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## Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 4, 1863.

## CHRISTIAN THOUGHTS IN SORROW.

Christian experience is made up of variety. The Christian life is not a life of sameness. It is not all sunshine, neither is it all gloom. It is wisely and benevolently mixed with training, discipline, and trial. The true believer may sometimes ascend the height of Pisgah, and with spiritual vision behold, like Moses, in the distance, the promised inheritance. Again, like David, he may go down into the depths, and exclaim, in the language of the pious Psalmist: "Bring my soul out of prison, that I may praise thy name." There is the land of Balaam; there is also the valley of Baca. There are the streams of Lebanon, and there are the waters of Marah. In Christian experience there is mingled gladness and grief, joy and sorrow; the one over against the other; both necessary, and both working out the great design of infinite love, the salvation of the redeemed soul. But one of the hardest lessons for the believer to learn is to trust in God in the day of adversity. It is easy to do so, when we enjoy the light of His countenance, but when under the hiding of His face, we are prone to think that he has forgotten us. "Is his mercy clean gone forever? Hath God forgotten to be gracious?" is the cry coming up from the inner depths of the soul.

In seasons like these the experiences of others should encourage and comfort our hearts. "Thou hast considered my trouble; thou hast known my soul in adversity," was the joyous exclamation of the Psalmist, in remembrance of the deliverances God had wrought for him. There are few persons but have their troubles—few indeed, who know no adversity, who never taste the cup of sorrow. And various are the causes by which even gracious souls are brought into depths and entanglements, where too many from wrong notions of the character of God and of Christ, cast away their confidence, let go their hold of the Saviour, distrust His grace, and rob their own souls of a blessing and God of much glory.

Some of the adversities into which Christians are apt to fall, are—

1. When the sensible presence of God is suspended for a time; and, in consequence, a whole host of corrupting struggles for the mastery—old and strong infirmities, over which we had thought to have long since gained the victory. These are permitted again to appear, accompanied it may be by a sense of God's wrath in the soul, and added to this a deep conviction of our unprofitableness before Him. We feel that he is angry with us. The unkind requitals of all the Lord's goodness, the base returns that we have yielded back to him for his mercies, the vileness and imperfection which we find in ourselves, after so great a display of His grace.
2. The providences of God are sometimes mysterious to us. Plans are thwarted, and hopes are disappointed; expectations are cut off, and God seems to be angry; prosperity is turned into adversity; friends forsake us, and those most familiar to us lift up their heel against us; sympathy is withdrawn, and we are left to sigh alone.
3. We may be visited by sore bereavements. The dearest objects of our affection may be cut off; they may be called away without hope, or, at least, suddenly removed, and no reliable evidence of their future happiness be afforded us. Convictions of neglected duty on our part may rush in upon us. Our conscience upbraid us with our unfaithfulness, while our murmuring heart, all bleeding and torn, may refuse to say "Thy will be done." Ah! deeper than the grave in which lies the loved one, sinks down the smitten heart of the bereaved survivor. This is a season of adversity.
4. But the most bitter adversity into which a soul can fall, and that from which it is hardest to be delivered, arises from backsliding from God. There are no depths like the depths of sin—there is no sorrow like that which is felt when God's "hand presses us sore," when his "wrath lieth hard upon us," "when we suffer terrors," and "there is no soundness in our flesh." Many professors of religion sin and feel no compunctions of conscience. But it is not so with the true believer: he feels that his sin has separated between God and his soul; that he has opened afresh the wounds of his Redeemer. Darkness surrounds him, guilt presses him, and he is so ashamed that he cannot look up. With God's anger upon him, a reproving conscience smitten, and a slain confidence all pressing him, how great indeed must his adversity be! If there be a period in which the soul should doubt God's gracious and favorable remembrance, it is surely when his sins have separated between him and his God, and his iniquities have hidden his face from him.

Many professors take little notice of their ungodliness, their pride, their passion; but the world, and the Gospel is dishonored by it, and no wonder if they find from the hand of the Lord the bitter fruits. Several things may be noted in the idea expressed by the Psalmist, already referred to—"Thou hast known my soul in adversity."

