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 All letters for us, either on business connected with this paper or otherwise, should be directed to us at Fredericton.

## SPECIAL NOTICE.

Our terms of ADVANCE PAYMENT will in every case in future, be strictly adhered to.  
 Our Post Office address is Rev. E. McLean, Fredericton, N. B.

## Religious Intelligencer.

SAINT JOHN, N. B., MARCH 27, 1863.

## SPIRITUAL REVIVAL.

No sincere Christian, who is at all acquainted with the nature of true religion, but must admit the necessity and utility of genuine spiritual revivals. By these seasons of grace the Christian church has been enlarged and strengthened. Withhold these, and it is evident that spiritual life and energy would diminish and decay. A sad day is that for any church or congregation, when no spiritual refreshing is vouchsafed—when the early and the latter rain is withheld, and there are no showers. Revivals are not of modern origin—they were peculiar to the former dispensation; and the Christian dispensation was ushered in and established in the midst of the greatest religious revivals that the world ever saw. Revivals may sometimes be local, and confined to a single church and congregation. At other times they embrace all the churches in the community where they exist. The probable cause of these two states of revival we cannot notice now.

It is well known, however, that strong prejudices are entertained by some intelligent and sober-minded men against religious revivals. They have not examined the subject in the light of Scripture and history—they judge from the fruit they have seen, and pronounce against them. Similar to this is the fact, that many persons have not examined the character of Christianity as taught by Christ and his apostles, but judge it by the lives and conduct of those of their acquaintance who profess it. They judge religion from the "living epistles," rather than from the Bible; and if these former bear false testimony (as alas! too often they do), they condemn it. So with revivals. They are judged by the fruit which they produce. If those who profess religion during a revival season do not endure—do not maintain the faith they profess, and continue consistent Christians, the work is condemned. It is probable that there never was a genuine revival, during which a harvest of souls were gathered to the church, but there were also included some false converts whose goodness was, as the Prophet so graphically describes it, "as the morning cloud, and as the early dew." Revivals are gathering seasons, during which the gospel net enclose both bad and good. The wheat and tares are harvested together in revivals. The winnowing time follows—the chaff must be separated. Spurious disciples must be made manifest. It is not in revivals that men's faith or profession is tried. The religious influence in seasons of revivals is like the river whose banks are overflowed in the season of rain, and by whose flood everything is swept along. The time of trial follows the revival. Religious profession is easy with the current, and when it opposes, it interferes. By and by, when that profession has to undergo temptation and trial; when it is brought in contact with the stern and rough realities and duties of life; to which also are often added the strong temptations arising from habits strengthened by long use; it is then that the religion or irreligion of the individual will be brought out, and the genuineness of his profession tested. It is quite possible that some of those who condemn the fallacy, would endure but little better themselves, if placed in the same circumstances, and subjected to the same temptations.

A revival has been very properly interpreted by a "wide spread interest in the will of God towards men, with a corresponding peace of conscience to know it and do it." Such a revival is evident in every church and congregation. It alone will give life—life in our souls, life in our duties, life in our minds, life in our families, life in our preaching and hearing, in our working and praying, life in all and for all.

But it is possible that some revivals are promoted by questionable means, and are of a questionable character. It has sometimes been known to be the case that unworthy and corrupt persons have been instrumental in promoting a high state of religious excitement. Similar seasons have been produced by strong appeals to the passions and feelings, and by the relation of affecting anecdotes and incidents. That these latter may be used occasionally to illustrate the truth is admitted; and that every judicious advantage should be taken of the feelings and circumstances of those whose minds we seek to interest, and whose hearts we seek to win, is also admitted; yet the greatest care should be taken to underlie every communication and every effort with the truth. This was the apostolic mode. They simply proclaimed the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanied their testimony with the demonstration of his Spirit. It was not by might, nor power; nor worldly motives and prospects; nor by pious frauds or cunning craftiness; it was not by the force of persuasion, eloquence, or great sermons, or pathetic stories; but by the sole influence of truth itself, attested to the heart by the power of the Holy Ghost. Excitements may be produced, and partial reformation of character may be effected, the highest state of mental feeling may be begotten, and great outward change wrought, by other means than the truth; but the incorruptible seed, the word of God, is the only instrumentality by which souls can be "begotten" to a true knowledge of Christ. It is not improbable but many of the miscarriages which follow revivals, are caused by the defective labor of those who have been instrumental in producing the religious interest.

