

# 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.

### HEARERS OF DIFFERENT KINDS.

We have spoken of preachers of different kinds, and it is no more than reasonable and proper we should speak of different kinds of hearers.

There is, first, the Partial Hearer. We use the word to express, not favor, but having reference to a part only, and that a very small part. In the estimation of such the text is a matter of little moment. He listens to hear the first few sentences, and, if they are striking, he may give some attention to what follows. But, if he should happen not to be interested in the first utterances, he withdraws his attention, and makes up his mind that there is nothing worth the effort of a fixed attention. The preacher has lost him. His mind is somewhere else—on business, or plans for the future, or making critical excursions among the congregation. Should the minister be so fortunate as to gain a hearing generally from the audience, and, rising in animation, pronounce some eloquent sentences, this partial hearer might perchance turn his ear and eye in the direction of the pulpit, and get another fragment of the sermon; but these disjointed sentences convey no intelligible idea of the scope of the discourse. If the preacher has lost his hearer, the hearer has lost his opportunity.

We next notice the Sleepy Hearer.—There is a soporific influence that comes over some men the moment they take their seats in the sanctuary. They belong to the "Wide-Awakes" everywhere else; but here the eyes droop, the head nods, the muscles relax, and the ear becomes torpid. One says, "I must be bilious;" another, "I am so overtaken by my business, that when I sit down I am sure to fall asleep." Another lays it to the preacher: "If the minister was only more earnest or eloquent, I could keep awake; but really I can't keep up under such preaching." But how happens it, Mr. Morpheus, that you can attend a lecture on literature, twice as long as a sermon, and feel no drowsiness? Why is it that you can spend a social evening, and be the life of the company? How happens it that all your sleepiness is confined to the place where you ought to be more vigilant and interested than anywhere else? Give us the philosophy of the thing. The ministers are, perhaps, somewhat to blame. But we don't like to share the whole responsibility. We can't help feeling that where the mind is interested, the eyes and ears will be open. There is nothing sends such a chill in the pulpit as to see men asleep in the congregation. If they slept only under dull preaching, we could excuse them. But they sleep under all kinds of preaching. Whitefield himself could scarcely keep some persons awake. If we were doctors of medicine, instead of doctors of divinity, we should recommend to certain persons, in case of nervous irritability, to try the pen as the best and surest anodyne. But, seriously, what good can such drowsy souls expect to gain by the Sabbath-day service? We delegate conscience to cry in their ear, every Sunday, "Awake thou that sleepest!"

There is the Critical Hearer.—The Critical Hearer has a good opinion of his own powers. He has studied the subject. He has made himself familiar with the pros and cons of various theological points. He has generally a theory of doctrine, which he regards as the true standard, and is vigilant to notice any deviation on the part of the preacher. Every sermon will be narrowly watched; if anything positive is there which should not be there, the minister or somebody else will be sure to hear of it. Such men are all for doctrine, and some men hate doctrine. They want only practical preaching. Thus Mr. Jones and Mr. Smith are forever discussing the minister, both finding fault, and for opposite reasons. One man thinks the preacher might be more animated; and another that he might choose more interesting subjects; and a third that he might give them greater variety. Wasn't that discourse rather personal? I whisper one to and then adds: "I think our pastor had better confine his discourse to points in which all may share alike. The captious hearer can hardly expect to be pleased; certainly he cannot be much benefited. Such should remember that if aptness to teach be an important qualification in the preacher, docility is no less so in the hearer."

There is the Hearer by Proxy.—Who is he? We answer, he who hears for others. He is a very attentive listener. Nothing escapes him. But he is on the alert when the application comes. "That's a good bit," he says to himself. "I hope my friend yonder felt it." The minister must have had neighbour B. in his mind when he wrote that sermon. Was ever anything more applicable? He turns his eye in the direction where he expects to see the blow fall; and fancies Brother B. writhing under moral castigation. And yet, perhaps there is no man in the congregation, to whom, if the truth were known, the rebuke which he so coolly puts over to his neighbors, is more applicable. But some men have eyes that are keen for the mote in a brother's eye, and blind to the beam that is in their own. There is too much of this proxy hearing in our Churches. It argues great ignorance of one's own character, and a slight uncharitableness, to say the least, in regard to the character of others. "Let the righteous smite me; not my neighbour," should be our exclamation.