1. God knoweth the leanings of the soul. Others may seek to be diverted from their perplexities by creature enjoyments. Cain, under the pressure of his guilt, departed from the presence of the Lord, and sought inward rest in outward labour and employment; he went and built a city. Such courses Saul fixed on; first music, then a witch. Nothing is more common than for men thus to deal with their convictions. But the sincere soul, like the magnetic needle, will tremulously turn to the proper point. "Though he say ye yet will I trust in him," is the burden of his resolve. God knoweth the sincerity of the gracious heart.
2. He knows the kind of adversity into which we have fallen. He is acquainted with the sorrow that censures within. He knows what remedy is needed.
3. He knows how to sympathize with us in our grief. There is no heart so compassionate as the Saviour's. Earthly friends may be acquainted with our sorrow, but fail to sympathize with us therein. Kind words may come from a cold heart, but Jesus has carried our sorrows, he hath borne our sins, and he knows how to sympathize with us and succor us.
4. He knows how to deliver us from our adversity. Earthly friends may weep with us and share our griefs, but often indeed they utterly fail to relieve us. Not so our Lord: He can pour joy into the wounded heart; he can bind up the broken bones; he can relieve the distresses of the weary, comfortless soul. He can enter into our individual circumstances, and he not only is able to deliver, but "he

knows how to deliver." He shakes the foundations of the prison and brings Peter forth; he gives Paul "fellowship with his sufferings," but is with him through them for the benefit of the church in after ages. Thus God deals. Our outward circumstances may not change; we may still have to struggle with adversity and disappointment; our bereaved hearts may not have restored to them the loved ones lost; but he who can comfort in the deepest affliction will be with us in our sorrow, sweeten the cup of bitterness, and turn the night of weeping into a morning of joy. He knoweth our souls in adversity.

## NOVA SCOTIA.

The Editor of the *Intelligencer* proposes being present at the Free Christian Baptist General Conference of Nova Scotia, to be held at Beaver River this month. It will afford the friends of this paper a good opportunity to aid him in increasing the subscription list in that Province. We hope not only to receive many renewals, but to have a large accession to the number of permanent subscribers. Brother Hartley also will attend the Conference in company with us.

## PROTRACTED MEETING.

We are requested to say that a Protracted Meeting will be held in connection with the Free Christian Baptist Church at the Narrows, Johnston, K. C., commencing the fourth Saturday in this month at 10 o'clock, A. M. Elders Perry and French will be present. Other ministering brethren who can, are cordially invited to attend. Brother Hartley will not be able to meet with the friends on account of his appointment as delegate to the Nova Scotia Conference, to be held about that time.

## THANKS.

We tender our sincere thanks to the sister, who forwarded us a full set of the Minutes of our General Conference, from the first year they were published to 1856, inclusive. We had little hope of obtaining the whole of them when we published our request; but there are a few careful persons in the world, who lay up for future use what may not be immediately required, and what many others would be destroyed. Although from 1000 to 2000 copies of our Minutes have been published annually, perhaps half a dozen full sets could not now be found in the whole Province. The set we formerly had we lent to some person, who was kind enough not to return them. We shall try and take care of these.

## A COMMENDATION.

The following letter speaks for itself. The writer will of course be surprised to see it in print, it being intended by him for our own eyes only; but we omit his name, and place of residence, and trust he will excuse the liberty we take with the letter itself. A commendation like this, coming unsolicited, and from one wholly disinterested, and a stranger, is no small gratification to us. "A word in season how good it is."

REV. AND DEAR SIR—I have just laid down the *Intelligencer*, and in doing so was forcibly reminded that the time for which I have paid has nearly, if not already, expired.

I enclose—for the further continuance of it, as I value it above any other paper (to which I have access) published in the Province.

Although not a member of either of the Baptist churches, nor ever having had the pleasure of seeing you personally, permit me to say that I am not so bigoted as to be unwilling to award to the *Religious Intelligencer* the distinction of my personal opinion, to which it is fully entitled. May God bless and prosper you both in your editorial and ministerial capacity, and should your steps ever be directed through this locality, enquire for one "less than the least of all saints."

## TOUR UP TOBIQUE RIVER.

Andover, Victoria Co., Aug. 25th, 1863.

DEAR BRO. MCLEOD.—As I am travelling through this section of the country for the first time, and seeing many things quite new to me, it disposes me to write more than I would under different circumstances. And perhaps these things that are new to me may be new also to some of your numerous readers. I am aware that there is much written relative to this upper part of the river St. John; but as different men look at the same things from different stand-points, and frequently arrive at different conclusions, it is likely their different ideas tend to give more general information, therefore, I have thought, "I will also show my opinion." Not that I feel very competent, but I may be permitted to add my mite to the general stock of knowledge in relation to the present interest and future prospects of this part of the Province.

