

charity for this life will accompany us to the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eye of angels and beautify the paradise of God. Let us, then, now and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony which we shall then condemn.

## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., JUNE 16, 1865.

## A SABBATH ABROAD.

We spent last Sabbath at Sussex and Stodholm. We had arranged to spend a day in St. John on our way to those places, but the burning of the steamer *Heather Bell*, at Fredericton, on Thursday, A. M., cut off our means of conveyance to St. John until Friday, and by the first train on Saturday morning we took passage to Sussex. At no season of the year does the country seem to us more charming than this. It is true, to witness the fields loaded in autumn with a glorious harvest, just waiting for the sickle, is a sight well calculated to excite gratitude and inspire praise to our beneficent Creator who crowns the year with his goodness, and whose paths drop fatness; but the green fields and forests, with vegetation just springing into life and beauty, is a sight more charming to the eye, and seems to remind us of the spring-time of life and the vivacity of youth. With the wealth of harvest, is also the departure of summer and the approach of winter—these render autumn a sober and thoughtful season; but in the spring the sun shines the brightest, the birds sing the sweetest, the fields and forests are more fragrant, the breezes are more mellow, the streams murmur more joyfully, and all nature seems to have put on its holiday garb to go forth and make merry at the departure of dreary old winter with his frosts and snows. To us, the month of June is the most charming of the year. The country at present looks well. True, the continuous rains have rendered the putting in of the crops in some places later than usual, but the grass is already looking unusually good, and the warm sun and genial showers of July will hasten the seed sown by the husbandman onward to its unfolding harvest.

Our appointment for Sabbath morning was at Upper Sussex. This is our birth-place. Here we spent the first twenty-three years of our life. Within a few feet of the spot where now stands the place of worship, stood the school house, where for years we studied and played—the last probably more than the first. In that grave yard sleeps the dust of parents whose counsel and affection we did not know the value of until we were separated from them. There lies also that mortal of other—kindred and acquaintances—with whom the reminiscences of youth are intimately associated. A Sabbath School, superintended by young men, and taught principally by young persons of both sexes, meets in this place of worship every Sabbath morning; a social prayer and exhortation meeting generally follows, in which older persons usually take the lead; but no regular preaching has been held there during the last year. The church is without a pastor, and the community connected with this place of worship without the very means of grace which the wisdom and mercy of God have appointed for the spiritual well-being of the people. The efforts are necessary and useful, but can never supply efficiently the place of the public preaching of the Word. We were much pleased with the order of the Sabbath School and the interest which engaged seemed to feel in it, both teachers and pupils. Our address to them was cut short by the arrival of a funeral procession, the service of which were to be held there. A young woman, twenty-two years of age, the eldest of the family to which she belonged, was removed by death. We were called on to preach a funeral sermon. A very large, respectable, and deeply attentive audience was present. But as we cast our eye over them it seemed strange and almost impossible that, in the very place where we were born and reared, we should know so few. Not a title of that large audience could we recognize. Many of the young people had been born since we left the place. But we missed many familiar countenances. Some since we were last there have passed away. We have strong hope that the occasion was one which will prove of lasting profit to some present. O how important it is to those who preach, should feel that the great design and end of the Gospel ministry is the conversion of souls! By the foolishness of preaching, I save them that believe; and a ministry without any souls has great reason to question its divine call, or to be jealous of its spirituality.

At 2 P. M. our appointment was at Roschville, in New Brunswick, about one and a half miles from the Sussex Station. No church exists at this place; the house was erected by the friends of the Free Baptist Denomination who reside in and near the place. Formerly, during our residence in St. John, we occasionally visited there and preached, but since then we believe no regular Free Baptist preaching has been there. A good congregation was present on Sabbath, and notwithstanding our great weariness by the labor of the morning, and the long ride after the service, we endeavored to preach the word of life to them, and trust it was not in vain. In both places, some heard us for the first time, and without doubt some for the last time. Our next meeting with these will be at the judgment seat of Christ, where both preachers and hearers will have to answer for their opportunities and privileges.

The religious aspect of Sussex and Stodholm is not so promising as might be desired. At Upper Sussex, the want of a faithful, intelligent and progressive minister is deeply felt. A large population, including a great number of young persons at age most easily impressed, call for efforts of no ordinary kind; and a teacher, rather than a declaimer, is required in that place. We think to great amount of faithful labor would be required to gather a large congregation at Roschville, and also a church. It has been determined by the people to secure the labor of a minister one half the time next year if possible. Several of them have subscribed largely towards this object, and it is intended to raise \$200. This is certainly commendable for persons who are not members of any Church. At Sussex, near the Station, a young man (the Rev. Mr. Hopper, Baptist), preaches every Sabbath to a large congregation. This is a new field for Baptist labor, and one which we think will ultimately be productive of grand results. Sussex is a thriving, growing place, heretofore more notorious for its wickedness, than distinguished for its piety; and we know of no place where an able and truly devoted ministry is more required than in Sussex. A large mercantile business is now done there, and it bids fair to be one of the most important places in the Province, both in wealth and influence. A thorough, deep and well established religious interest in Sussex is of the utmost importance to both the present and future well-being of the peo-

