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Religious Intelligencer.

SAINT JOHN, N. B., JULY 24, 1863.

COMMERCIAL VALUE OF RELIGION.

There are few things in which men make a greater mistake, than in the commercial estimate which they put upon religion, and the fruits of a holy and generous Christianity. When we speak of the commercial value of religion, we refer to its worth in its relation to this life; to the blessings it begets and nourishes in society, and which are enjoyed and felt by the man of the world as well as by the Christian. He is blinded or short-sighted, indeed, who sees himself under no obligations to Christianity, though he may have never embraced it savingly—may never have drunk in its pure fountain, nor imbibed its unselfish spirit. Those who live in the midst of religious privileges, and who are surrounded with religious institutions, have only to contrast their condition with others, around whom Christianity has not cast her mantle, and where her inspiration has not been so freely and so abundantly poured out, to know and feel that they owe a debt to religion.

Has civil liberty, wholesome laws, social order, virtue, and morality no commercial value? Is not a city and property safe, and hence more valuable in a life of order and good government, than in one of anarchy and mob law? All discreet business men would answer in the affirmative. But, again, has not the teaching that inculcates truthfulness, sobriety, morality, and every social virtue, a commercial value? Has not example in goodness, integrity, and benevolence, a value in society? Would not any community prefer the increase in its numbers to be composed of men of worth, of honesty, and of trust? Is not a man of integrity and uprightness a better, and hence a more reliable citizen than another of opposite principles? There can be but one opinion on these points. Surely, whatever tends to reform men's lives from vice to virtue; whatever tends to mould men in integrity and uprightness, and teaches them how to avoid evil and choose good, possesses value. Christianity does this. She does it through the circulation of the Bible; through the preaching of the word; through the labors of pious persons in different departments of effort; through the religious press, by the tract, the book, and the weekly sheet, through societies and institutions for reform; through those benevolent operations in existence for the alleviation of suffering, and to ameliorate the condition of the degraded and lost. Christianity is not, as many who are ignorant of it suppose, opposed to social and commercial prosperity. It is not the enemy of any true progress; it was not against science, commerce, nor political economy; it is the helper of every thing that remains in this fallen world that is good, and excellent, and useful. Hence its hearty reception and earnest promotion improves the world, dispels darkness, increases light, and establishes truth. Such is the mission of our holy religion, and, therefore, it cannot be, as many would feign believe, antagonistic to enjoyment in this life. Whatever makes men more moral, virtuous, and better; whatever tends to promote civil liberty and social order, has a real worth; whatever meets the necessities of a people, and provides for their wants, has a commercial value. Christianity meets the moral wants of man; educates and elevates his moral nature, and thereby adapts him to the duties of life. Hence its value.

With this view of the subject, the error of those is apparent, who set no value upon religious institutions; and who regard all contributions to religious objects as money lost. There is not a Church nor Chapel in our land, where the Gospel is faithfully preached, that adds value to the property of the country; there is not a sincere religious service held, but has its moral influence, and gives additional worth to somebody's inheritance. A city or country without the ordinances of religion, and the means of grace—without a Church, and without the Gospel—is a city or country without a God!

The idea entertained by many, that the contributions made for the support of religious ordinances, are *alms*, and that to return in commercial value is received, is an error. True, we may fail to perceive the return; it may be in a way different from the profits of other expenditures, but it is none the less valuable on that account. But for the influence of that Christianity which our contributions have helped to maintain, a son or neighbor might have been a drunkard or burglar; and he who is now a good and worthy citizen, might have been an outcast from society, warring against morals and property. But Christianity is not only a preventative of immorality and crime; it is more—it meets the criminal and the vicious with a reforming and saving influence; it contains a power to elevate and relieve; and while we now write, this power is being exerted in many places with great success, and whole communities of outcasts are being transformed into communities of sober, industrious, moral, and useful citizens. Apart from the loss of the soul in the future world, which this change saves from, is there not a great commercial value in the reform, not only to the persons themselves in whom the change has taken place, but to all within its influence, and wide as their previous dissoluteness and impiety extended?

The sum of the matter is—religion has a commercial value; and the very selfishness of a people should dictate the maintenance of religious ordinances. Where the Gospel is neglected; where Churches fall into decay, and where the means of grace are abandoned, there the Sabbath will become secularized, morals will be corrupted, vices will multiply, social order and happiness will be lessened, and the real value of property will not be equal to what it would be with a different state of morals. Good schools, where sound education is imparted, and Churches where the Gospel is faithfully preached, are the bulwarks of the people's prosperity. It is out of these that grow the benevolent and religious organizations and institutions which distinguish Great Britain from other countries of Europe; makes her government more stable, her laws more honored, and her people more happy and contented than the people of any other land. Do we study our own interest spiritually or commercially? Let us then maintain the means of grace, and encourage in every way we can, the spread of religious influence. Let us remember that "GODLINESS IS PROFITABLE UNTO ALL THINGS, HAVING PROMISE OF THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME!"

PHILADELPHIA.—During the revival which has been in progress in Philadelphia for three months, the nineteen Baptist Churches which have participated in it have added over five hundred to their membership by baptism.

AMERICAN REPLY TO BRITISH ADDRESS.

Some two or three weeks since we published the address of the French Protestant pastors to British clergymen on the subject of American Slavery, and the Reply of the latter to this address. A Conference of British Ministers was held in Manchester, in which it was resolved to send these addresses "to the Ministers of the several religious denominations in the United States." The Rev. Dr. Massie and the Rev. J. H. Rylance were appointed a deputation to convey the addresses to America. These gentlemen arrived in New York a few days since, and were welcomed by a meeting of Ministers at the Bible House. An address in reply to the French and English addresses has been prepared, and ten thousand copies have been put in circulation to receive the signatures of American clergymen. This address is as follows:—

Reply to an "Address to Ministers and Pastors of all Christian Denominations throughout the States of America," from Ministers in France and Great Britain.

