

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.

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THE INTELLIGENCER.

(From Good Words)

MISSIONS IN THE NINETEENTH CENTURY.

BY REV. NORMAN MACLEOD, D. D.

(Continued from our last.)

The British and Foreign Bible Society may be adduced as forming the most remarkable illustration of the progress made during the present century, in leaving the world with the Word of God. Previous to its formation, in 1804, there was not one society in existence, whose sole object was the distribution of the Bible in all lands. There are now upwards of 50 principal and 9000 auxiliary Bible Societies. In 1804, the Bible was accessible to only 200 millions of men. Now it exists in tongues spoken by 600 millions. The London Bible Society alone sends forth annually upwards of 1,787,000 copies. During the last sixty years it has issued 39,315,226 Bibles, in 163 different languages, and in 143 translations never before printed. Its receipts for 1862 amount to £168,443.*

It surely cannot fail to fill the heart of every Christian with deepest thankfulness, to contemplate the glorious achievements of the last sixty years, in circulating the Word of God. The Church, like the angel seen in prophetic vision, has been flying with the everlasting gospel to every nation, and kindred, and tongue, and people. It has given the Bible to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; to the indomitable Circassians, the mountaineers of Afghanistan; in tribes of India speaking thirty-two different languages or dialects; to the inhabitants of Burmah, Assam, and Siam; to the islanders of Madagascar and Ceylon; to the Malays and Chinese of the eastern seas; to the millions of Japan, and the wandering Kalmuck beyond her great wall; to the brave New Zealanders; to the teeming inhabitants of the island groups which are scattered over the Southern Pacific; to the African races, from the Cape to Sierra Leone; to the Esquimaux and Greenlanders within the Arctic circle; and to the Indian tribes of North America. All are now furnished with a translation of that wonderful living Spirit of God, at once reveals to man, in every age and clime, his lost and miserable condition, that tells him of a remedy that is adapted to meet every want of his being, to redeem him, by a moral power it alone can afford, from all sin and misery, and to bring him into the glorious fellowship of the holiness, and blessedness, and joy of Jesus Christ, and all the family of God in earth and heaven.

But the labours of the Tract Societies, during the last sixty years, also deserve our attention. Foremost in this great work has been the Religious Tract Society of London. That Society was formed in 1799. During the first year of its operations, ending in May 1800, it had issued 200,000 tracts. What is its present working power? Its annual income from sales, and benevolent contributions (£12,000), is £95,000. Its annual distribution of tracts, including handbills, from the London Depository is, in English 20,870,074, and in Foreign languages 537,728, making an annual total of 21,407,802. It publishes tracts in 117 different languages. Taking into account the circulation of affiliated societies, the total probable annual distribution of tracts British and Foreign, in connection with the Religious Tract Society, amounts to £28,500,000†

What a mighty agency has this been for the dissemination of religious truth! How extensive the influence, how grand the immortality, which the printing-press, employed with such evangelic Christian zeal, secures to the labours of the men of God! Their holy words, which, without such an agency as this, could have reached a few minds only, and in some limited spot of earth, now circulate like the air of heaven over the wide world, they enter every dwelling, and are on the tongue of every tribe. An old minister, nearly two hundred years ago, was brought before a cruel and bloodthirsty judge, who said to him, before sending him to prison, "Richard, thou art an old rogue, and deservest the halter." Yet this same Richard has never ceased to preach from that day till this; and every year now, he addresses millions in every land. Richard Baxter's *Call to the Unconverted* has been eminently blessed for the conversion of sinners, and his *Saint's Rest* has been equally blessed for the consolation of believers. The same judge seized a tinker, who would not stick to his soldering and hammering, but would make known everywhere the grace of God, and what great things God had done for him. Twelve years he lay in jail; and there, having nothing to disturb him, he fell to dreaming. That dream was afterwards printed, and has gone through more editions than any other uninspired volume. John Bunyan's *Pilgrim's Progress* has travelled through all lands, and its

*The American Bible Society circulates upwards of 600,000 copies of the Word of God annually, at home and abroad. Besides assisting in publishing translations issued by other Societies, it has been at the sole expense of publishing the Armenian Turkish and Modern Syriac New Testaments; the entire Bible for the Burmese, and also for the Sandwich Islands; the Ojibway New Testament; the Gospels of some portion of the Bible, into the languages of the Sioux, Mohawk, Seneca and Cherokee Indians.

