

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.

THE BOLDNESS OF THE RIGHTEOUS.

"The righteous are bold as a lion." (Pro. xxviii. 1.)

It is wonderful what strength of purpose and energy of will are communicated by the assurance that we are doing our duty. Many persons constitutionally timid, and averse to incurring danger, will manfully brave every opposition in its discharge. They feel confident that God is able and willing to protect them, and should they fail, they know that they will receive their reward. The Bible, history sacred and profane, and our own observation, furnish many examples of this boldness of the righteous.

Shadrach, Meshach, and Abednego, when threatened and asked by King Nebuchadnezzar, "Is it true, do not ye serve my gods, nor worship the golden image which I have set up?" replied, "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us out of the burning furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. iii. 16-18). Daniel "kneeling upon his knees three times a day, and prayed, and gave thanks before his God," although he knew that for so doing he would be cast into the den of lions. (Dan. vi. 10). When Peter and John were commanded not to speak at all nor teach in the name of Jesus, they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts iv. 18-20). "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13), was the exclamation of the Apostle Paul when entreated by his friends not to go thither.

In Livy, the celebrated Roman historian (book v. chap. 46), we have an account of an action performed by a worshipper of false gods, illustrative of our text. The circumstances under which it was done were such as would have deterred any but those actuated by a high sense of duty, and strong feelings of piety. It was when the Romans, after their disgraceful defeat at the river Allia by the Gauls, had shut themselves up in their Capitol, their last and only refuge, and lay, to all appearance, at the mercy of their besiegers who prevented all ingress or egress, and hoped to force them to surrender by reducing them to the utmost extremities. Among the besieged was a member of the Fabian family, which had a stated yearly sacrifice on the Quirinal hill, one of the seven hills of Rome. The time of its observance had now returned. Nothing daunted by the terrors which surrounded him, Caius Fabius Dorso took the sacred utensils in his hand, descended from the Capitol, walking through the midst of the enemy's sentinels, and came to the hill selected for the purpose. Having there solemnly gone through all his religious exercises he returned to the Capitol. Neither in his countenance nor in his manner of walking did he betray the slightest fear. He hoped that the gods, whose worship not even the fear of death could make him neglect, would be propitious to him, and in this he was not disappointed. For the Gauls, either amazed at his extraordinary boldness, or respecting his religious ceremonies, allowed him to go and return unmolested.

Luther was a remarkable instance of the boldness of the righteous. Single handed, we may say, he fought against popes, and kings, and cardinals, and a host of inferior but not less dangerous enemies. Oftentimes he was left alone, unsupported by his most intimate friends. Still he remained unshaken. "Ah," said some to him when on his way to Worms, "there are so many cardinals and bishops at Worms! . . . They will burn you, they will consume your body to ashes as they did with that of John Huss." But nothing daunted the monk. "Although they should make a fire that should reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it, I would appear before them; I would enter between the jaws of this Behemoth; I would break his teeth, and would confess the Lord Jesus Christ." At a subsequent period of his journey, his friend Spalatin sent a messenger to him to say "that he must not think of entering Worms." . . . The imperturbable Luther looked steadily at the messenger, and replied, "Go tell your master that even although there were as many devils at Worms as there are tiles upon the roof, I would enter it." . . . "I was then a fearless man," said Luther a few days before his death; "I dreaded nothing. God can inspire a man with so much daring. I know not if at present I should have so much freedom and joy." "When the cause is good," adds his disciple Mathesius, "the heart is enlarged, and gives courage and energy to evangelists and soldiers."

In later times we have almost innumerable examples. Take the case of John Howard. "Talk not of generals leading their troops to battle as an evidence of bravery. What is this to the calm, collected determination that led Howard to explore the noisome dungeon, to visit the crowded hospital, to be immured in the loathsome lazaretto, and to dwell in the habitations of pestilence? In other ways his bravery was shown. When a mutiny prevailed at Savoy, the prisoners had killed two of their keepers, and no one dared approach them until the intrepid Howard insisted on entering their prison. In vain his friends, in vain the jailors tried to dissuade him, in vain among two hundred ruffians, where, such was the effect of his mild and benign manner, that they soon listened