We next notice the Admiring Hearer.—Some auditors take it all out in admiration. Didn't our minister give us an eloquent sermon to-day? What beautiful illustrations? Did you ever hear anything more pertinent than that anecdote? These questions may be addressed to a serious-minded man, who would prefer a little more piety

and a little less rhetoric in the sermon, and he will calmly express that opinion. Or it may be addressed to one of the mutual admiration men—or women—and the eulogistic echo will be returned with double force. These hearers praise the minister to his face. They gave him to understand how much they were pleased with a particular sermon. The minister remembers it, and is tempted to give them some of the same kind again. The moral power of the pulpit it sometimes sacrificed for such hearers. It acts badly on themselves. They mistake admiration of the style and manner for acceptance of the truth, "deceiving themselves." These hearers, if they are influential—we mean rich—have great influence in the kind of minister that is to be settled. He must be all they can admire. And churches are very apt to sacrifice their spiritual life to please them.

There is the Occasional Hearer.—He goes to church now and then, when he feels like it—when the weather is very fine—when he has no special temptation to stay at home—when a friend comes to visit him—at the solicitation of wife or mother—when there is a funeral sermon—or when his child is to be baptized—or when some extraordinary preacher is announced. He almost deems it a favor to religious institutions to give them thus much of his attention. How much good such a man is to get out of the gospel, we leave it to the reader to judge.

The Half Day Hearer is found in this category. With many respectable men, half a day is as much as they can give to church-going. They have a friend to call upon, or they expect a call from one. Their doctrine is, "one good sermon is enough." Alas! do they heartily receive and inwardly digest that one?

We will say a word in regard to the Profitable Hearer. We put him last, because we like him best: Isn't the preference pardonable in one of the profession? Two characteristics mark the profitable hearer—candor and self-application. He doesn't expect his minister to be either a perfect man or a perfect orator. He gives close attention to the whole discourse, principally for his own sake, but partly out of respect to his pastor. He is a pillar, not a sleeper, in the church spiritual. He leaves his critical cap at home, takes what is good in the discourse, and if there is anything that is not good, he forgets it as soon as possible. He hears for himself, not for others. He is always in his place, unless some stern necessity prevents. He is "planted in the house of the Lord; and so takes root and grows, and bears fruit unto life eternal."—World.

### ROWLAND HILL AND LADY ERSKINE.

Septimus Tustin, of Washington city, communicated the following anecdote respecting the eccentric Rowland Hill, which we believe has never before been in print:—

On the occasion referred to, the celebrated Rowland Hill was preaching in the open air in that suburban portion of the city of London denominated Moorfields. An immense assemblage was present. His text was taken from the song of Solomon, 1:3, "I am black, but comely." The text he regarded as having application to the church, which in the estimation of the world was black—"black as the tents of Kedar," but in the estimation of her glorified Head, comely—"comely as the curtains of Solomon."

While discussing these themes with his accustomed earnestness, it so happened, in the providence of God, that Lady Anne Erskine, in an equipage corresponding with her high position in society, passed that way. Seeing the immense multitude, she asked one of her attendants the cause of that assemblage. She was informed that the renowned Rowland Hill was preaching to the people. Lady Anne replied that she had often wished to hear that eccentric preacher, and she would avail herself of the present opportunity to gratify the cherished desire, and requested her chariot to place her carriage as near to the preacher's stand as possible, so that she might hear every word that he uttered. Accordingly, in a few minutes she found herself accommodated immediately in the rear of the temporary pulpit from which the speaker addressed the listening throng, that being the only unoccupied position within reach of his voice.

The splendor of the equipage, and the sparkling appearance of the illustrious personage that occupied it, soon attracted the attention of many of the people from the sermon to the gorgeous accession which had just been made to the audience by the advent of Lady Jane. The observant eye of Rowland Hill soon detected this diversion, and his inventive mind at once suggested a hazardous but effective remedy. Pausing in the discussion of his subject, and elevating his voice beyond its usual pitch, he exclaimed,

"My brethren, I am going to hold an auction or vendue, and I beseech your attention for a few moments. I have a lady and her equipage to expose at public sale; but the lady is the principal, and the only object, indeed, that I wish to dispose of at present; and there are already three earnest bidders in the field."

"The first is the world. Well, what will you give for her? I will give riches, honor, pleasure. That will not do. She is worth more than that; for she will live when the riches, honors, and pleasures of the world have passed away like a snow-wreath beneath a vernal shower. You cannot have her."

"The next bidder is the devil. Well, and what will you give for her? I will 'give all the kingdoms of the earth, and the glory of them.' That will not do; for she will continue to exist when the kingdoms of the earth, and the glory of them have vanished like the shadows of the night before the orient beams! You cannot have her."