On Friday the 21st inst., I left here to attend an appointment at the Campbell settlement, on the Tobique River. Mr. John Hart, who has so kindly carried me from place to place, since I have been in this part of the country, was my travelling companion on this tour also. The day was fine, and the travelling delightful. The hum of insects, the warbling of birds, and the low radiance of the leafy forest through which our road lay, rendered the scene beautiful to behold, and delightful to enjoy; and had it not been for some things that marred our pleasure, I should have greatly enjoyed this day's drive.

The Tobique is a noble stream, running a hundred miles or more in an easterly direction, through the best of the country. The Narrows, about three quarters of a mile from the mouth, is a beautiful gorge scooped out of the mountain by the fantastic hand of nature, and well deserves the name of Narrows, and challenges the admiration of the tourist. Above the Narrows the stream widens out to a considerable extent, though leaving a large number of sandbanks uncovered, which at this season of the year must greatly impede navigation. The stream flows on sometimes wider and sometimes narrower, but always retaining its transparent character, and causing you to think that it is indeed a laughing water. I am informed that it is settled, and the land taken up for about 60 miles from the mouth. The land on the Tobique is of an unusual good character for crops, and as it is free from rock it richly repays the labours of the husbandman; and this year it bears everywhere an abundant harvest. The bases of the soil appears to be red sandstone, powdered and widely dispersed, intermixed with decayed vegetable matter, and some mineral substances, that give a great depth to the soil and renders it very productive. There is also another feature of the land, it is almost free from stone. Indeed the very nature of the soil shows this; and the quantities of gypsum that abound on the stream, and is greatly dispersed in the soil, show that it has not been laid in the midst of a drift or upheaval, but quietly deposited in a still place for ages. There can be no question but what Tobique is destined to be an important part of our Province, and should the Intercolonial Railroad cross this stream in almost any part, it would give an impetus to business in this part of the country, that we can hardly at present estimate, and make the Tobique soon, what it is destined to become, a place of much importance. We should advise any young man that desired to settle himself well, and to aid in developing the resources of his native Province, to settle himself on the Tobique, or some of its tributaries, and what if our young men should be to some hard-ship to settle the country, it will repay them in the end.

There is one thing of which we must speak, and one thing that marred the loveliness of our drive. I mean the roads. I do not know whether it is a blessing or a curse to a newly settled country, but I am very certain that it is almost always true, that in new opened localities the roads are in the wrong place. I am sure, however, this is true of the road on Tobique River. It is in the wrong place, and in my opinion the Government, or their commissioners of roads, have expended thousands of pounds for no use at all. I think that if these agents of the Government had not selfishly regarded their own interests more than the interests of the settlers, they would have expended the money granted by the House of Assembly far differently than it has been, and the traveller might have had a good road up the river in place of the poor one he has now to travel on. It is surely a mystery to me why they have expended money where they have. About a mile below the mouth of the Tobique, the road leaves the main river, and runs over a portage of about two or three miles to the Tobique. This is rough and almost too bad to ride upon. Then must, if it is freshet time, swim your horse across the river, if he be low water, you must wade. The hills here press upon the stream, so that for some distance there is no chance for a road. The commissioners have wharfed it for a mile or two, but the hills in the spring of the year sweeping down its floods, the river rising on the road by the freshet, and the frost undermining the whole, will very quickly make a ruin of it; indeed it is half destroyed already, and it will be a mercy if it does not break some traveller's neck yet. Years ago a road was laid out that left the main river, about a mile and a half above the mouth of the Tobique and reached the stream about six miles above; altogether level and easy to be made, with one twentieth of the cost it took to build the other. But it appears, this did not suit some interested parties, and so the road has been made where it is, the money expended foolishly, and the country left to suffer in consequence. We sincerely hope the Government will look to this matter, and see that the money expended on great roads is expended in the right place, and where it will be of some use to the inhabitants, and an accommodation to the travelling public.