†Several religious bodies in the United States maintain Tract or "Publication" Societies. But the "American Tract Society" founded 1825, is the largest and most influential in the United States, and has a catholic constitution similar to our own Tract Society. It is supported by more than 700 auxiliary societies, those in Boston, Philadelphia, and New York, being large and efficient. We may add that its circulation is not confined to the United States, but extends to Mexico, Central and South America, and to those districts in the East, and Asia Minor, where the American missionaries are labouring. It has issued upwards of 200,000,000 of publications since its commencement.

victories over Apollyon have been more than can be numbered.

And now let us ask, What shall be the history of the Church during the rest of this century? Without attempting with a profane hand to uncover what God has concealed, it is surely a comfort to be able to take our stand on the immovable rock of his promises to Christ, and to rejoice in the assurance, that, sooner or later, his name must be glorious in all the earth.

But when? Is it too much to assert, that before the end of the present century, the gospel shall have been preached to all nations, the Bible translated into all tongues, and the last visible idol on earth cast down amidst the triumphant songs of the Church of Christ? We might expect this blessing judging only from the past, and the constantly increasing ratio with which society advances. Yet, as revolutions in the physical world anticipate in a single night the slow progress of ordinary causes, so, for aught we know, may God, by some evolution of His Providence, make one year do the work of many. There is doubtless tendency towards "catholic humanity;" but God has decreed most righteously, that there is but one bond of union which can permanently unite humanity, and that is Jesus Christ the Son of God and Son of man!

But while we do anticipate the most glorious results ever attained by the human race during the next forty years, we anticipate, also, from the signs of the times, a desperate conflict of opposing systems, both of truth and error. It is not a little remarkable, that never before was there such a life and strength in every system as at this moment. Protestantism, Popery, Infidelity, and even Judaism,* were never so alive; and never were alive together before. Does this not look like a coming struggle? But we know what the glorious end will be!

*It is only within twenty-five years that preaching has become common in all their synagogues, while during the same period, ten periodicals have been started by the Jews, in different parts of the world, in defence of Judaism, in some form or other.

†In a conversation which we had with Neander in 1848 (immediately before the continental revolutions), he said, "I believe we are entering a period of unprecedented warfare, which will issue in the increased glory and purity of the Church. The light and darkness will every year be more and more separated; the one becoming more bright, the other more densely dark."

COUNSELS TO BACKSLIDERS.

BY ANDREW FULLER.

1. *Set apart special times to humble yourself before God by fasting and prayer.* Extraordinary cases require the use of extraordinary means. When a great army was coming against Jehoshaphat, it is said, "he feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." But the loss of a soul is of more account to you than the temporal overthrow of a country was to him. When Judah for his backsliding was under the frowns of God in Babylon, and had been so for about seventy years, Daniel says, "I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sack-cloth and ashes." The apostle Paul plainly intimates that there are times wherein we are required to give ourselves to fasting and prayer. And surely there can be no times in which these means are more necessary than when we have got out of the way, and desire to recover it. There is much meaning in the words, "He set himself to seek the Lord," and "I set my face unto the Lord God." They denote something more than the extraordinary exercises of prayer; even a special fixedness of the thoughts, purposes, and desires, to particular objects; and God has usually honoured those extraordinary approaches to him, when influenced by a pure motive, with success. It is true, we may attend to duty in a superstitious or self-righteous spirit, resting in it as an end, instead of using it as a means; but this is not "setting our face unto the Lord God," or "seeking him." A day devoted to God in humiliation, fasting, and prayer, occasionally occupied with reading suitable parts of the holy Scriptures, may, by the blessing of the Holy Spirit, contribute more to the subduing of sin and the recovery of a right mind than years spent in a sort of half-hearted exercise.

2. *To prayer it is necessary to add watchfulness.* The Lord unites these together as an antidote against temptation. It has sometimes been one of the devices of Satan, after a backslider has been drawing near to God, and strongly solicited for mercy; yea, after a time has been set apart for this purpose, to ply him afresh with some powerful temptation; and while his mind has been unsuspecting, and it may be thinking itself to be somewhat secure on account of having so lately been engaged in earnest devotion, he has been surprised and overcome! The consequence, as might be expected, has been a future neglect of prayer, under the idea that it must have been mere hypocrisy before, and would now be adding sin to sin. Instead of depending upon spiritual frames for preservation, and especially when they are over, perhaps we ought to expect that our comforts should be succeeded by conflicts. We know it was so in several cases recorded in the Scriptures. Immediately after drinking at the smitten rock at Rephidim, Israel was called to fight with Amalek. Paul's thorn in the flesh succeeded to extraordinary revelations. Our Lord himself went up from Jordan into the wilderness to be tempted of the devil.