"But list! I hear the voice of another bidder; and who is that? Why, the Lord Jesus Christ. Well, what will you give for her? 'I will give grace here, and glory hereafter; an inheritance incorruptible, undefiled, and that fadeth not away.' Well! well!" said the preacher, "blessed Jesus, it is just as I expected; just the noble generosity which thou art wont to display. I will place her at your disposal. 'She is black, but comely,' and you shall be the purchaser. Let heaven and earth authenticate this transaction."

And then, turning to Lady Anne, who had listened to this bold and adventurous digression with the commingled emotions of wonder and alarm, the speaker, with inimitable address, exclaimed,

"Madam! madam! do you object to this bargain? Remember, you are Jesus Christ's property, from this time henceforth and forever. Heaven and earth have attested to the solemn and irrevocable contract! Remember you are the property of the Son of God. He died for your rescue and your purchase. Can you, will you, dare you object?"

The arrow thus sped at a venture, under the guidance of the Divine Spirit, found its way to the heart of Lady Anne, and she was submissively led to the cross of the Messiah, that the hand which was pierced for our salvation might extract the barbed shaft, and heal the wound which had been so unexpectedly inflicted.

She became subsequently identified, to a considerable extent, with Lady Huntingdon in her deeds of noble charity, and having served her day and generation, she, like her illustrious associate, sweetly fell asleep in Jesus.

### SOCIAL VALUE OF PREACHING.

Without unduly magnifying my office as a minister of the gospel, I may boldly, and without fear of contradiction, affirm that one truly faithful and zealous preacher of God's Word, to whatever section of Christ's church he may belong, does more to check the progress of vice and crime, to promote obedience to law, to aid the advancement of individual virtue, and maintain social order, than a hundred political, moral, and philosophical essays, or than the utterance of the strictest views of justice, or the severest inflictions of judgment. It is thus that the beautiful imagery of the prophet is realized, "Instead of the thorn shall come up the fir tree;" and those who were once their country's terror and disgrace, become its ornament and defence. Blind is that country, and wretched must it be where the worth of a faithful preacher is not known, till the want of this, the friend of humanity, is proclaimed by the abounding of iniquity, the prevalence of strife, confusion, and every evil work. The pulpit, next to the Bible, which it is intended to explain and enforce—is the strongest pillar of human society; it is the great breakwater that keeps back the mighty surges of ungodliness, and preserves the land from an inundation of ruin; it is that which alone can be depended upon amid the revolutions of human affairs, and the clash of human passions, to preserve to the monarch his crown, to the noble his honors, to the rich man the enjoyment of his wealth, and to the workman the reward of his labour. What lover of his species, then, must not uphold the ministry of the Word, an institution which, for eighteen centuries, has taught the poor to suffer want, the afflicted in patience to possess their souls, and the anxious to be careful for nothing, and the fearful to hope in God!—J. A. James.

### THE END OF THE WICKED.

The prospect of meeting the Lord God Almighty constitutes the bitterest dreg in the cup of the wicked, and is the most tormenting thought in the view of their dissolution, that racks them on the verge of eternity. How would they court death and solicit his arrival were it not that *after death is the judgment!* How gladly would they meet and embrace the messenger, could they but be excused from meeting that God, the light of whose countenance makes heaven, but in whose frown is hell! From a reluctance to do this arise dismal apprehensions, dreadful impatience, torturing doubts, and a tormenting anxiety to live; all which conflict of raging and tumultuous passions, in a soul at the article of dissolution, and upon the point of meeting God, is thus strikingly described in the imagery of the poet:

In that dread moment, how the frantic soul  
Raves round the walls of her clay tenement!  
Runs to each avenue; and shrieks for help!  
But shrieks in vain! How wishfully she looks  
On all she's leaving, now no longer hers!  
A little longer, yet a little longer,  
O might she stay, to wash away her crimes,  
And fit her for her passage! Mournful sight!  
Her very eyes weep blood; and every groan  
She heaves is big with horror! But the Foe,  
Like a staunch murderer, steady to his purpose,  
Pursues her close through every lane of life,  
Nor misses once the track; but presses on,  
Till forced at last to the tremendous verge  
At once she sinks—

sinks into the bottomless and gloomy gulph of everlasting darkness and death!