Sometimes those who labor in revivals are charged with a desire to make proselytes to a church or sect, rather than to win souls. Sometimes to increase numbers for the sake of a reputation for usefulness and success. Where anything like these do exist, there must be a sad declension follow. Any other spirit possessed by the labourers in revival, than Christ's; any other motives than to win souls to God, that they may be saved, will mar the work in progress, and pave the way for a crop of tares.

## SUDDEN DEATH.

An account of the recent sudden and unexpected death of Thomas Cox, Esq., of Cornwallis, N. S., will be found in our obituary list this week. During two or three visits that we made to Cornwallis, we formed an agreeable acquaintance with this deceased and highly esteemed brother. Deeply do we sympathize with his bereaved widow and family in their sorrow, and commend them to the God of the widow and fatherless. The Church has lost a worthy member. How loudly do such sudden events speak to all the living, in the impressive language of Christ: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

## FALMOUTH, N. S.

A new and neat Free Baptist place of worship was opened for public use at Mount Denison, Falmouth, N. S., on the 15th of February. Elders J. B. Norton and I. Noble attended the dedication. This house is about six or eight miles from Windsor; its size is 28 by 36 feet, with a steeple. It contains thirty-five pews, and cost about \$250. By no means the least interesting thing in connection with this new house for God, is, it is the offering of a single individual to the cause of Christ! Captain JAMES CAFFILL, of Falmouth, determined last year to commence it, and to proceed, as God should prosper him. Very successful voyages at sea soon afterwards enabled him to carry the work forward immediately, and with his own means he completed it. Such acts of Christian liberality and effort to promote the Redeemer's kingdom are rare in this country, and call for the highest commendation and praise. May the Great Head of the Church reward our liberal-hearted brother "an hundred fold here," and hereafter with "everlasting life." Brother Noble continued to labor with the people a few weeks after the dedication. An interesting work of grace has resulted, and several have professed their faith in the Saviour. Brother N. writes us, that after a long season of discouragement, he is now cheered by this refreshing from God's presence.

## DONATIONS.

These interesting and union-promoting seasons among the people, as well as profitable and cheering to ministers, are quite frequent in Nova Scotia. In Cornwallis several have been held during the last season, for the benefit of the ministers of the different churches; and we are glad to learn that our esteemed brother Noble, who labors in the Free Baptist Church in Cornwallis, has not been forgotten. On the evening of the 27th of January, about one hundred friends, with an ample quantity of good things for present use, and much to leave, assembled at the residence of brother N., and after spending a pleasant season, of which singing, addresses, and prayer, formed a part, handed over to our brother the sum of \$92 in cash, and other valuables. On the evening of the 16th of February, a company assembled for a similar purpose at the residence of Captain Caffill, in Falmouth, when a second donation, amounting to \$28, was presented to brother Noble. This, of course, was intended as an expression of Christian regard and sympathy for brother N., who has been labored for a portion of the time in Falmouth, since the dedication of the new Free Baptist Church there.