3. *In your approaches to the Saviour, let it be under the character in which you first applied to him for mercy—that of a sinner.* If you attempt to approach the throne of grace as a good man who has backslidden from God, you may find it impossible to support that character. The reality of your conversion may be doubtful, not only in your apprehension, but in itself. Your approach, therefore, must not be as one that is washed, and

needeth not save to wash his feet: but as one who is defiled throughout, whose hands and head, and every part, needs to be cleansed. Do not employ yourself in raking over the rubbish of your past life in search of evidence that you are a Christian. You will not be able in your present state of mind to decide that question; nor would it be of any service to you if you could decide it. One thing is certain, you are a sinner—a poor, miserable, perishing sinner; the door of mercy is open, and you are welcome to enter it. Let your past character then have been what it may, and let your conversion be ever so doubtful, if you can from this time relinquish all for Christ, eternal life is before you.

The Laodiceans, who, though composing a Christian church, were doubtful characters, are counselled to deal with Christ in the same manner as sinners deal with him, for riches, for righteousness, and for heavenly wisdom.

4. *In all your supplications, be contented with nothing short of a complete recovery.* It is possible you may obtain so much ascendancy over your evil propensities that they may seem to be slain before you; or at least, that you are in no particular danger of yielding to them any more; and yet you may not have recovered that holy rest in God, that sweet peace which arises from confessing our sins upon the Head of the gospel Sacrifice. But while this is the case, there is no security against their revival. The first temptation by which you are assaulted may afford lamentable proof that they are yet alive. Nothing will serve as a preservative against the risings of evil propensities short of walking with God. There is much important truth in that declaration of the apostle, *This I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* Sin is not to be opposed so much directly as indirectly; not by mere resistance, but by opposing other principles to it. It is not by contending with the fire, especially with combustible materials about us, that we should be able to quench it; but by dealing plentifully with the opposite element. The pleasures of sense will not be effectually subdued by foregoing all enjoyment; but by imbibing other pleasures, the relish of which shall deaden the heart to what is opposite. It was thus that the apostle became dead to the world by the cross of Christ. Do not therefore reckon yourself restored till thou hast recovered communion with God. David, though the subject of deep contrition, yet was not contented without gaining this important point. Till then, the poison would still at times be rankling in his imagination. Hence arose the following petitions: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Make these petitions thy own; and if God grant the thing that thine heart desireth, go and sin no more, least a worse thing come upon thee!

AWAKE AND REPENT.

BY THE REV. J. C. RYLE, D.D.

Reader, when I take the Bible in my hand and look at the ways of the world, I see much that is very distressing. I see many persons about whose souls I am exceedingly afraid. Listen to me for a few minutes, and I will soon tell you what I mean.

I see many, who, if Bible words mean anything, have not yet been converted and born again. They are not justified. They are not sanctified. They have not the Spirit. They have no faith. They have no grace. Their sins are not forgiven. Their hearts are not changed. They are not ready to die. They are not meet for heaven. They are neither godly, nor righteous, nor saints. If they are, Bible words mean nothing at all. Reader, are you one of these? If you are, *awake and repent.*

I see many who, to all appearance, think no more about their souls than the beasts that perish. There is nothing to show that they think of a life to come any more than the horse and ox, which have no understanding. Their treasure is evidently all on earth. Their good things are plainly all on this side of the grave. Their attention is swallowed up by the perishable things of time. Meat, drink, and clothing,—money, houses, and lands,—business, pleasure, or politics,—marrying, reading, or company;—these are the kind of things which fill their hearts. They live as if there were no such book as the Bible. They go on as if resurrection and eternal judgment were not true but a lie. As to grace, and conversion, and justification, and holiness,—they are things, which, like Galileo, they care not for;—they are words and names they are either ignorant of, or despise. They are all going to die. They are all going to be judged. And yet they seem to be even more hardened than the devil, for they appear neither to believe nor tremble. Alas! what a state this is for an immortal soul to be in! But oh! how common! Reader, are you one of these? If you are, *awake and repent.*

I see many who have got a form of religion, but after all it is nothing but a form. They profess and call themselves Christians. They go to a place of worship on Sunday. But when you have said that you have said all. Where is the religion of Nowhere at all! Sin is plainly not considered their worst enemy,—nor the Lord Jesus their best friend,—nor the will of God their rule of life,—nor salvation the great end of their existence. The spirit of slumber keeps possession of their hearts, and they are at ease, self-satisfied, and content. They are in a Laodicean frame of mind, and fancy they have enough religion. Reader, are you one of these? If you are, *awake and repent.*

Reader, I put it solemnly to your conscience, as in the sight of God, are you one of those persons whom I have just described? There are thousands of such people in our land,—thousands in our country parishes,—thousands in our towns,—thousands among Churchmen,—thousands among Dissenters,—thousands among rich,—thousands among poor. Now, are you one of them? If you are, I fear for you,—I tremble for you,—I am alarmed for you,—I am exceedingly afraid.

