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## Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 14, 1863.

### REPUTATION AND CHARACTER.

Reputation and character are widely different. Re-  
putation is what a man seems to be—what he is re-  
puted to be; character is what a man really is. Re-  
putation is acquired by what a man says and does;  
character includes a man's motives and objects. The  
first is the verdict of men, the second is the judgment  
of God. A man's reputation may be much better  
than his character, or it may be vastly inferior.  
Some of the purest and best men that ever lived have  
suffered much in their reputation by the partial  
judgment of their opponents, and the malignity  
of their enemies. The crimes of some of the worst  
men have been winked at, and carefully covered by  
their friends, while in their true character they have  
been monsters. Posterity usually does justice to all  
men, and however much their real character may be  
obscured by reputation, succeeding generations in  
most cases judge impartially, and give to every man  
his real merits. There are some men of sterling  
worth and inflexible integrity of character, but whose  
principles, which comprise their true worth, are like  
those huge boulders of granite that labor and art have  
not sharpened or polished. They are nature in the  
rough. There are others, whose the highest type of  
culture and training can only slightly improve. With  
most men, however, education and companions have  
something to do in the formation of their characters,  
and much more in giving to them a reputation.

We will illustrate the ideas we wish to set forth by  
a few examples. A physician may have the reputa-  
tion of great skill in his profession; some fortunate  
circumstances may have conspired in his favor, and  
cures may have followed his treatment. But in  
reality he may be a very quack, or, a thorough im-  
postor, tampering with human life and killing more  
than he cures. A man may be reputed as pious, and  
succeed in keeping up a fair show of religion. He  
may pray with zeal, and preach with fluency and  
earnestness, and at the same time be only a hypo-  
crite. A man may succeed long in securing a reputa-  
tion for honesty and integrity, while repeated acts  
of fraud secretly and cunningly perpetrated by him  
may not yet have been brought to the light. A man  
may have a reputation for kindness, liberality, and  
benevolence; he may be esteemed as a pattern of so-  
cial goodness, unblemished as a parent, a husband,  
and friend; while behind the scenes he is the very  
reverse of this. By skillful maneuvering and well  
directed hypocrisy, he may succeed in hiding his  
true character from the public, and only be known  
by reputation. Thousands of examples from the  
various relations in life might be adduced in illustra-  
tion of our views on the subject, but these must suf-  
fice at present.

Most men are more jealous of their reputation than  
they are of their character. While it should always  
be remembered that "a good name is better than  
precious ointment," and an unsullied reputation is  
more valuable than gold, it should also never be  
forgotten, that an abiding reputation for excellence  
and virtue must have its foundation in inflexible and  
upright moral character. Principles moulded by the  
gospel, and uncorrupted by times-serving expediency,  
must always form the staple of a sound character,  
and these also are the only guarantee for abiding good  
reputation. In the awards at the final judgment,  
reputation may have but little to do; character will  
be scrutinized. The motives and objects of men will  
be scrutinized, and the real character of every man  
will be made manifest.

### THE LORD'S PORTION.

There is a common opinion existing in the minds  
of Christians, says an observing writer, that though  
their expenditure for the support of their families  
should be suitably proportioned to their income,  
that which is devoted to the Lord's service may well  
be left to accident, or the convenience or impulse of  
the moment, when a call for benevolence is made.  
Although it is true that in the New Testament we  
have no definite amount for God's treasury demanded,  
yet we are enjoined to give in proportion to our in-  
come. "Upon the first day of the week let every one  
of you lay by him in store as God hath prospered  
him." Here the duty of a definite appropriation  
is demanded. It does not, it is true, state what  
a tenth, or fifth, or hundredth is required. But  
let us look a moment at a few records of those early  
days, and see if any light may be gathered from  
them. Zaccheus gave "one half his goods to the  
poor." The poor widow when Christ commended  
gave in "all her living" to the treasury of the tem-  
ple. We find the poor and afflicted church of Mace-  
donia, "abounding in riches of liberality" to those  
still poorer; giving even "beyond their power," and  
entrusting that gift might be accepted. A whole  
church sold their houses and lands, and gave away  
the proceeds.

Although we are not commanded to perform the  
same acts, yet the whole spirit of the gospel teaches  
us to make self-denials for the advancement of Christ's  
cause, and points toward a much larger liberality  
than was required in the old Jewish Church. And  
what was the proportion required then for the Lord's  
service? From the highest to the humblest, every one  
was required by God to give one-tenth of his in-  
crease to the tribe of Levi. Another tenth was re-  
quired for the support of the regular flocks; still  
another every three years for the poor, besides jour-  
neys to the temple, trespass offerings, and numerous  
other requirements, making in all not less than a  
fifth of the income.