## MISSING LETTERS.

Two letters were mailed at Barrington, N. S., to our address, each containing money, but neither of them have been received by us. The first was from Mr. Beverly Smith, and dated 29th December. It contained \$3; being amount of subscription for the *Intelligencer*, for himself and another. The second was from our agent, at Barrington, Mr. Solomon Kendrick, dated 3d January, and contained \$21 50; being amount of subscriptions for fifteen persons. Neither of these letters were registered. Mr. Smith is the keeper of a way office, some twelve miles from Barrington Post-office. He mailed his letter at his own office on the day it was written, and dispatched the bag by the courier; and states, by letter to us, that he has "every reason to believe that the Postmaster at Barrington received the mail all right." Mr. Kendrick mailed his letter in a way office also, some five or six miles from Barrington Post-office. The way office keeper acknowledges the receipt of the letter, and the Postmaster at Barrington "saw the letter, and knew who it was from, by the handwriting." This is as far as we have been able to trace these letters. We understand that the mail bag coming from Barrington to St. John, is opened at Yarmouth and Digby. What renders the loss of these letters a little singular is, the fact that a letter mailed last year in Yarmouth for us, containing money, was opened before it reached us, and the money abstracted. We are in the habit of receiving hundreds of letters every year, enclosing subscriptions for our paper; but we cannot recall at present but one single instance in which we ever lost any money from any mail in this Province. A few years since, a letter for us, mailed at Hillsboro', A. C., containing money, was lost. The "money order system," a measure which has passed our Legislature this session, and which our Postmaster General informs us will probably be in operation in May, will prevent the Post office robberies which have seemed lately to be on the increase. This "system" being now in existence in Nova Scotia, money can now be sent from that Province safely. It may be that the above letters from Mr. Smith and Mr. Kendrick never reached New Brunswick. We know nothing about who has the handling of the letters at Barrington, Yarmouth, or Digby; whether the Postmasters themselves attend to the duties of their offices, or entrust them to others. But we think, that notwithstanding the amounts lost by us are small, an enquiry should be made by those authorized, and these repeated thefts searched out, if possible. Confidence cannot be retained in parties through whose hands the letters pass, however innocent they may be, while such speculations and obstructions are continued. We shall cause a copy of the *Intelligencer* containing this article, to be sent to each of the Postmasters in the places named.

In our receipt list this week, the parties whose money was contained in the lost letters are credited the amounts, the same as if received, and the paper will be continued to them. We shall bear the loss ourselves.

## SYSTEMATIC GIVING.

We have before noticed the Society in England under the name of the "Systematic Benevolence Society," the object of which is to promote liberal systematic giving to religious and benevolent objects. This society has been favorably received in many places in England. A meeting was recently held in Manchester, in which the Rev. Dr. Cather, General Secretary of the Society, expressed devout thanks for the success which had so far crowned their labors during the past three years. He described the organization of the society, and the means it brought into operation for extending the principles it sought to establish.—The result of the adoption of such principles would be judged from the fact that the income of the United Kingdom was estimated at £900,000,000 a year, one tenth of that sum would amount to £90,000,000, which would give, as a Scotch minister said, a greater revenue to King Jesus than was received by Queen Victoria. The income of Lancashire might be estimated at £20 per head for a population of 2,000,000, which would give an aggregate income of £100,000,000 a year, so that its one tenth would amount to £10,000,000, to be devoted to the conversion of the world. The proportion of Manchester alone would be £1,500,000. In the light of such facts as these we need not fear the pressure of the Lancashire distress; in the light of such facts we need to humble ourselves rather than glorify ourselves for all we had done; for, if this were true, there must be a good deal in somebody's hands which ought no longer to be there. Everything turned upon the society establishing its principles. As to the necessity of each man giving one tenth of his income to God, he found that Richard Baxter said he was persuaded that it was the duty of Christians to give one tenth, for which they had more than human proportion. He (Dr. Cather), urged that such was the direction should be given, arguing that such was

clearly the duty of those who took the whole Scripture as their standard of duty—and showing that the principles of the Society, proportion and system in giving to God and the poor, were fully sustained by the logic, the letter, the example, the sentiment, and the practical requirements of the whole Word of God. The whole amount at present given annually to Missionary purposes in this land was only as much as would build an iron plated frigate. The heathen population of the world was increasing at a greater rate than converts to Christianity were made, showing the necessity of the adoption of the principles he had advocated.

## RELIGIOUS MISCELLANY.

The Rev. Robert Baird, D. D., a distinguished Presbyterian minister, died at his residence at Yonkers, New York, on the 15th inst., aged 66 years. Dr. Baird spent a most diligent and active life. He visited Europe several times and was perhaps better informed on the state of religion on the Continent, than any other man in the States. He was the author of several works, besides contributing a vast number of letters to religious journals.