What is it that I fear for you? I fear everything. I fear lest you should persist in rejecting Christ till you have sinned away your own soul. I fear lest you be given over to a reprobate mind, and awake no more. I fear lest you come to such deadness and hardness of heart, that nothing but the voice of the archangel and the trump of God will break your sleep. I fear lest you cling to this vain world so closely, that nothing but death will part it and you. I fear lest you should live without Christ, die without pardon, rise again without hope, receive judgment without mercy, and sink into hell without remedy.

Reader, I entreat you to remember that the Bible is all true, and must be fulfilled,—that the end of your present ways is misery and sorrow,—that without holiness no man shall see the Lord,—that the wicked shall be turned into hell, and all the people that forget God,—that God shall one day take account of all your doings, and that Christless sinners like yourself can never stand in his sight. Oh! that you would consider these things! Where is the man that can hold his finger for a minute in the flame of a candle? Who shall dwell with everlasting burnings.

Reader, I beseech you in all affliction to break off your sins,—to repent and be converted. I beseech you to change your course,—to alter your ways about religion,—to turn from your present carelessness about your soul, and become a new man. I offer to you through Jesus Christ the forgiveness of all past sins,—free and complete forgiveness. I tell you in my Master's name, that if you will repent and turn to the Lord Jesus this forgiveness shall at once be your own! Oh! do not refuse so gracious an invitation. Do not hear of Christ dying for you,—Christ stretching out his hands to you, and yet remain unmoved. Do not love this poor perishing world better than eternal life. Dare to be bold and decided. Resolve to come out from the broad way which leads to destruction. Arise and escape for your life, while it is called to-day. Awake, repent, believe, pray, and be saved.

AN AFFECTING INCIDENT.—A gentleman from Morristown, New York, recently related an incident of the death of a little boy. He was a Sabbath school boy. He was seized suddenly with diphtheria, and was soon speechless. Just before he died, his parents, with the doctor, stood by his side, but he could not utter a word. At length he looked up to his father, a sweet smile was on his face—he lifted his two hands, put the forefinger of his hand into the palms of his hands, then touched his feet, then drew a line with his finger across his forehead, and sank back with a look of calm resignation. His father could not understand this movement, and turning to the doctor, said, "What can that mean?" The doctor went up to the bed, and leaning over the form of the dying boy, said, "Do you mean the Saviour and what he suffered on the cross?" A smile of gratified joy lighted up the pallid features. A slight inclination of the head gave the assent, and then he passed away to join the Saviour, who calls the lambs of his fold, and carries them in his bosom. A more touching recognition of the wounded Redeemer, and his presence on a dying couch, I have seldom heard of.—*Boston Journal.*

CANADA CORRESPONDENCE.

Bible Christian Conference—Origin and Order—Congregational Union Meeting—The Minister's Experience—Persuasion for Christ's sake—Bristol.

CANADA WEST, June 4th, 1862.

The Bible Christian Conference holds its annual session in Cobourg this year, beginning to-day. I had anticipated attending some of its meetings, in the hope of acquiring useful information concerning one of the branches of the Christian church, with not a few of whose ministers and members I have had very pleasant fraternal intercourse, and for whom I have entertained a high regard, since my removal from Montreal, nearly five years ago, when my acquaintance with the denomination began. Knowing that this offshoot from Wesleyan Methodism had made several changes in the Constitution, or usages of the parent church, such as the admission of lay delegates to Conference, and the abolition of the rule requiring the removal of the preachers at the end of definite periods; and having understood that Conference was open to the public, as I knew to be the case with the *New Connexion* branch of the Methodist family, into which lay delegation had been incorporated; I was surprised, disappointed, and I confess mortified, when informed that the application made on my behalf, *pro forma*, as I supposed, by one of its ministers—a personal friend—to secure a seat in Conference, as it is termed, was rejected. Had I been admitted, I should have violated no rules of Christian courtesy; and the deliberations of this worthy brotherhood for the promotion of the Master's glory and the extension of His kingdom, must have deepened my affection for all those who love our Lord Jesus Christ in sincerity and in truth. I am persuaded that Christians have nothing to lose by brotherly intercourse with one another. I unfeignedly wish my Bible Christian brethren "God speed" in magnifying Christ. If they had permitted me to tell them so, it would have pleased me better, and would have afforded me the means of giving the readers of the *Intelligencer* some par-

ticulars concerning this Christian denomination, which I can procure in no other way. It would have changed the character of this introductory paragraph, against the spirit of which, however, I trust no exception can be taken.

