

nor did they come to the school regularly enough to be called pupils. She began repeating to them the words of the lesson, and made each of them repeat as she did, till they could do so alone. After training them a while in the Bible lessons of the school, she took up the Shorter Catechism, and continued this course till her pupils could each repeat all the words contained in its questions and answers. No matter how many other pupils might be absent this class were sure to be present. As soon as they were old enough, they each came into the Church, and have been the most consistent of any youth I remember having united during this time.

Years after, an acquaintance of this lady, influenced by her example, began instructing his class in the same way. It was made up of the most unpromising material, and for a long time was a sore trial for him; but finally they became interested and could repeat from as lively an interest, as far as he could judge, as their teacher, all the words of the regular lesson, and the Catechism lesson besides, on each Sabbath. The class grew too large for the room, and the time of meeting was changed to another hour. Here it became an anxious meeting, and seventeen of these pupils became Christians and united with the church.

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 18, 1863.

DENOMINATIONS.

It is a matter of considerable doubt with many intelligent and thoughtful Christians, whether the division of the Christian church into denominations and bodies of different names, is for the best and most general interest and prosperity of the cause of Christ. The question may be argued, and clear and cogent reasons may be assigned both for and against it, but an answer satisfactory to all, and removing all doubt, cannot be given. The church in her triumphant state, will undoubtedly be one; no denominational differences will exist in the body of Christ in its completed condition. But whether in her militant state, which is necessarily one of trial and toil, and one in which she comes in contact with every description of opposition and temptation, there is not the wisdom of God even in her distinctive names and peculiarities, is more than we dare to say. In all that is really essential to salvation, all true Christians of every name agree. The opponents of Christianity frequently point to the so-called divisions in the Christian church, as an argument against the unity and truth of religion; but they forget that among God's true people, however different their names may be, and however differently they may see some matters of religion, they are nevertheless, in relation to all that is vital and essential one. True, there are those who call themselves by the name of Christ, but who, notwithstanding, in works and doctrine deny him, whom *experienced* Christians cannot fellowship, and which may seem in the eyes of the world to argue division and discord. But a correct understanding of the circumstances in these cases will remove the erroneous conclusion. On the whole, we are inclined to regard the denominational distinctions which exist in the Christian church with favor, and as conducive to the interest and spread of Christianity rather than otherwise. With the immense variety of human mind that exists, and the influence of the different phases of society upon the human heart, it is not clear that God has not wisely permitted denominational differences to meet exigencies produced by human depravity, and social education. The idea is worth a thought, if not affording a basis for staunch argument.

But to advance a step further in this subject. We do not understand denominational distinctions to necessarily require the spirit of *sectarianism* for their use and maintenance. Denominational patriotism, or in other words, love to the religious body of which we are members, is a necessary virtue to be highly commended, while *sectarianism* is a vice to be condemned. The former is the duty of every Christian; it increases his interest in the cause; it begets within him the spirit of liberality, and leads him to desire the prosperity of others. The latter, though often confounded with the former, is the very reverse. It seeks the interest and prosperity of its own body at the expense of any or all others. This is not compatible with a broad and liberal Christianity. It cannot be denied, that *sectarianism* is a serious obstacle to Christian union, a standing block to many sincere souls, and a scandal to the Christian church. We may be denominational without being *sectarian*. But there is sometimes danger, in our anxiety to shun the latter of coming short of the former. This is also an error. Every Christian should unite with some church. Loose stones in a building are apt to be dangerous; they are at least but little use, and weaken the wall rather than strengthen it; and so it is also with Christians who are without proper attachments to some one particular body or church. They are in reality nowhere. "But," says one, "It is not enough that I am a Christian, why is it necessary that I should join some particular church?" We answer, Christianity is not only designed to save those who receive it, but to make them instrumental in saving others, and in union strength, and the church is God's own instituted co-partnership in the great work of saving souls. We need therefore to be denominational and attached to some church in order that our efforts be properly directed and have proper efficacy. Church fellowship is also designed for mutual edification and growth; and no Christian can be either useful, nor increase in spiritual stature or strength, who voluntarily excludes himself from the regular visible fellowship of some body of Christians. To float about—to be birds of passage—to be loose stones in the spiritual building, without a definite place anywhere, is to be both useless and unhappy.

The first duty of every man who avows faith in our Lord Jesus Christ, is to find a home in some Christian church; and having done this, it henceforth becomes his duty and interest to help as God gives him ability, to support it by his influence, prayers, labors, and means. It is his home—his spiritual dwelling place—to it he should endeavor by example and persuasion to draw his household, his friends, and those who are not members of other evangelical bodies. At every meeting of the church, whether on the Lord's day or week day, whether for preaching, for prayer, or for the management of the business of the church, he should be present, unless prevented unavoidably. As God prospers him, he should liberally contribute of his means to support and maintain the denomination of which he is a member, and the church in particular. No church can be properly supported without a treasury. Places of worship

have to be erected and repaired—ministers must be supported—Sabbath schools must be supplied with books—missions must receive contributions, and various interests will need fostering and support from the church's treasury, or the tabernacle of Christ will fall down.