A Missionary who is labouring with a Baptist Colored Church in South Carolina, communicates the following to the *Independent*:—  
 The contrabands are flocking to Jesus by scores and hundreds. Jan. 25 was a day of deep and solemn interest to the Baptist church. I baptized 134 willing candidates in the likeness of Christ. \* \* \* At the water side those strains of sacred song ascended to heaven with earnestness and simplicity, so characteristic of this people. I then walked into the water followed by this procession of redeemed souls, and they were baptized; the baptized ones passing out, who were met in the water by their friends that came in to assist them ashore. I was about 40 minutes in baptizing 134.

We repaired to the church, where I preached from the words of Job: "I know that my Redeemer liveth." I then gave the hand of fellowship to the candidates. As there was not room enough to arrange them along the aisles, I had them pass around in front of the pulpit, extending to each one the hand of fellowship of the church. We then celebrated the Lord's Supper, and we felt to say, "It is good for us to be here."

An exchange contains the following brief but interesting notice of one whose example is worthy of imitation:—

Our church at Albany has lost one of its most active and efficient members, William S. Tucker. He started life a poor boy, and for some time was employed on one of the skiff ferries. He was frequently seen, when not engaged, sitting in his boat reading the Bible. He was then a Sabbath-schooler. A gentleman in the lumber trade, became impressed with his faithfulness, and especially with his love for the Bible, and took him into his employ. He rose, until he became a partner. He was converted when young. He has proved one of the most useful members of the Church of Christ. He labored early and late for its prosperity; but especially in the Sunday school cause, he was most effective. He lived to see the first mission established by the Albany Methodist Sunday school Union, become a strong and active church; and he contributed much to this result. He loved the youth, and was never weary of doing them good. He was active in every Christian effort.

A HINDOO PAPER ON THE BIBLE.—The *Sajjana Rajana*, a native Bengali paper, advocating the introduction of the Bible into government schools, describes it in remarkable language as coming from a heathen, as "the best and the most excellent of all English books, and there is not like in the English language. As every joint of the sugar-cane from the root to the top is full of sweetness, so every part of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

ROME.—A French paper, the *Bulletin Evangelique* says that in the population of Rome, by a statistical account, are included 48,000 cardinals, prelates, priests, abbots, monks, and persons receiving greater or less income from the church; 10,000 women of religious orders; 1,000 beggars, who pay for a first class patent, empowering them to exercise their professions upon the steps of St. Peter's; 6,000 beggars who pay for a second class patent, admitting them to practice at the doors of the other churches, before the theatres, in the streets, and other public places; 2,000 women who live by serving as models to painters and sculptors, or by begging when that resource fails; 4,000 soldiers of all nationalities; 30,000 servants; 20,000 Jewish "pariahs"; 50,000 Romans, called citizens, but having no part in administering the government, and most of them in a condition bordering on misery. A charming place to live!

CHINA.—The translation of the whole Bible into the Chinese language was completed at Shanghai on the 27th of March, 1862, by Rev. Mr. Sanpou Culbertson, D. D. The work was commenced March 16, 1851, by a committee of five, of whom the late Dr. Bridgman was one. The other three members of the committee retired from the work on account of ill health before the Pentateuch was finished. It was then carried on by the other two till the death of Dr. Bridgman, when it fell upon Dr. Culbertson to conduct and finish the work.

Eight years since, the number of converts among Protestant missions (in China), excepting the German, scarcely exceeded the number of missionaries. Now, their number approaches two thousand. I say nothing of the insurgents. There is no hope from them. They are swarms of locusts, devouring all before them. They destroy the idols, it is true, and flood them away in rivers of blood. They take a part in the execution of God's "plan of redemption" for China. It is possible that the people who survive, when they have passed over, may be willing to hear the Gospel; this has not yet been tried.—*Letter from China, in Missionary Herald.*

"We understand," says the *Journal de Reven*, "that the Protestant ladies of France are at this moment signing a petition, to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Altemar, lately condemned to nine years imprisonment, for having circulated the Bible in Spain, and reading prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