Awful plunge! Dreadful exit! What heart can conceive, or tongue describe, the state of an immortal soul, trembling on the brink of fate; arrested by death; the prisoner of guilt and fear; reluctant to depart, yet viewing dissolution inevitable; looking forward to eternity with painful dread, and backward upon the world with sorrow and regret; unwilling to go, yet unable to stay; soliciting a reprieve for a year, another month only, or even a week, but denied one moment's delay; putting off, in imagination or in wish,

what is present to sense; quitting the world, and bidding an everlasting farewell to all its enjoyments with nothing in prospect to compensate for the loss; at length forced to launch, though sure of shipwreck, and nothing in view but a black abyss, a forfeited heaven, and an angry God! This is the end that awaits the wicked.

### RELIGIOUS INTELLIGENCE.

PROGRESS OF THE GOSPEL IN FRANCE.—A late number of the *Archives du Christianisme*, gives the following view of the progress of the gospel in France:—In 1819 the Lutheran and Reformed churches had in Paris, six pastors and three places of worship. Now there are forty-eight pastors of different denominations, and thirty-one places of worship. The first Protestant Sunday school was opened at Paris in 1822, with from fifteen to twenty scholars. The number of Protestant Sunday schools in Paris is now from twenty-five to thirty, with from 2500 to 3000 scholars. In 1807 there were in the whole of France, 227 pastors of the Reformed Church. In 1861, the number of Reformed Church pastors amounted to 653, and of Lutheran, and other Protestant denominations, to 405—making altogether 1058 Protestant pastors, against 451 in 1807.

TOLERANCE IN AUSTRIA.—Entire religious liberty is to be secured by law in Austria, excepting that up to the age of eighteen, children must follow the creed preferred by their parents. The enjoyment of civil and political rights is not to depend on religious confession, nor to be subject to any restriction on that account. Difference of religion will not form a civil obstacle to marriage. Professors of all beliefs are equally admissible by law to all dignities, functions and public employments. Every church or religious society has the right publicly to carry out its worship, with a reserve as to measures necessary to secure public order. The law grants to all churches and religious societies this legal right. There is to be no state privileged religion.

MORE INTOLERANCE.—The German Baptist Reporter gives several painful facts, showing that four of the governments of Protestant Germany, Brunswick, Mecklenburg, Strelitz, Hanover, and Saxony, are now using the power of the civil government against the Baptists. Among others, it states that the wife of a Baptist minister in Prussia visited some Christian friends, and in the evening attended family worship with them, when they were surprised by the entrance of the Mayor and officers, who arrested them, and carried them eight miles to the police-court at Mirow, where they were imprisoned for the night. At their hearing the next day, they told the magistrate that they were only on a friendly visit, and that the family worship was that which they constantly practised in their families. He replied that it might all be well in Prussia, but in Mecklenburg it could not be allowed. And that if she ever showed herself in the country again, she would be immediately imprisoned. Her husband appealed to the government and to the Grand Duke, who justified the proceedings of the police court.

CATHOLICISM AND PROTESTANTISM IN AFRICA.—In the official report of the Niger Valen exploring party, Mr. Delany, the editor, says, in all his travels in Africa, he never saw or heard of Roman Catholic missionaries; but that it is a surprising fact, that every slave-trading point where the traffic is carried on, is either a Roman Catholic trading port, or a native agency protected by Roman Catholics. The slave trade is carried on in its worst forms at all those places where the Jesuit missionaries are stationed, and slaves are held by white foreigners at the old Portuguese settlements along the southern and eastern coasts, through the king of Portugal, three years ago, proclaimed liberty to all the people in his dominions. Roman Catholic Spain, the only professing Christian government which still tolerates this inhuman traffic, has expelled every Protestant missionary from the island of Fernando Po, that they might command it unmolesed as an export mart for the African slave trade. On the other hand, he states that wherever Protestant missionaries are found in Africa, there are visible evidences of a higher and purer civilization, in the Sabbath and secular schools, in the introduction of the manners and customs, the arts and sciences of civilized life, and in the higher regard set upon the Christian religion, and the faith reposed in the moral integrity of the missionaries.—*Morning Star*.

CHRISTIAN KNOWLEDGE.—Some know, only to know.

Some know, to be known.  
Some know, to practise what they know.  
Now, to know, only to know—that is curiosity.  
To know, to be known—that is vainglory.  
But to know, to practise what we know—that is gospel duty.

This shows a man a complete Christian; the other, without this, shows a man to be only almost a Christian.