The want of strong unwavering denominational attachment has been one of the faults of the Free Baptists in this Province. This we shall endeavor to substantiate in a future article, and suggest some remedy.

MATTERS IN FREDERICTON.

FREE SITTINGS IN CHURCH.

The subject of free sittings in church has recently been occupying a little more attention than usual in this usually quiet capital of New Brunswick. It may not be generally known that the sittings in the Cathedral, and also in the Parish Church (St. Ann's), were intended by the Bishop, when those places were erected, to be free. The sittings are not sold as the pews in some other churches, neither is rent received from those who occupy them. The general idea is, if we understand it correctly, that any person has a right to enter either of these churches and occupy any vacant seat he may find. Now we think this is most congenial to the spirit of public worship, but as *selfishness* is sometimes found in church edifices as well as other places, it seems difficult to carry this freedom out. The conduct of some of the hearers in both the Cathedral and St. Ann's affords evidence of this. Several communications have been published in one of the Fredericton papers, complaining of "annoyances and affronts occasioned to a large number of persons, owing to the free-sitting system." It appears that some families are in the habit of sending one of their number to church a considerable time in advance of the hour for service to take possession of a pew and hold it to the exclusion of strangers, by occupying the seat in it next the entrance, and "expanding themselves out beyond even a *vain proportion*," so that others beside those for whom the sittings are held by this system, cannot obtain a seat in one of those guarded pews without "making a bold push against an extended pantalooned knee, or a great tower of crinoline—for both sexes are about as decently inclined in those matters." One writer recommends as a remedy for those annoyances, not a return to the pew system, "but to define each seat by placing arms along the benches as 'arm chairs,' say three feet apart, and let there be an understanding that as persons come into church they shall take the further end of any pew they may select." Our opinion of the mode suggested by this writer is, to say the least of it, that it would make public worship look very *stiff and unbecoming*.

We refer to this question of church sittings because it is one that concerns us all, and it is difficult to ascertain just what is *always* best. Sometimes it is necessary to sell or rent the sittings in order to pay for the church building; and sometimes it is the most judicious way to secure the minister's salary. But we believe no single rule in this matter can be found to be the best in all places—expedient must be consulted, and what will do in one case may not do in another.

GARRISON AMATEUR THEATRICALS.

Some little *flutter* has been made in this quiet city among a few of the "baser sort," in consequence of the Temperance Hall being refused for Theatrical performances by the Garrison Amateurs; and it appears that these gentry have concluded to transfer their services in consequence from Fredericton to St. John! The Mechanics' Institute (?) of that city, is always "to let" when exhibitions or entertainments are offered which are likely to violate the public taste, or help to corrupt the morals of the youth. The Temperance Hall, in Fredericton, has hitherto been the headquarters of everything that has been offered to the citizens in the shape of public entertainment, much to the scandal of the Temperance body, and it is to be hoped that the refusal of the Hall to these Amateurs is the inauguration of a new rule relative to its occupancy. The *Head Quarters*, in a brief paragraph sympathizing with the rejected applicants, administers a very just rebuke to the managers of the Hall for allowing it to be occupied for vile and immoral purposes heretofore; but we hope that it will never again be disgraced by entertainments such as have been allowed in it. We refer our readers to an article in another column on *Theatricals*, which we copy from an exchange, and recommend to their careful perusal.

THE INDIAN MISSION.

Several weeks since we referred to the visit of the Rev. Mr. Rand, Indian Missionary, to this city, for the purpose of labouring among the large number of Indians who reside in the neighborhood of Fredericton. Mr. R. is still here, almost daily visiting the Indian families, reading the Scriptures to them, conversing and praying with them. How far he may be successful in the great object of his labor, which is the true conversion of this degraded race to Christ, we cannot tell; but we are assured that his labours are generally well received by them, and that drunkenness and other vices to which they are addicted, have been lessened since his visits commenced. Mr. R. preaches occasionally in the churches of Fredericton, and really seems to be very earnest and quite sanguine in the success of his mission.

The labours of Mr. Rand seem to have stirred the ire of the Roman priest of Fredericton, Mr. McDevitt, very much. A few mornings since Mr. McDevitt, the Missionary in one of the Indian houses, to which place he had been invited by the owner. In a most ungentlemanly and unbecoming manner he ordered him out of doors, and in addition to much abusive language, declared that if he had a horse-whip he would have whipped him. We learn that the language of the priest to Mr. R. was angry, violent, and insulting, which certainly does not speak very highly for Mr. McDevitt as a gentleman, any more than a Christian.

But few of our readers probably are aware that the Government of this Province pay to Mr. McDevitt from the public chest the sum of Two THOUSAND DOLLARS annually for Missionary labour to the Indians in and about this city. A greater imposition could scarcely be practiced anywhere. The only labour given for this sum of money from the public chest is, to keep these poor Indians degraded and miserable, and to prevent by all possible means their instruction and enlightenment. The recent violent attack on Mr. Rand is proof of this. It is high time that such abuses of public funds were stopped. If the Province must contribute something for the benefit of the Indians, let it be given to some person or society who will make an effort, at least, to do them some good.