BEGINNING OF PROTESTANT REFORMATION IN ENGLAND.—Thomas Bilney, a young Doctor of Divinity at Trinity College, Cambridge, England, was deeply concerned for his soul's salvation. He went to his confessor, and told his sins with sorrowful heart and face. The priest directed fastings, long vigils, painful penances, till his flesh wasted, his strength decayed and his spirits sank in despair. He heard of the New Testament in Greek, for the first time printed, by Erasmus; he obtained, and with trembling hand seized, opened, read:—"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

He laid down the book and exclaimed, "What! St. Paul the chief of sinners, and yet St. Paul sure of being saved! O, assertion of St. Paul; how sweet art thou to my soul. I, too, am like St. Paul; and more than St. Paul, a greater sinner. But at last I have heard of Jesus Christ. 'Christ saves sinners.' He had peace of mind and was saved! He was a new man, the Reformation was commenced. Such was the effect of God's word in England, the mother of Bible societies."

By the Wesleyan of the 18th inst., we learn that a revival has recently been in progress in the Greenwich and Kingston circuit. Special services have been held in "White's Church," Long Reach, and also in Middleland, and a number have professed conversion. Rev. R. Wilson is the minister. The Sheffield circuit, under the labors of the Rev. R. Waddell and his assistant, Mr. Parker, has been

completing in the manner above provided, and the British Government shall have approved of a final survey, the work shall commence and be continued simultaneously in each of the Provinces, and such portions, or the whole of the Line, shall be immediately put under contract of construction, if approved by the Governments of the three Provinces.

## TEMPERANCE—PERMISSIVE BILL.

We understand a "Permissive Bill" will be brought before the Legislature before the Session closes, the object of which will be to prevent the sale of liquor in Parishes where two-thirds or a majority of the inhabitants are against it. The following article from an English paper, on the Permissive Bill which is asked for by the people of Great Britain, we commend to our readers.

What is this Permissive Bill, that people are making such a fuss about? It is a bill which we desire the House of Commons and the House of Lords to pass, and our gracious Queen to sign, to permit any place where the people are dissatisfied with the liquor traffic, to elect a majority of the ratepayers to place upon it; and where two out of every three of the ratepayers vote against the existence of such traffic, that they shall be permitted to suppress it, except for medical or artistic purposes.

This appears very reasonable upon the face of it; but is the liquor traffic really such an evil as to make it right for any majority to suppress it? or in other words would it not be an infringement on the rights of the minority? That this business is productive of intolerable evils, is so generally admitted by every class of objectors, from Sir George Grey down to the licensed victuallers themselves, that we may proceed to argue upon the assumption; but that it is necessary and essentially so is not so generally admitted. Well, then, what are facts and statistics for and against?

One evidence used against the Permissive Bill, is the fact that many persons visit public houses, buy a glass or two of ale, wine, or spirits, and go about their business without appearing any the worse of it. This is a very plausible argument, but it is argued from this, that if the law compelled the observance of such a course, the evils complained of would be remedied. But on the other hand it may be replied that this reasoning only goes to prove that as some people practice, considerate and temperate, and as such, we should not interfere with their personal liberty to drink; and this is just what we are not desirous of doing, we only propose to deal with the common sale. All past experience proves that the traffic itself cannot be suppressed, unless a total prohibition is put upon it. It is the duty of a wisely-regulated government to interfere as little as possible with the natural liberty of its subjects. But the rights of public order or sale must be decided on the basis of public order and safety, and must be protected or prohibited by law, according to its tendencies upon society. If it tends to benefit society upon the whole it should be protected; but if it tends to injure it, it should be prohibited. The individual has no right to sell or buy, or to drink, or to be drunk, or to be so long as it does not injure the public order, or so long as it does not interfere with the rights of others, or so long as it does not interfere with the rights of the community. It is the duty of a wisely-regulated government to interfere as little as possible with the natural liberty of its subjects. But the rights of public order or sale must be decided on the basis of public order and safety, and must be protected or prohibited by law, according to its tendencies upon society. 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