Although debarred from observing the internal working of the Conference, I shall avail myself of its open and public meetings, and communicate my impressions and reflections, as I may be able.

June 18th.

Two weeks to-day, have elapsed since I began this letter, and only the introductory paragraphs have been written. The Bible Christian Conference has come to a close, and I have participated in the meetings of the *Congregational Union*, during this period; but I have retained in memory the substance of what I intended to add by way of completing this letter. If the vividness of impression is lost, the facts remain, and shall be jotted down forthwith.

One afternoon was devoted to the relation of their experience by the members of Conference, to which the public was admitted. The writer was present at this meeting for an hour or two, and was deeply interested in the statements of several of the brethren. One remarked that he was contented with his lot, contented with his brethren, contented with his master, and contented with his wages. He did not wish to exchange his condition with any other person in the world. The prevailing strain was hopeful and joyous. Another, the first minister of the denomination who came to Canada, said he found the same necessity for watchfulness against sin as ever, but he had the same Saviour as formerly. A lay delegate went a little out of the prescribed track to exhort his brethren to do their duty, expressing the belief that the losses and absence of success in some fields were attributable not to the failure of the ministers to do their duty, but to the failure of the brethren to co-operate with the ministry. There was great similarity in the facts communicated, although the expression varied considerably.

Almost all expressed unwavering assurance of hope. The most noticeable experience was given by a stranger from Prince Edward's Island, Rev. C. Barker. This brother has a manner peculiar to his own, and would command the attention of an audience anywhere. Without attempting to give his exact words, I believe I can present the substance of his experience. As it impressed me greatly when I heard it, I will give it at length, hoping that it will do good to many who read it.

Mr. Barker said his father was a Baptist deacon, belonging to the hyper-Calvinistic school, and all his relations held similar sentiments, at the period to which he referred. From some cause or other he permitted his son to attend a Bible Christian Sabbath School—a circumstance he afterwards lamented most bitterly. When quite young Cephas was impressed by an address given by a female teacher, and went all the week mourning and weeping over his sins. On the following Sabbath, his teacher readily detecting that something was the matter, inquired the cause. The lad frankly told it, and was invited to remain and join in the teachers' prayer meeting after the school was dismissed. He left the room that day a new creature in Christ Jesus. He made one mistake however, as he said, namely, he resolved not to tell his parents what the Lord had done for his soul. In a very short time the secret was discovered. The lips were sealed, but the life testified daily and hourly of the grace of God. "I had a quick temper," said Mr. Barker, "and one day I overheard father say to mother 'what ever is the matter with Cephas?' and she replied, 'I'm sure I don't know.' When some people are converted it makes no difference with their temper; but the religion I got changed mine completely, and so my life testified what I had determined should be kept a secret." He was called into his father's presence and questioned, and he told all the truth. He was ordered to join the society on no account whatever. But he had done it already. He must abandon the connection. His father whipped him most severely; took his best clothes from him; banished him from the table, and finally confined him in a garret. When there he was sorely tempted to destroy himself, but the Lord sent a brother to comfort him, and the temptation was withdrawn. His mother implored him with tears to give up his connexion with the Bible Christians; but he was inflexible. At last he was either turned adrift, or felt it to be his duty to leave home altogether, and only by stealth, in his father's absence, did he visit his mother. After a time he began to exhort, became a local preacher, and came to the neighborhood in which his parents resided, to fill an appointment. At the close of the service he was told that his father had been among the hearers, and he resolved to venture home. He was kindly received, and invited to sit down, and take a pipe. As they sat smoking, the son inquired, "How much did you pay for your seat yesterday, father?" "Ah! lad, who told you I was there? Well, I will tell you all about it. I heard you were going to preach, and I said to myself, 'a pretty preacher Cephas will make,' and so I went and stood outside the chapel door. I was invited to take a seat, but I said I didn't want the boy to see me. However I was smuggled in where you couldn't see me, and when you began to preach, I said, 'that is my son; and I'm his father; and then I thought how I'd abused you; and as you preached I felt what a sinner I had been. Cephas, I have been a deacon thirty years, but I never knew what true religion was till yesterday.' At this point the old deacon rose and fell upon his son's neck, and kissed him, and then exclaimed, 'let us pray,' and they prayed and wept together for joy. Mr. Barker concluded this recital by saying, "It isn't every son who is his father's father."

I regret my inability to give the statistics of