MINISTERS' PRAYER MEETING.

Interesting meetings for prayer and conversation have been held by a number of the ministers of Fredericton, every Monday morning for several weeks past. The first meeting of the kind was held in the Rev. Mr. Sterling's study; since which they have met at the residence of the other ministers, and usually spend about one hour together. United prayer is offered for God's blessing on their labours, and for their churches and congregations, with several other special and some general objects of prayer. The Methodist, Presbyterian, Baptist, and Free Baptist Ministers, with the Rev. Mr. Rand, Indian Missionary, at whose suggestion the meeting was inaugurated, are all interested in it. Interesting seasons are enjoyed, the spirit of union and brotherly love cultivated, and we cannot doubt but essential good will result to the ministers themselves, and to their congregations also.

BENEVOLENT TEA MEETING.

We learn that a number of ladies in this city, belonging to different churches, contemplate having a Tea meeting, probably in the Temperance Hall, at an early day. The object is—1. "The social and religious improvement of all who may countenance the movement, and 2. Money for two objects, viz: Mr. Rand's Indian Mission, and the Home for the Fallen, located in St. John. All of these objects commend themselves to the sympathy and support of the benevolent and good, and we trust the meeting will receive the liberal patronage which its worthy projects earnestly desire.

THE CHRISTIAN WORK.

Deeply interesting accounts reach us of the progress and results of evangelistic labours in some of the cities of Great Britain, and also of the state of some foreign fields; and the efforts to dispense the gospel among the destitute and ignorant both at home and abroad. The Jews are by no means overlooked in the efforts expended. Among this numerous class in London missionaries are employed, who furnish interesting reports of conversations with them, which in many instances afford evidence that the strong Jewish prejudice to the Messiah is giving way, and that hope is dawning for "Israel after the flesh." From a report also of a Missionary tour to the continental Jews, by a gentleman employed for that purpose, we learn that among the large number of Jews on the Continent, deep conviction begins to be felt that they somehow do not truly understand the Scriptures of their own prophets. And yet serious difficulties to their exist in the New Testament. God in human flesh, and "Christ crucified," are still a stumbling block to the Jew.

The labours of Richard Weaver, the converted collier, and William Carter, the sweep, are still eminently successful among the degraded outcasts of London and other places. Many narratives are furnished of singular conversions under their labours. One writer communicates to the *Review* the following:—

One of the most remarkable sights in London is the church meeting at Victoria Hall, Finsbury, Blackfriars. Here last Lord's-day morning we sat round a table, and saw in the pit of darkness, and gloom, a man who had been hewn out of the rugged rocks and dug out of the deepest pits of fallen humanity. Men and women whose histories are a panorama of violence and crime, and fraud and shame, but are being washed and justified, and sanctified in the blood of Jesus, and by the Spirit of our God. This work bears witness to the honour God puts upon patient continuance in well-doing, and shows the practical result of pastoral care following evangelistic effort. By this wise and judicious use of the word of God, individual fellowship is taken cognizance of from week to week, while all are more or less employed for Christ, and the gifts which He has given are developed into healthy exercise.

SPECIMEN OF WEAVER'S PREACHING.

Mr. Weaver has been preaching at Leeds, and at Aldershot with success. Recently he paid a visit to London, and preached in the City of London Theatre. We give the following extract from his discourse. His text was—"To you is the word of this salvation sent." He said:—

Good, moral, church-going people don't know what a poor blackguard I was when I was converted; but I know it, and some of you do; it is something for us to be made new creatures. Some of you are like I was, far sunk in iniquity, almost in hell; but there's salvation anywhere this side of the pit, and to you now is the word of this salvation sent. While I was preaching the other night, a man was disturbing the after-meeting. He called himself an infidel. I asked him to come to me. "Now said I, 'let's kneel down,' and he did. 'I won't pray with thee,' I said. 'Thou art but a hypocrite. If thou was a real infidel thou wouldst not kneel down at all.' There isn't a sceptic in hell; there isn't an infidel who denies the divinity of our Lord in hell. No, they believe it now. Looking up, he shouted at the top of his voice, 'Tom Paine! But said he, 'I kneel down, and I must look up for thee.' Then kneeling down, and with his head near the floor, he again shouted, 'Tom Paine! Voltaire!' Ah, what do I hear? 'The harvest is past, the summer is ended.' There's no sowing left in the pit of darkness; but the wicked shall be driven away in his wickedness. Drunkard, stop! Blasphemer, stop! I tell you you are going blindfolded to hell; and you who are too proud and too self-righteous to stop, you shall be driven away in your wickedness; but I give you a character, the name of Jesus. While I was preaching the other night, a man said to me, 'Ah, Mr. Weaver, it's hard work for me, to believe; I am like an old oak, too hard to bend.' Well, I said, 'if thou canst not bend, I will knock thee down.' He has knuckled me down, cried the poor old man; 'can I pick me up?' And very soon, whilst his granddaughters were praying with him he jumped up, crying, 'My loss is gone.' Yes, my old brother and sister, eighty years have passed since you were brought to the word of this salvation sent. 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