to his remonstrances, represented their grievances, and at last allowed themselves to be reconducted to their cells." Consider now John Williams, the celebrated missionary to the islands of the Pacific Polynesia. With his "Messenger of Peace," he visited those lovely islands, at that time inhabited by a race of savages. In one of these voyages he and his infant child almost found a watery grave. Still he persevered. "Fear seems to have been a stranger to his intrepid spirit. Strong in the strength of the Lord Jesus, he was left to do all, and dare all, in the sacred work he had undertaken." He fell at last a martyr to his zeal and boldness. "Full of his usual energy, he landed on the fatal shores of Eromanga, accompanied by his friend Mr. Harris. From the deck of the missionary ship, which lay in the offing, a frightful scene was witnessed. The infuriated natives rushed upon their benefactor, pursued him with their murderous spears into the water, and put a violent end to that life which had been passed in works of faith, and labours of love." We conclude by citing the language of the Psalmist in time of danger: "I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of thousands of people that have set themselves against me round about." (Ps. iii. 5, 6). "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; I fear! The Lord is the strength of my life; I fear! I fear! I am afraid! Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this I will be confident." (Ps. xxvii. 1-3). Let us then always go boldly on in the discharge of our duty, not having the fear of man which bringeth a share, but putting our trust in God; "for in the Lord Jehovah is everlasting strength." (Is. xvi. 4).—Banner of the Covenant.

WITHIN AND WITHOUT; OR, THE GREAT DIFFERENCE.

"Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

THIS IS WITHIN.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke xiii. 24-27.

THIS IS WITHOUT.

Reader! if you were to die now, where would you be found, within or without? Do not say, "I cannot tell; God only knows." There are two ways by which you may judge. One is this: We know how those within got there. They "have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. They would never have been there if they had not so washed their robes. Heb. ix. 14; Rev. i. 5.

The other is this: We know how those without got there. They did not strive to enter in at the strait gate while they might; and so they were shut out for ever.

How is it with you? Have you washed your sins away in the blood of Jesus? Are you striving to enter in? Have you, I say, washed your sins away in the blood of Jesus? I mean, have you been convinced of sin? Has your heart felt it, and grieved for it? Have you fled, as a poor lost sinner, to Christ? Have you cast yourself before him confessing your sins, and trusting to be saved through his blood?

Are you striving to enter in at that strait or narrow gate? You know what striving means: trying hard, doing your utmost, giving your mind to it, using all means, losing no time; this is striving. Are you doing this? Which do you care for most, this world or the next? Which are you wishing for, asking for, trying for most, the comforts of life, or the blessedness of heaven? Mind! you are not striving after heaven, if you are not seeking it first. Are you seeking it first—above everything else, so that you would rather lose all than that?

Reader! here are two great truths for you. As surely as you are alive at this moment, so surely will you stand without if you do not now, in the present life, wash away your sins in the blood of the Lamb, and strive to enter in at the strait gate.

I say now; for all depends on this, "Many will seek to enter in." Will seek; yes, but when? Not till the door is shut. It will be too late then: "Many will seek to enter in, and shall not be able." The door is open now—the door of mercy, the door of grace, the door of heaven—open through the blood of Jesus: and now is your time for striving to enter in, your only time. Wait till then—till the door is shut—and you will find that all your crying and seeking will never get it open again,—no, never.

Reader, this is not a thing that will bear putting off. Put off till to-morrow anything else you please; but attend to this to-day. It is the only day God promises you for it; to-morrow may be

too late. Just think once more of the great crowd outside that door, and the door shut. They will all be in earnest then; at last they have begun to care for their souls. Look at them; how eager they seem! what anxious faces! There is not one of them that cares for anything but one, and that is, to enter in. Oh! if the door would but move! if one word of hope might but be spoken from within! But the door is shut fast, and no sound is heard but those terrible words, "I know you not whence ye are; depart from me, all ye workers of iniquity."

May God the Holy Spirit now, in this day of grace, soften, incline, and turn your heart, for Jesus Christ's sake. Amen.

"I'M FALLING."

A DREADED DEATH-BED SCENE.

"I have nothing to expect, sir, but condemnation."