We have had a small church on the Tobique River for some years, and on our recent visit I found it very low in religious matters, but trying to hold on the good old way. The brethren find that they must have some constant labourer, or lose their visibility before long. On Sabbath, the 23rd inst., I met with them twice, and preached to them the word of life as well as I was able. In the place where I was there was a nice finished school house, used for the purpose of a day school, a Sunday school, and a place of worship, and it is very convenient for all these purposes, and speaks well for the enterprise of the people. When I looked upon the intelligent countenances of the audience, assembled in this neat school house, on the Sabbath morning referred to, I could not help but feel interested for them, for it is not often you will find a congregation situated in a newly settled part of the country, that bear the marks of intelligence, refinement and respectability, as the audience afforded to. Parties wishing to settle here need not be afraid to come, for they will find the people refined and sensible as in the localities where they now reside. The most of the people have comfortable houses already, but as the country advances the present habitations will give place to structures of a better kind, and more worthy of the inhabitants. Our own judgment is, that the lumbering operations the people almost exclusively are engaged in, are detrimental to the best interests of the community, and the quicker they abandon lumbering for the more sure profits of the husbandman, the better it will be for the people in a pecuniary, social, and religious point of view. Our journey to Tobique River was so interesting that we expect to go back, the Lord willing, in a week or two to see them again.

I remain yours,

A. TAYLOR.

D. D.

We learn with much pleasure that the Rev. D. M. Graham, formerly our New York Correspondent, and whose excellent sermons preached during our General Conference in Carleton last year many remember, has had conferred upon him the honorary degree of D. D. by Bowdoin College. Brother Graham has been pastor of the Free Will Baptist Church in Portland, Maine, for the last two years.

An unusual press of duties this week, compels us to omit attention to some things, which should have had a place in the *Intelligencer* to day.

## REVIVAL MEETINGS IN SCOTLAND.

The North of Scotland has been the scene of great revival effort during the last three or four years, and the results have been eminently successful. Large open air meetings are annually held, at which thousands assemble, including some from among the nobility, and many distinguished clergymen and others. No labour in these meetings earnestly and faithfully. An account of one of these meetings is before us—lasted two days. Of the attendance the *Banffshire Journal* says, during the two days the attendance may be set down without exaggeration, at upwards of 20,000. The *Aberdeen Free Press* gives the following account of the exercises during one of the services on the first day:—

The annual open-air religious services took place in the Castle park, Huntley, during Wednesday and Thursday last.

The services were commenced at eleven. A platform had, as usual, been erected at the south-west corner of the Castle park—the fine grassy hollow in front of the castle—where the people gathered for the numbers who assembled there. The first train from the South and North—each consisting of nearly thirty carriages—brought a great many visitors, who were streaming up in great force through the streets of Huntley, by the hour of meeting; and when the meeting was at the fullest, there were probably fully 4000 present. Her Grace the Duchess of Gordon was present in a covered chair, through the greater part of the forenoon meeting.

The Chairman said: "The Holy Spirit be not present with us, our gathering will be not for the better, but for the worse. We are now, therefore going by repeated prayers to invoke the blessed Spirit to breathe upon us. The prayers that will now be offered up will be for that sole object—that the Holy Ghost may come down and be a living fire in our midst; that the Lord Jesus may be glorified in the salvation of many souls this day, and that there may be great joy in heaven over multitudes brought to inquire the way of salvation."

Prayer was then offered up in succession by Rev. Mr. Howie, T. Douglas, Esq., of Cavers, Rev. Mr. Williamson, and W. E. Malcolm, Esq., of Burnfoot, during which the audience knelt.

Mr. Duncan Matheson then gave an address from Matt. xvi. 21—the speaker being limited to a quarter of an hour each. In impressive and earnest language Mr. M. dwelt upon the unspeakable value of the never-dying human soul, and concluded by putting to all saved souls the question, "What were they doing for the salvation of others?"

Dr. David Brown (after offering up a short prayer) gave an address from the words of the Saviour—"Jerusalem, Jerusalem, how often would I have gathered thee," etc. He remarked, with striking point of force, that as the Saviour felt on earth, so He felt now toward the human race. He wept over Jerusalem, and though He does not shed tears in Heaven, the feeling that wrung them from his eyes here is there now. The words quoted were, too, the very last words He uttered in public. And while there were features of similarity between the two scenes, the difference was in the position of the Saviour in Jerusalem in point of spiritual privileges, we do not need to confine the expression "Jerusalem" to Jerusalem of old, for He is seeking us with as earnest and burning a desire as He felt for that city. It matters not—our tears, our desires, our convictions—and we must be "gathered" to Christ, even as a hen gathereth her brood under her wings. There is safety only there; and all that you can do outside that wing will never give rest, peace, and joy—to those that your soul longs for. Until you come to that, it all goes for nothing—some to rise up in

judgment against you. And if you say, "But I cannot do that; it requires a divine power," he would only say, that those who speak in that way are but too often merely playing with the thing. He would advise to those brethren about doctrine—about the power of the will, and so on—Christ still says—"I would have gathered you, but ye would not." And the same heart that melted over Jerusalem will say, "Depart from Me."