### DRUNKENNESS IN THE FEDERAL ARMY.

From letters of newspaper correspondents, who accompany the Federal army, and from other sources, we learn that drunkenness prevails to an enormous extent among the Federal troops—the officers, and those high in command, being, if possible, worse than the common soldiers. The Southern army also is represented as wretchedly intemperate. The defeat of the Confederates at the battle of Pittsburg, on the second day, is said to be owing to the drunkenness of the soldiers. The New York *Observer* says:

We were badly beaten the first day of the great battle at Pittsburg Landing: the enemy got possession of our camps and stores, spent the night there, drank so much of our rum that the next day our soldiers who had been out in the cold all night, with nothing but river water to drink, whipped them back to Corinth.

Of the prevalence of this enormous evil in the Federal armies, the same paper says:

It is hard to convince the public, especially hard to convince the governing powers of the country, that intemperance in the army is at this moment a more dangerous foe to our success than cowardice or treason! But such is the fearful fact, and our only source of comfort, and strange comfort it is, is found in the fact that the enemy drink as much and as bad liquor as we do!

We have seen men who have participated in the battle of Bull Run, who believe our defeat was primarily owing to the intemperance of our officers, and we fear that one who was notoriously drunk on that fatal field is likely to peril the fate of his country by similar conduct again.

Reports of the drunkenness of our officers may be exaggerated, but we believe that the half is not told. And how can we know the whole of the truth, when it is so deplorable that General McClellan has officially declared that strict temperance on the part of officers would be equivalent to the addition of fifty thousand soldiers to the army?

We have heard private soldiers say they had no fear of the enemy, but they dreaded, above all things, being led into action by drunken officers. The moral effect of the vice upon the sober men of the army, is utterly to dishearten them; while, of course, it is as destructive of all power in the officer to act wisely, as if he were raving mad.

### WE CLIP THE FOLLOWING FROM THE TRACT JOURNAL:

HOW TO RAISE MONEY FOR BENEVOLENCE.—The Wesleyan Church in England, though not comprising many members of large wealth, raise very large amounts each year for missionary purposes, their contributions last year being \$700,000. They do this by securing a small sum each week from each member. One of the secretaries of their Missionary Society being asked how they were able to raise so much, replied, "By the grace of God and the penny a week." Bishop Ames, of Ohio, recently mentioned the case of a chairman of one of the London districts, who was accustomed to close all his meetings with the injunction, "Now, brethren, remember justification, sanctification, and the penny a week."

HEART-RENDING SCENE.—A correspondent, writing from Washington, says: "On my way to your room in the General Post-Office I was met by a lady who inquired for the hospital. The object of her visit was to find where the body of her son, who had died the week before, was buried. The hospital was closed for the night, and I went with her to the office of the undertaker who had the charge of burying deceased soldiers, where I left her. Three days after, as I was coming up Pennsylvania Avenue, I saw a crowd of men and boys gathered around what I at first took to be an intoxicated woman, but when I came nearer, I saw the lady before spoken of. She was not drunk, but *reason had fled*, and she was talking wildly to those around her. Oh, how my heart ached! The lady was from Pennsylvania. She was cared for by the police, and I have not since heard of her."

THE COST OF AN ESTATE.—"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion, and through rich fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer. The person to whom it was given was not seeking first the kingdom of God and his righteousness. The late possessor referred to was the son of a pious man, who supported his family by the labor of his hands. The son early obtained a subordinate position in a mercantile establishment in the city. He was then a professor of religion. He continued to maintain a reputable profession till he became a partner in the concern. He then gave increasing attention to business, and less to religion. Ere he was an old man, he had become exceedingly wealthy and miserly, and no one who knew him had any suspicion that he had ever been a professor of religion. He purchased a large landed estate, built the costly mansion referred to above, and died. Just before he died he said, "My prosperity has been my ruin."

THE CHINESE REBELS.—Rev. Mr. Roberts, the English Chinese missionary, has published a statement which upsets the theory that the revolution in China—the Taiping movement—originated in the teachings of an American missionary, who instructed the "Heavenly Father" in the rudiments of Christianity. Mr. Roberts maintains that the present rebel leader, Hang Low Chuen, whom he has known since 1847, is crazy, and that he is utterly unfit to rule. He told Mr. Roberts that he must believe in him, or else he should perish, as the Jews did for not believing in the Saviour. His religious toleration and multiplicity of chapels turns out to be a farce—of no avail in the spread of Christianity—worse than useless. It only amounts to a machinery for the promotion and spread of his own political religion, making himself equal to Jesus Christ.—*N. Y. Observer*.