The speaker articulated with difficulty. He was a large man, massive of feature and muscular of limb. The awful pallor of the face was increased by the masses of thick, black hair that lay in confusion about the pillow, brushed off from the dead whiteness of his forehead. Struck down suddenly from full, hearty life to the bed of death, he made there and then an agonizing confession, such as too often racks the ear of the listener at unhappy death-beds.

A meek woman sat near the nurse, who was striving quietly to alleviate the suffering he endured.

"Oh, don't talk to me of pain!" he cried, bitterly. "It is the mind, woman—the mind," and agony overclouded his face.

He continued, slowly and deliberately, "There is a demon whispering in my ear forever, 'You knew it at the time, and at every time; you knew it.' Knew what? why, that a penalty must follow a broken law. Mark me—I have not opened a Bible for thirty odd years, I have not entered church for twenty; yet the very recollection that my mother taught me to pray (and she died when I was only six) has passed judgment upon all my sins. I have done wrong, knowing that it was wrong; first with a few qualms, then brushing aside conscience, and at last with the coolness of a fiend. Sir, in one minute of all my life, I have not lived for heaven; no, not one minute."

"O, yes, Christ died for sinners, but my intellect is clear, sir; clearer than ever before. I tell you," his voice sharpened, almost whistled, it was so shrill and concentrated, "I can see almost into eternity. I can feel that unless Christ is desired, sought after, longed for, that unless guilt is repented of, his death can do no good."

"Do I not repent? I am only savage at myself to think, to think, sir!" he lifted his right hand impressively, "that I have so cursed myself. Is that repentance? Do not try to console me; save your sympathy for those who will bear it, for I cannot."

"Thank you, nurse"—this as she wiped his brow, and moistened his parched lips; "I am not dead to kindness, if I am to hope, I thank you, sir, for your Christian offices, though they do me no good. If we sow thorns, you know, we cannot reap flowers—and corn don't grow from thistle-seed. I have been following up the natural laws, and I see an affinity between them and the great laws of God's moral universe. Heaven was made for the holy; without are dogs, and whoremongers, and adulterers. There's a distinction—it's all right."

After that, till eleven o'clock, his mind wandered, then he slept a few moments. Presently roused by the striking of the clock, he looked around, drowsily, caught the eye of the nurse, then of the Christian friend who watched.

"It's awful dark here," he whispered. "My foot stand on the slippery edge of a great gulf, O, for some foundation!" He stretched his hand out as if feeling for a way.

"Christ is the only help—I am the Way, the Truth, and the Life,"—whispered the man of God.

"Not for me," and pen cannot describe the immeasurable woe in that answer.

"I shall fall, I am falling!" he half shrieked, an instant after—he shuddered, and all was over. The wilfully blind, deaf, and maimed, had gone before his Judge. The despairing soul had taken that last plunge into eternity.

"I'm falling!" It seems as if the very chamber where he died had kept the echo of that terrible cry.

THE JEWS IMPROVING.

It is well known that the Jews have long been a depressed and persecuted people, whatever country they have inhabited—thus fulfilling the prophecy of the Scriptures for forsaking God and rejecting the Messiah. But lately there have been several pleasing indications, that the state of this people is improving. The Independent has recently had a few articles on the Jews; and from these we give a few items. Says the writer of these papers—"Towards the close of the last century, the dawn of a better future began to appear for this down-trodden people." And this position he proceeds to establish by naming three powerful agencies working together for this end. The Declaration of American Independence substituting the mutual independence of church and state, and the right of every citizen to worship God according to the dictates of his own conscience. The same principle spread in Europe by the French revolution of 1793, which found adherents to compel the European governments generally to cease from the codes many of the proscriptive laws—and the special influence favorable to the Jews exerted by Rothschilds and other Jewish

bankers in the capitals of the European government.

Some of the items presented are the following. In Austria, where the Jews have the largest population of any of these countries, the Jews have now a great influence; several of their important bankers have been raised to the rank of nobles; and others been made members of Town Councils and provincial diets. In Galicia, where the disgraceful "Jewish tax" was not abolished till 1848, the national prejudice against them has now been removed, and three of their number have been appointed members of the Galician Diet. Last year in Hungary, a Jew was appointed ordinary professor of a distinguished University, and another extraordinary professor of the University of Vienna.