How can any Christian, with the light of God's  
word illuminating the path of duty, be willing, or  
even dare, to give less than one-tenth of all he re-  
ceives to the Lord? "Shall a man rob God?" Yet  
how many are daily robbing Him by withholding the  
tithes, the more interest money of the suns He has  
loaned them! And how often does a breath of His  
power scatter the ill-gotten possessions which are ac-  
quired by such robbery. "The blessing of the Lord,  
it maketh rich." He who fails to honor God with  
the first fruits of his increase will find his gold cor-  
rupted, and "his rust shall eat his flesh as it were  
fire." The resolution of Jacob should be written on  
the door-post of every Christian's heart—"Of all that  
Thou shalt give me, I will surely give thee the tenth  
this resolution; and one who has had a large acquan-  
tance with the business, as well as the religious world,  
said he never knew an instance of one who did so  
falling in business, however great the commercial  
pressure. "There is that scattereth, and yet in-  
creaseth." God never fails to give back "good mea-  
sure, pressed down, and shaken together," for all that

is given to His cause. Dr. Harris, the author of one  
of the most stirring books ever written on this sub-  
ject, has truly said that "the most marked imposi-  
tions and signal blessings of every earthly prosperity  
have attended the practice of Christian liberality in  
all ages." Said Baxter, who was noted for his chari-  
ties, "The little I now possess was nearly all acquired  
at the time when I gave away most."

Let any one try the experiment, and watch the  
providence of God, and we doubt not that he will  
find His promises of prosperity, to those who honor  
Him with their substance, fulfilled far beyond his  
largest expectations.

### OUR HOME MISSIONARIES.

It will be seen by the letter from Brother Taylor,  
that he has commenced his labors as a missionary  
among our destitute churches and in remote places.  
We learn also that Brother Hart was at Sussex last  
week. These brothers were appointed at our last  
General Conference to labor in the capacity of mis-  
sionary pastors among those churches unable to  
supply themselves, to endeavor to set them in order  
and to exercise discipline where it is necessary. The  
first want of many of the bodies in connection with  
our Conference is discipline and order. Much un-  
christian and disorderly conduct exists in some places  
among those who profess better things. Neither is  
this to be wondered at. Care, teaching, and training  
have been neglected, and church government almost  
entirely ignored, in consequence principally of the  
lack of pastoral labor. As brother Taylor observes  
in his letter, the churches themselves are feeling the  
want of a change, and we rejoice to know that we  
are in a most hopeful state of transition. Of course  
our brethren in their missionary capacity will be  
making the churches they visit as nearly self-suffi-  
cient in future as they can. All our churches should  
remember that the General Conference have  
pledged support to brethren Hart and Taylor, and  
contributions for this purpose should be forwarded  
to the Treasurer of the Conference at an early day.

### READ YOUR PAPER.

Singular as the statement may appear, it is not  
more strange than true that many persons subscribe  
for a paper, and either hastily glance over it or else  
lay it aside unread, where soon it falls a prey to the  
builder of fires or the "snapper-up of unconsidered  
trifles." We doubt very much the wisdom of such a  
course; a newspaper is printed and sold to be read,  
and it must be a poor article indeed which does not  
contain some subject of interest or of information to  
its subscribers. The individual who should bring  
provisions to his house and allow them to spoil for  
want of use, would seem lacking in common sense.  
What then shall we think of those who, while they  
feed the body, suffer the mind to perish and permit  
the whole intellectual machinery to get rusty for  
want of use.

[For the Religious Intelligencer.]

### "OVERSEERS."

Those who are called by the Holy Spirit, and set  
apart to take the care and oversight of the flock of God,  
fill the most responsible position in which man can  
be placed. The duties of the minister are, First, To  
feed the flock by preaching the gospel, and ruling  
according to God's Word; Second, They are over-  
seers to look after and take the charge of those who  
have been committed to their care. Third, they should  
themselves practice that holiness, self-denial, mortifi-  
cation, and other christian duties, which they preach  
and recommend to the people. The preaching of the  
Word is one of the great means that God has in-  
stituted for the spread of the principles and doctrines of  
the Gospel. How many by hearing the earnest, and  
faithful preaching of the Word of God, have been led  
to abandon the paths of sin, and identify themselves  
with the people of God; also, by the holy lives of the  
servants of God, what an influence is brought to bear  
upon the world, and especially how necessary in order  
to lead the weak ones of the fold in the right direction.  
The servant of God by practicing and carrying out in  
his daily walk and deportment those things which he  
teaches to others, is very instrumental in leading men  
to believe and acknowledge the divine reality of the  
religion of Jesus Christ.