REVEREND AND DEAR BRETHREN:—We have received with much pleasure the "Address to Ministers and Pastors of all Christian Denominations throughout the States of America," adopted by the "Anti-Slavery Conference of Ministers of Religion," held in the City of Manchester, on the 23d of June, 1863, and presented to us by the Rev. James W. Massie, D. D., L. L. D., of London, and the Rev. J. H. Rylance, M. A., of Westminster, who were appointed a deputation for that purpose.

The personal character of the gentlemen composing this deputation, and the honorable and dignified assemblage which they represent; bespeak for the address the most respectful attention. Its importance is enhanced by the consideration that it represents not only the immediate Conference at Manchester, but also 4,000 ministers of Great Britain, and 750 ministers of France, who had agreed in protesting against the recognition of the Confederacy which lay down as the cornerstone of its constitution the system of slavery as it exists at present in the Southern States. That so many intelligent and thoughtful men in the ministry of the Gospel should have united in such a protest, is equally honorable to them and gratifying to us.

Perhaps we ought not to wonder, and certainly we will not now complain, that the severe struggle in which we are engaged, is looked upon by our Transatlantic brethren as a recognition of the Confederacy which lay down as the cornerstone of its constitution the system of slavery as it exists at present in the Southern States. That so many intelligent and thoughtful men in the ministry of the Gospel should have united in such a protest, is equally honorable to them and gratifying to us.

That we are to succeed in this struggle, and by the blessing of God come out of it an unbroken nation, we do not doubt. It appears to us also to be the purpose of Providence, that the rebellion and its guilty cause shall be buried in the same grave. In this, as Christian men, we do greatly rejoice. It sweetens the bitterness of our present lot to believe, that in vindicating against an execrable conspiracy, the just and beneficent authority of the nation, at so great a cost of treasure and of blood, we are at the same time serving the cause of universal liberty.

We thank you, dear Brethren, for your words of cheer. We rejoice in the fellowship of the saints. And most heartily do we unite our prayers with yours, that the powerful Christian nations, to which we respectfully belong, may never be arrayed against each other in deadly strife, but may stand up together for the maintenance of righteousness, of peace, and of freedom. At this end, may the Christian people of these nations cultivate a mutual respect and regard, and be ready to co-operate in any good work for the welfare of mankind, and the advancement of Christ's Kingdom in the world.

MOB LAW.

One of the most deplorable and dangerous conditions into which a state or city can be thrown, is that of anarchy and lawlessness. The greatest tyranny of a mob, and the most reckless destruction of property and life is generally from an armed rabble. The late riots in the City of New York develop the fact, that mob rule knows no mercy, that the cruelty of an infuriated rabble is unmitigated with compassion, that against their revenge innocence is no protection, and secrecy no safety. During the week of anarchy in New York from one to two hundred lives were sacrificed to the madness of the rioters. Men, women, and even helpless children, were smitten down like dogs; and especially did the colored population, when fallen in with, suffer the most brutal treatment. That the authorities of the State are sadly culpable in relation to these riots is unquestionable. If they could not have been wholly prevented, at least necessary precaution would have rendered them easily suppressed, and the rioters would have been dispersed before so great a loss of life occurred, and so much destruction of property took place. While all mob riots are to be deprecated, it is nevertheless generally true, they are the result of weak, or oppressive Governments. Where the government is courageous and God-fearing, it is rarely that any demonstration of insubordination or lawlessness transpires. But where corruption and defalcation have been allowed to go unpunished, where virtue and integrity have no merit, while vice and perjury are government are set aside, and the worse passions of men are left loose to perpetrate crime.

From an article in the *Methodist* of last week, (published in New York), we make the following extracts:—

We have always looked upon our civil war, with its manifold vicissitudes and horrors, as a severe but salutary lesson, which, in the providence of God, is to open the eyes of our people to its past short-comings. We need reforms—thoroughgoing reforms, in order to escape from the dangers which threaten every disordered society, and at the present moment, our enemies are especially. And if it only should be one effect of the war, to agree to a new and enlarged position, and to lead to a thorough reform, the war, however horrid it may now appear, will be looked upon by after generations as one of the great blessings which God has conferred upon the American people.

It is in this light that we regard the disgraceful outrages riot in New York City. While we are writing these lines, we do not know yet whether sufficient preparations have been made for preventing the recurrence of the outrages of Monday, or whether we are to witness others. But what has occurred already, is enough to fill every true citizen of this country, not only with profound shame but with alarm for the future. Such riots must be put down face to face with anarchy which will engulf all our liberties.

The deeds committed by the mob give us a frightful insight into the corruption which has been accumulating in this city. Mere political excitement might have led to an attempt to resist the enforcement of the law, or to attack the residences of unpopular parties, or perhaps, to the endangering of their lives. But if one half of the accounts which are published in the daily papers are true, the fury of the rioters has been directed against the innocent, the poor, the helpless, the aged, the infirm, the orphan, the widow, the stranger, the foreigner, the colored man, the poor man, the weak man, the old man, the young man, the man of color, the man of flesh and blood, the man of God's image, the man of God's love, the man of God's promise, the man of God's blessing, the man of God's grace, the man of God's mercy, the man of God's compassion, the man of God's kindness, the man of God's gentleness, the man of God's meekness, the man of God's patience, the man of God's long-suffering, the man of God's forbearance, the man of God's clemency, the man of God's mildness, the man of God's sweetness, the man of God's goodness, the man of God's kindness, the man of God's gentleness, the man of God's meekness, the man of God's patience, the man of God's long-suffering, the man of God's forbearance, the 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