ple. A neat and commodious Presbyterian Church at Sussex is an ornament to the place, and well supplies the Presbyterian interest in Sussex and vicinity. We learned that it is in contemplation to erect a Methodist Church near the station. All these indicate an improved future. A commodious and handsome school house with a teacher of the right stamp is much needed in the vicinity of the station. Several gentlemen of large wealth reside in the neighborhood, some of whom made their wealth there; it would only be paying a just debt for these to contribute largely toward the founding of a school for the education and training of the young in that place, for all time to come. Education combined with religion is the shield of virtue, and the pillar and guardian of all true prosperity and excellence; and all benefactors of the world seek its promotion.

## THE LIFE OF SOCIAL MEETINGS.

The interest and prosperity of the church depend so much on the social meeting, that no pains should be spared in its behalf. It is said to think how it is neglected in many communities. The congregation on the Sabbath is large, but the prayer meeting is small. Many, even of the church members, seem scarce aware that there is any such meeting. Of the scores or hundreds enrolled as members, but a very small proportion are seen in the prayer and conference room from the end of one month, or perhaps year, to that of another.

In this way churches soon lose their vitality. Instead of being nurseries of piety to the members, bonds of union and fellowship, sources of spiritual power, they become mainly nominal. A minister is employed to conduct the public services, he is expected to edify the people, and the interest of all centres in him. If he succeeds in meeting their demands, and so long as he does so, all goes well; if otherwise, a change is demanded. So things fluctuate with the minister, since all is made to depend on him.

Such is not the genius or order of the gospel. True churches of Christ are composed of individuals, living members of the spiritual body. The minister occupies indeed a responsible place, as the highest officer; but he can do no more than his own duty. He should not be expected to do more than to lead in the devotions of the sanctuary, and especially in the social meetings. Here all the members, unless necessarily detained, should be habitually present, and ready to take part. We do not say that each one or any one should feel to speak or pray in every meeting. But all should, on every occasion, have an active interest, and frequently bear a public testimony. The exercises should be very familiar, sincere, hearty, animated. Neither the leader nor any other should indulge in long speeches, especially when he has nothing to say.

Preparation is needed for the prayer meeting. Herein effort is often committed. Some will never take part in such exercises without a studied and formal display. A far better preparation is that of the heart. Get interest in religion, a spirit of devotion, a warm heart, love for Christians and for sinners, a spirit of humility and obedience, and thus will the interest of the meeting be best promoted. Let a band of disciples meet in this way to pray, confess, exhort and praise, all intent on the discharge of duty, the glory of God, and the salvation of souls, their own hearts will be encouraged, and a rich blessing will attend.

This at present is a great need. Without living efficient churches, the interests of religion cannot be sustained, and without vital godliness all goes to wreck. The churches need spiritual quickening, a coming up to the work on the part of all the members, and full consecration to God.—*Morn. Star.*

BROTHER KNOWLES, the notice of whose visit to Fredericton and Woodstock was inserted last week (but was intended for the week previous), left St. John for his home several days since. The following notes of his trip to Woodstock and back will be interesting to his friends whom he visited, and many others, in whose confidence and esteem, as a pious and excellent minister, he shares a large place.—[*Ex. Intell.*]

"I left Indianston on the 29th ult., on board the steamer *Heather Bell*, Capt. Weston, for a visit up the river St. John. An unusually high freshet had changed the appearance of things much. All the low land along the margin of the river was covered with water, with but here and there a green spot; while trees and buildings, promiscuously interspersed, appeared in the distance as if sitting on the water, and made a very picturesque appearance. I counted six houses of worship completely surrounded by the freshet. Among the passengers in the steamer were the Lieut. Governor of Nova Scotia and wife, and the Provincial Secretary, Dr. Tupper. The Captain, though a stranger to me, through the influence of a good word spoken to him, very generously gave me my passage free from St. John to Fredericton, and vice versa. May it be to him as "bread cast upon the waters, found after many days." I held a meeting the same evening at the Free Baptist Meeting House in Fredericton, and enjoyed a good time; went to Woodstock next day, where friends were looking for me, and I found brother G. T. Hartley, with his carriage, waiting to take me to his home, where, as at many times before, I received every mark of kindness that friendship could bestow. Met in the evening for public worship, when the Spirit of the Lord among his people was to them the joy of his salvation, of which salvation earnestly spoke freely. O how cheering to meet with Christian friends, after long absence, and hear them tell of their conflicts, and their victories too, while—

"Hope waits, love sits and sings;  
 Desire flutters to be gone,  
 But patience clips her wings."

After visiting brother Samuel Hart, with whom I spent a night, and conversed freely of the changes, conflicts and blessings we had experienced on our weary pilgrimage, I gave the parting hand again to the remnant of his family (for the most of his children were abroad, and his wife and a daughter were gone to the spirit land), to return home, deeply regretting that my time was so limited that I could not call on other friends in the same neighborhood, and also dear friends from Nova Scotia in another settlement.

