I spoke of some of the hindrances that are in the way of our not having a Home Missionary in the field this year. Now, I hold that Home Missions are self sustaining, and the Conference or District Meeting has only to sanction the movement. I would not be afraid to risk the support of one: I think I should get my own back, and much more. We have proved this in the case of brother H., and it