But not less beneficial and useful is the zealous  
pastor, in his oversight and individual care of the  
flock, over which the Holy Ghost has made him an  
overseer. Souls are committed to him; the ap-  
pointment is of God. In 1 Pet. v. 2, he is com-  
manded to "Feed the flock of God, taking the over-  
sight thereof." In doing so, it is not by compulsion  
but from a willing mind, that takes pleasure in the  
work. It may be that the church he is called upon to  
oversee is very large, so his labors of love and care  
are great. His first movements as he comes among  
them, should be to ascertain the spiritual condition of  
each individual member, by visiting "from house to  
house," enquiring, hearing, giving counsel, praying,  
helping the weak, and feeding the lambs, so that where-  
as darkness, wandering, spiritual weakness, and care-  
lessness existed to a lamentable degree, by the  
zealous labors of the beloved and faithful pastor, in  
time, things begin to present quite a different  
aspect. And by ascertaining the standing of each  
individual member, the pastor knows the proper  
counsel and instructions needed, and so every one is  
cared for, and feels the care extended. In this way  
a vast amount of good is accomplished. There are  
many churches planted, and for want of ministerial  
care, or some one to take the oversight, they have  
almost entirely lost their viability. It is like setting  
out tender plants, and then not taking care to clear  
the weeds as they begin to appear. It is true, a few  
of the strongest may get above the weeds, but how  
many are overrun and do not come to maturity.

Viewing these things, how necessary it is that  
churches should make every effort to obtain minis-  
terial labour. The good things of life are gifts from  
God, and he expects of us to make a proper use of  
them, and wherein there may have been deficiency on  
the part of churches, in securing such labour, the  
state of the cause demands exertion in future; and  
all should unite in the earnest prayer that the Great  
Shepherd of the flock may send more faithful laborers  
into his vineyard, where at present they seem to be so  
much needed.

### MINUTES OF GENERAL CONFERENCE.

The Minutes of our last General Conference were  
mailed this week. In some instances the Committee  
has been at a loss to know to whom to direct them,  
and in such cases have sent the packages to brethren  
whom they suppose are acquainted with the name of  
the Church for which they are intended written on  
the wrapper. We hope these brethren will forward  
them with as little delay as possible.

**SERMON ON FIRST PAGE.**—We publish on our first  
page this week, the first of a series of three discourses  
by the Rev. Dr. Bell, of England. We intend to  
publish the other two also. The second one is en-  
titled, "Things to come" the third, "The times of  
Restitution." We cannot say that we agree with all  
that the preacher enunciates in these discourses; but  
he is evidently a pious and earnest man, and one who  
deeply feels the importance and grandeur of the sub-  
jects he undertakes to discuss. These themes are  
at present awakening the deepest interest in the  
minds of many earnest men in England, and are of  
the highest importance. We trust our readers will  
not fail to give these sermons a careful perusal.

A new cathedral is about to be erected in Havana,  
built entirely of iron, the estimated cost, \$1,000,000.

### MADAGASCAR.

The Edinburgh Witness gives a long and most  
interesting letter from Dr. Davidson, Court Physician  
at Madagascar, which confirms and amplifies intelli-  
gence received from other sources.

The late King appears to have given himself up to  
habits of intoxication ever since his coronation in  
September last, and latterly acted more like a drunken  
ruffian than a ruler of a kingdom. He and his  
courtiers were never seen except drinking with the  
Pagan inhabitants at one time, with the French  
Roman Catholics at another, and with the Protestant  
missionaries at another; and hoped by exciting the  
jealousies and self-interests of the different classes, to  
monopolize all power in his own hands and that of  
his favorites. Justice was sold to the highest bidder,  
and matters gradually proceeded from bad to worse.  
At last the peculiar sickness to which reference has  
already been made, broke out in March last. "News  
of this disease was," says Dr. Davidson, "carried to the  
King and into no very long time, he was seized with  
the King who not having much business occupy his  
mind, was ready to listen to all such things. The  
sick people were named Ramanenja, and ran about  
out of doors, dancing, shaking their heads from side  
to side, generally carrying over their shoulders  
some one who was supposed to be a doctor, and  
followed by friends singing and beating on drums.  
They pretended to have intercourse with Ramanenja  
the late Queen, the first Radama, and his predecessor,  
Addrimanina-mairana. These stories much excited  
Radama, who at bottom, like most weak men, was  
superstitious, and had this so-called disease got  
into the capital, and we saw on every side women running  
about frantically, with odd gestures, followed, as  
elsewhere, by singing, dancing, and playing. These  
Ramanenja disliked pigs and hats above all things,  
and were never seen without carrying a pig on their  
heads, and they came with their messengers  
from spiritland to the King; these messages were to  
denounce his support of Christianity, and telling him  
that his ancestors were offended by his conduct in  
that respect. He ordered all his subjects to uncover  
if they met in the streets any Ramanenja, and would  
have exacted the same from the English had it not  
been that they positively refused to do so.