Colonel Davidson, illustrating the redemptive power of Christ, related the following incident:—Long ago, a young man, He was highly connected, and had great interest. He was pushed into high appointments, but he was none the better for it. He spent his money, and got deeply into debt, bringing himself into a state of wretchedness and misery. His friends from home helped him again and again out of his difficulties, but he only returned to them again. He seemed in a hopeless state. And yet there was something very attractive about him. Those who took him to a great fancy to him; he felt very much for him, and was anxious to reclaim him. This young man had been careful, and had laid by a sum of money. Well, he came to this spendthrift one day, and said, "I am going to pay your debt, and he drew the money he had in the bank, and paid his comrade's debt. Well, need I say that this generous act had an influence upon him. He became a changed man in respect to that tendency which he always had to get into debt. He now considered himself in a new light, and he considered it with the sacrifice made in his behalf by his generous friend—he could not any more get into debt. Oh! dear friends, will not the love of Jesus, in giving himself for you, in giving his own self your debt, will not that touch your hearts?"

Mr. R. Cunningham gave the next address, taking as his starting point the words in Romans ix. "He will finish the work, etc.," and if the discourse was not particularly "textual," it was yet marked by the speaker's simple earnestness, and untutored power. "I never cared," said Mr. Cunningham, "for doctrine. I was too busy in the devil's service; I was one of his fighting generals; I have fought in a twenty-four hour fight. He had too much work for me to do to care about points of doctrine. Not a few of the speaker's expressions were, 'There are men that will not believe in sudden conversion—' you may as well not believe in sudden death—' or in reference to formal church goers—'You are still slaves, the slaves of the devil, but I was honest with the devil, I fought faithfully for him; but when the Lord opened my eyes, He let me see that my wages were death.' And again, 'Oh my dear friends, many of you go to the church, and then Satan gets hold of it, and it's the same old story, and when you come out, you will be talking about your Bibles, and your corn, and your taities. Oh, this is the religion of the world—your hearts are full of merchandise.' And in reference to the dear brethren with whom we are now, my dear fellow sinners, you all know that you are sinners upon your shoulders, but you cannot see the back of your head; nor can you see the working of the work of God."

Rev. D. Fraser, gave a very powerful address, marked by his plainness and freshness of thought. People, he said, were constantly talking of Revivals and outpourings of the Spirit, but the revival which he wished to see, and which was very much wanted, was a revival of the plain, bold, affectionate, pure, apostolic preaching of the glorious tidings of the gospel of Christ. People sometimes came to him and said, "Oh, but we had a great offer;" but he said there was many a great offer if people would but take it. There were scores of people that never got beyond the first step, and always kept saying they had got a great offer, and just went and asked God for another and another, without paying any attention to them. God loved sinners, and the Gospel told them that Christ died for sinners, and he did not call that a great offer if a man were told that he was a bad man and that he knew it, and to make it worse, he was told that God would love him and be merciful to him. Some men had what they called a gospel, and came and said to people that they must begin to pray, go to church, read their Bibles, and reform their lives, and God would be away from God, and it was only when a gospel which said, you are poor and helpless, and you go and wait upon the means of grace, and pray for the Spirit, and who knows but God may have pity on your souls when his acceptable time is come. It was not gospel: the waiting sinner was a rebellious sinner as long as he continued waiting. He was to whom God said, "Turn ye, why will ye die?" by waiting continues resisting God, and making a pretence of humility when he is really labouring under a terrible kind of pride. God said, "Trust and obey," man said, "Do good and trust." I there are holes in your obedience do good and mend them." But that was not according to the gospel, for whenever a sinner set himself up for somebody, he was away from God, and it was only when he fell flat down before the almighty that mercy would be extended to him. He concluded by urging on all to make no tarrying in getting reconciled to God. It was not by weakness or clemency that sinners were saved, but by the mightiness of God; that some mightiness resisting God, and making a pretence of humility when he is really labouring under a terrible kind of pride. God said, "Trust and obey," man said, "Do good and trust." I there are holes in your obedience do good and mend them." But that was not according to the gospel, for whenever a sinner set himself up for somebody, he was away from God, and it was only when he fell flat down before the almighty that mercy would be extended to him. He concluded by urging on all to make no tarrying in getting reconciled to God. 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