In Prussia, the decision has recently been made that Jews could be appointed as judges, and the educational statistics of the kingdom in 1861 showed the remarkable fact, that in proportion to the aggregate population the Jewish attendants of the colleges were five times the number of the Christian scholars. In England, there are now five Israelites in the House of Commons, a favorable auspice surely. In France, a considerable number of Jews are professors of Universities and Colleges; they publish four weekly papers; and a society is established in Paris, which promises to be greatly promotive of the interests of the race.

Another paper states of our own country—new synagogues have been dedicated at Cincinnati and New York; new congregations formed at Boston and New York; Literary associations have been founded at Cleveland and Hartford. That Rev. Dr. Fischel of New York has had an interview with the President to urge the appointment of Jewish chaplains for every military department; and the President assured him that the subject will receive his earnest attention.

Measures also have been taken within a few years to enable several thousands of the Jews to settle in Jerusalem and the adjoining parts of Palestine. Colonies in several countries are being formed to emigrate and inhabit again the land which was promised to the fathers.

In all these omens of success, enfranchisement, and upbuilding of the Israelites, we most heartily rejoice. And no Christian bosom can harbor the least sectarian feeling toward God's covenant people, from whom Christian nations have received so much. Paul says, God is able to graft them in again. He can replant them in their own land, and into the gospel privileges as well; and we joyfully hail any omens of the Divine intention.—Morning Star.

THE EASTERN MISSIONS.

The Methodist thus concisely states the present condition of missionary work in the East, with some of its results. They who hoped fifty years ago for such results as these from a half century's labor in giving the Gospel to the heathens, were esteemed by the world enthusiasts. But God honors the effort made with prayer and faith, and disappoints the expectation of the doubting:

"In China, neither the Imperial Government nor the insurgents now obstruct the preaching of the gospel. The mission field has been somewhat extended, and soon the first Protestant mission will be permanently established at Peking; but still many large provinces containing millions of inhabitants, remain unoccupied, and invite greater exertions and better concert of action by the missionary boards of the Christian churches. In Japan, the Christian missionaries have secured the right of circulating the Bible and other Christian books, and have availed themselves of it with great zeal.

In farther India, the king of Siam has invited the Protestant missionaries to build a church in his capital; and the king of Laos has invited them to establish a mission among his people. In Cochinchina, the French have taken permanent possession of a part of the territory, but the Roman Catholic journals lament that the government seems to be more intent on establishing its power than on putting a stop to the still continuing persecution of the native Christians. The Christianization of the Karens, under the instruction of American and native teachers of the Baptist denomination, is approaching completion, and that of the Shans, another numerous tribe, has been commenced.

In India, the decay of paganism is rapidly progressing. Some of the missionary societies are complaining of want of success, but the labors of others, especially those of the Methodist Episcopal church, have greatly prospered. In addition to the large number of American missionaries already in India, the Evangelical Association intends to send there her first foreign missionaries early this year. In Central Asia, the Moravians keep up their interesting mission in Tibet. In the North, Russia is extending her territory, and the increase of her pagan subjects awakens a missionary spirit in the petrified State church, which has this year sent the first missionary to China. In Turkey, the missions have recovered from the blow which they received by the war between the Druses and Maronites, and are now reported to be as prosperous as ever."

SYRIA.—What God's purpose in reference to Syria, is, he has not yet made manifest. To the human eye all is uncertainty. There is a degree of tranquility on the surface of things; but beneath that surface everywhere are the springs of unspent passions. The Christians are waiting and watching for the opportunity of vengeance on the Druses. The Druses who fled to the Hauron are sending back fierce messages, that if not permitted to return in peace to their homes on the mountains, they will come and claim those homes at the edge of

the sword. There is little, very little indeed, in the arrangements which diplomacy has made for the peace of the country, that promises to secure this end. Even while I write, news comes of an outbreak in the northern part of the Lebanon. The Greeks near Tripoli have risen against the Maronite governor (Mudir), lately appointed to that region, and declare they will not submit to his authority. The Mudir was compelled to flee, leaving the village where he resided to be plundered by the Greeks. Daoud Pacha is in the region; but so little is the real power entrusted to his hands, through the mutual jealousies of the Christian powers and the Turks, that it is very doubtful whether he will be able to suppress even this partial rebellion. He will hardly even dare to march the few Turkish soldiers he has against the insurgents, for fear of the outcry which would be raised against the shedding of Christian blood by Moslem troops.—Exchange paper.