Brother Hart brought me on my way about six miles, and then we parted, perhaps to meet no more on earth. But his conversation had made a deep impression on my mind, and encouraged my heart to hope that on earth we meet no more, we should meet in that better land! After spending the night with brother James R. Hartley and his Christian partner in life, with whom I formed a slight but agreeable acquaintance, I was accompanied to the boat by brother H., and arrived at Fredericton in time to spend the afternoon in the Parliament House, to see and hear "legislators legislate," and of course while there learned a little of legislative rules and usages.

I held a meeting the same evening in the Free Baptist Church, and felt my mind much comforted. O how good it is to meet with the people of God, though strangers in the flesh, and mingle and worship with those on earth whom we hope to meet in heaven. Before leaving Fredericton the following morning, brother Atherton, of the "City Hotel," gave me a drive through town, and to the Exhibition Palace, which makes a splendid appearance, and displays much architectural skill. On it are several figures of men and beasts as large as life, the former in costume. After my drive through town, I took the

boat for St. John, and arrived at my transient home in Carleton, having been absent six days.

"CHRIS. KNOWLES."

## REFORMERS.

Bold thinkers and bold speakers have been the reformers of every age. It matters little what their acquisitions may have been, the result has ever been the same. The man who twists and squirms, and takes back and rebashes, shows himself a weakling, and the people will not be taught by him. On the other hand, the man who fearlessly asserts what he believes to be right, and that, in such terms as he himself regards most suitable, is sure to carry conviction to the minds of his auditors, notwithstanding many little inaccuracies of language. Of course, the man who gets up to instruct a public assembly on a grave subject, without having previously prepared himself to his utmost ability, all things considered, cannot and will not be successful. He cannot excite enthusiasm among his hearers for a cause at the very time he is parading his own indifference to it before them.

It is he who, after carefully considering his task, and doing the utmost in his power to prepare himself for it, speaks bravely and confidently, that never fails to drive home conviction. He need not be rude and coarse; to the contrary, he should, so far as possible, be cultivated and refined. But at all events he should be fearless if he believes himself to be right.—*Telegraph.*

## TRIBUTE OF ESTEEM.

In a late London paper we find a notice of an interesting meeting recently held in the Rev. Dr. Jabez Burns' church. (Dr. Burns, as most of our readers know, is a General Baptist.) It was on the occasion of the thirtieth anniversary of the Dr.'s pastorate of the church, and the circumstances connected with the origin of this church are so singular that we transfer the brief account of it to our columns:—

In the year 1828, a few persons met in a kitchen in Praed street. From there they moved to a small room near Paddington green. The leader of the little band was a middle-aged woman, who supported herself by washing, but managed to save enough to pay the expenses of a minister to come each week from Commercial road to preach to the congregation. One of her daughters is a member of the congregation in Church street at the present day. Eventually, in the year 1831, a son-in-law of this woman, who had grown wealthy, built a chapel on the site of the present place of worship. A small body gathered there, and gradually prospered, but, as in many other instances, dissensions took place, and the church was partly broken up. One of the branches of the parent church settled in Praed street, which was there some dissenting condition, under the able ministry of the Rev. J. Clifford. In the year 1835, Dr. Burns accepted the call to the ministry in Church street, and since then the church there assembled has increased in numbers and influence, 1,000 persons having professed conversion, and in which 1,500 persons would baptize at the same time. He also saw some ancient tombs and lifting the lid of one of the urns he took some of the human dust from it. Those tombs were 19 centuries old. Having a strong desire to enter the cause, he turned his footsteps thence, and accompanied by a monk, he traversed the catacombs of St. Sebastian, which stretched for miles, there he viewed the resting places of many distinguished characters who had fallen in history. In the evening, he visited the Church of St. Paul, which was built over the grave of the Apostle, and which contained many of the ancient Christians. The next day (Easter Sunday) was the day of all days in Rome; it dawned the roar of cannon shook the city. On that day, through the invitation of the minister to the American Consulate, he had the opportunity of attending the procession (the Roman song)—and he preached from the text "I am not ashamed of the Gospel of Christ." After doing so he visited St. Peter's, and got within six yards of the high altar, great preparations were made, for the Pope was to be carried on his golden throne up to the above outside the city, and he was to appear before the people, he was conveyed, and having read the prayers from a book of gold stretched before him, he spread out his hands and blessed the people. There were fully 100,000 people present, and as soon as the benediction was pronounced they huzzed thrice, the cannon fired, the city shook to its very foundations, and the people of the city, who were in the streets, and the city of St. Peter's, and got within six yards of the high altar, great preparations were made, for the Pope was to be carried on his golden throne up to the above outside the city, and he was to appear before the people, he was conveyed, and having read the prayers from a book of gold stretched before him, he spread out his hands and blessed the people. 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