He evidently began to think the Christians dis-  
loyal. His second wife—the one who was really  
loved by the King—was a native of Madagascar, and  
to Christianity, and began to associate herself with  
the Christians. He demanded of her to give up  
praying—said he had no enemies but the Christians,  
and even struck her because she had dared to say that  
the loved Jesus Christ above Radama. For the same  
reason he also and on the same day, struck his wife,  
Maky (one of the menanosa). Mary, for such is the  
name of his second wife, remained firm, and replied,  
—"I was once a poor slave girl and carried freewill,  
I would rather become a slave again—no, I will  
rather die than give up my religion. I wish to live with  
God after my body is dead."

The Prime Minister (with the unpronounceable  
name of Raiminabintany) was the steadfast  
friend of the English and of the Christians. Mr. Ellis  
escaped assassination by seeking shelter in Dr. David-  
son's house.

On Sunday Kamiketa, who had formerly been a  
Christian, said to the King, "When this matter is at  
an end, and the kingdom again in your hands, then  
let the preachers and deacons of the churches be  
called together and let them give you counsel, and if  
they do so kill them and let all the Christians be  
killed. If they are rich, fifty dollars, but if poor and  
beautiful, we will take them to be our slaves." The King  
was glad at this saying, and danced with joy. It was  
also proposed to the King that if this happened, the  
Prime Minister and all his companions should be  
degraded, to which the King agreed. But the Prime  
Minister and the nobles had these sayings reported to  
them, and they were very angry, and ordered the  
soldiers to surround the palace, which they did; and  
then they came and opened the gates, and a  
placard in the house of Raiminabintany, close beside the  
palace gate. On Monday morning he sent to the  
King, and said, "We have only cut down the  
branches, but the trunk remains unharmed. If you  
do not deliver up Kamiketa and his companions,  
then we will come and destroy the gates of your palace,  
and take them by force." The King answered, "If  
you come here I will destroy you with my cannon,"  
—for he had several cannon loaded within the palace  
yard; but his soldiers being few in number, refused  
to fight, while one of them opened the gates, and a  
part of the soldiers entered into the palace yard. The  
nobles now went to him to say, "What do you now  
choose—the nobles or the menanosa?" He an-  
swered, "The nobles; but you must put fetters upon  
the menanosa—upon their necks, upon their feet,  
and upon their arms, but you must not chain the  
nobles having consented to these conditions, the  
King gave them up. As he thus parted from his  
menanosa, Kamiketa was observed to weep; but  
the King said to him, "Do not be sorrowful; per-  
haps if I am king I will give you a large sum of  
money." His favorites were to chain the  
nobles, but with the exception of a cloth round their  
loins, and led by soldiers to Anahely. This parting  
saying of Radama to his menanosa was told to  
the King, who then said, "If Radama remained  
king, he would not be taken into the palace yard."  
The King was thus left alone on Monday evening.  
Every weapon in the palace was also removed. The  
nobles now asked Radama to take the crown, which  
he promised to do. During the time between Mon-  
day evening and Tuesday morning the King had none  
to comfort him. His favorites were to chain the  
nobles, but with the exception of a cloth round their  
loins, and led by soldiers to Anahely. This parting  
saying of Radama to his menanosa was told to  
the King, who then said, "If Radama remained  
king, he would not be taken into the palace yard."

And, first, the estimate put upon integrity and  
honesty, is truly instructive in the case before us.  
Years ago the remark was familiar to my ears: "He  
is a really honest man." When the period for choos-  
ing a legislator for the Newcastle District arrived, this  
man was chosen. He was a man of great energy and  
public spirit—indeed, in this respect any striping  
of ordinary assurance would excel him—and he was  
as the public body a Representative who can hold his  
own in debate and speak fluently, this defect was for-  
gotten in view of his sterling honesty. He was  
elected, and he was a man of great energy and  
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