EVANGELICAL WORK IN ENGLAND.

Mr. Denham Smith, whose usefulness in Dublin, and in the midland and southern counties of Ireland, has been remarkable, recently visited London, and held meetings at Freemason's Hall. Mr. Reginald Radcliffe has been similarly employed, as has also Mr. John Hambleton, who is described as from California. Crowds attend their preaching. Mr. Radcliffe has now gone to France and Southern Europe for special evangelistic work. A London letter in the Presbyterian says:—

"A recent Conference was held of the leaders and preachers of the London revival movement, to consider the best mode of dealing with the unconverted. Mr. Radcliffe, in reference to the question as to whether the Holy Ghost, and the necessity of a saving change wrought by Him, should be taught first, before the declaration of Christ crucified, said in substance, that the true gospel is to exalt Christ and glorify Him, and that it is the Spirit's office, not to glorify himself, but Christ. I submit that both truths are embraced in one conversation or discourse of Christ (John iii.), and therein the necessity of regeneration, (which, in its proclamation, cannot save a soul, but convince it of its lost condition), is preparatory to the glorious announcements, 'As Moses,' &c., 'God so loved the world,' &c."

Richard Weaver is described as a more impassioned and less reliable preacher, being uneducated and of an impulsive temperament. Among those affected by his addresses more chaff is found. It is remarked that "his dealings with inquirers after his terrifying addresses, are marked by singular noiselessness, gentleness and Christ-like tenderness." One of his own recent letters says:—

"I have had some good meetings at Manchester, and many sinners found peace with God there. One man took hold of my hand, and said, with tears in his eyes, 'The Lord bless you, Mr. Weaver, that you ever came to Manchester; for before you came to this city, I was an infidel; but I came to hear you; the Lord convinced me of my error, and, bless God, now I can say: Christ for me; for the Lord has pardoned all my sins, and my home is like a little heaven, for my wife has found the Lord as well. Bless his name, O, Mr. Weaver, the Lord bless you, for I know that I am a sinner washed by the blood of the Lamb.' Last Sunday night a Roman Catholic got up on a bench, after I had done speaking, and said, 'Thank God that I ever came to hear Mr. Weaver, with some more of my friends, who were Roman Catholics, for we have found that it is not beads, nor saints, nor crucifixes, nor anything else, but it is Christ, and Him alone, that can save.'"

Mrs. Ranyard, at the head of her Bible women, still rejoices greatly in the continued success of patient labor. According to the annual report just published:

"More than 20,000 copies of the Scriptures (chiefly Bibles, not Testaments), have been sold, not given, in the lowest parts of London, during the past four years. During this year the poor of London have paid nearly 53,000 dollars for Bibles, 20,185 dollars for clothing and bedding; and the total payments, including salaries, rent, and furniture for mission-rooms, and discretionary aid to Bible-women and distressed cases, 74,105 dollars. This is a great sanitary reform and temperance movement, but the 'Book' and the 'Gospel' are ever put foremost. 'We cannot agree to temperance put first, or industrial reform of any kind first, or any thing first, but the good news of a present salvation. And God is blessing us daily in this.' Such are the words of the able and indefatigable promoter of this noble enterprise, Mrs. Ranyard, author of 'The Book and its Story.' And such is the aim of all the one hundred and fifty-six Bible-women, and also of the lady superintendents who direct and encourage them in their respective districts. Country districts are largely imitating this London enterprise, and everywhere God is honoring His word, at the very time that false teachers in high places are, by their wicked errors, depreciating it, and undermining its divine authority."

EARLY CONVERSION.—There could not be a worse or more baneful implication given to a child, than that he is to reject God and all holy principle, till he has come to a mature age. What authority have you from the scriptures to tell your child, or, by any sign, to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel that he is the most unprivileged of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever? It is reasonable to suppose that you have some express authority for a lesson