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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 12, 1886.

HOME MISSIONS AND CHURCHES.

Last week our columns contained the sixth monthly Report of our Home Missionaries. The success which they report in connection with their labors in the conversion of souls, should be gratifying to all friends of religion. The large number of persons that have publicly put on Christ in his ordinance, and united with the churches in the several places where they have labored, should stimulate to increased and more extensive effort in the same direction. It should be peculiarly gratifying to the friends of our denomination that its numbers are being augmented by those, many of which we hope will be pious and useful members, and devoted to the interest and prosperity of the cause in connection with our body. It seems a pity that the number of our Home Missionaries cannot be multiplied, so that similar results could be reported in many places, and still greater numbers be added to the churches. The moral value of one soul converted to God is of infinite price; how much more when scores and hundreds are added to the number of the redeemed host! There is joy in the presence of the angels of God over one sinner that repenteth; how much more must it swell the holy rapture of the angelic multitude when a great number are turned from nature to grace, and brought from the service and bondage of Satan to the service and freedom of God's dear Son!

These large numbers brought into the churches, many of them, of course, young and inexperienced, untrained in doctrine, and with but limited knowledge of the practical duties of Christianity, suggest to considerate Christian minds the necessity of efficient and faithful pastors in the churches, able and apt to teach, and adapted to the varied work and duties of ministers of Christ in the pastoral relation. It is no new thing for the blaze of revival to pass through our churches; for scores and hundreds to be converted in a few months, or a year: our average annual increase in numbers for the last two years has been nearly five hundred; and yet we regret to say that while our numerical strength has been so largely increased, our real religious influence and power has not been correspondingly augmented. This is the result of want of care being extended to young converts, and churches being left after great revivals destitute of appropriate labor. The reaction in some instances has been sudden, and the results saddening to the Christian heart, and calculated to destroy the confidence of those unacquainted with the real cause, in the vitality and genuineness of revivals. Many of our churches possessing a large amount of spiritual life, have, nevertheless, been in a state of chaos, and without form. Our doctrines have taken deep root in the public mind, and the faithful preaching of Christ by earnest, zealous men of our body, will almost invariably result in revival interest. But to mould and form—to bring order out of confusion, and turn chaotic life into organized life, and drive the spiritual elements of the body into the channels of benevolent labor and true Christian progress, is a work of time and toil. That this must be done, no considerate minds will deny. That he who leads in this work must have a hard, discouraging, and thankless task, is certain. But he who fears the toil, or shrinks from the work which truth and righteousness assign him, is unfit for his Master's service.

Faithful, laborious and intelligent pastors, are the want of our churches. We believe there are in many of them the genuine elements of spiritual life now lying dormant and inactive, but which, with a little proper care and labour, might be brought into active power. An organization, having for its object the supplying of the churches with faithful labor, and the employment of men who have executive ability in the government and training of churches, would perhaps do a work for our denomination, at present unequalled by any other instrumentality. It may be objected that pastors cannot be obtained, that some will not assume the responsibility, that others are not adapted to the work. We know that other denominations are in some places doing a good work, with men and material of an inferior order; and even some of our own churches, anxious to have the ministrations of a gospel minister, aid in the support of pastors of other bodies, who are not superior in ability or otherwise, to some among ourselves, that are unemployed. Every man receiving ordination to the ministry is thereby solemnly pledged to make all he can of himself for that work, and do all he can to promote the vital interests of religion among men. The bodies setting men apart to this work are solemnly bound to aid, help, and encourage them. Idleness should be discouraged and repressed; and industry should be encouraged and rewarded. All ministers may not be revivalists, but every minister should be able to supply some department of Christian labor. Few among us but could find a field of usefulness.

Conservation is, perhaps, the great drawback. But with the helping hand of a society, whose duty it would be to aid both church and minister, new life and vigor might be awakened in both, and the spiritual life in our churches would be merged from its present erratic character to the more sober, stable, consistent and useful piety, which is the true honor and glory of all religion. More again.

OUR LAST PAGE.

We commenced last week a series of stories and illustrations of the ten commandments. They will be continued weekly until completed, which will probably take eight or ten weeks. We would call the attention of both parents and children to these beautiful and instructive stories. Many of them illustrate the commandments in so clear and forcible a manner, that they can hardly fail to impress the mind of a child with the nature and obligation of God's holy law. We may probably follow these with a catechism on the commandments. The Decalogue is the foundation and rule of all morality. There can be no religion where this code of moral law is not respected and observed. Among the early lessons which every child should be taught, and which they should commit to memory is the TEN COMMANDMENTS; and great care should be taken to impress the mind with their nature and obligation. It is sad to find grown persons sometimes who have never learned the commandments, and who are exceedingly ignorant of their obligation. Many, also, who can repeat them from memory, are quite ignorant of their nature, and do not at all begin to realize the extent of their meaning. These illustrations are exceedingly interesting, and reveal the obligation of the Decalogue in a light which will be new and instructive to many. We are indebted to a little volume published by the American Tract Society for these stories and illustrations.

The Toronto Leader reports the shock of an earthquake at Lake Huron, on the 15th ult., which was felt throughout a wide extent of country.

GRATUITOUS CIRCULATION.

We send out this number, and will continue to do so for a few weeks, a number of copies of the *RELIGIOUS INTELLIGENCER* to persons who are not subscribers to it. We shall not hold any such responsible for the payment. We wish to make them acquainted with our paper; and we have great hope that after reading it a few weeks, they will be so well satisfied with its character and excellence as a FAMILY NEWS-PAPER, that they may be induced to send in their subscriptions for its continuance. Any of our present subscribers having a friend to whom they would like it sent for three or four weeks, *gratuitously*, in order that they may become acquainted with it, may forward us their names and Post Office address.

MARK! Persons receiving the *RELIGIOUS INTELLIGENCER*, who are not subscribers for it, and who have not ordered it, will not be called upon to pay for it. But should any of those persons wish it continued, they will please forward their subscriptions as soon as convenient. We trust many of those to whom we send sample copies will appreciate it sufficiently to make it their FAMILY PAPER.

(From the N. Y. Observer.)

A CONVERTED PURSE.

A Methodist laborer of Wesley's time, Capt. Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse, the good captain could give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say, "He did not believe in the religion that cost a man nothing."

A member of a church session, of long experience and great piety, once remarked that it was his habit to ask candidates for admission to the church, "What proportion of your property do you devote to the special service of God?" and by the answer to that question he could predict with almost entire certainty of the future usefulness of that man as a member of the church. With all the increase of Christian liberality which we have rejoiced to notice during the past few years, it is still true that a very small proportion of the members of Christian Churches give even a tithe of their income to the service of God.

The giving is done by a few, and some of this few do not perform their duty in this matter. The religion that costs a man nothing, is not likely to benefit him much; and the man who gets rich by defrauding God in tithes and offerings, will find the needle's eye too small for the camel to get through into heaven, when his journey is ended, and he is hoping to take his share of the heavenly inheritance.

MARRIAGE AND DIVORCE.

"Ireneas" of the New York Observer, writes a letter from the "Fire Side" on Marriage and Divorce. He says "the daily newspapers have been daily filled with reports of trials of divorce, some of them, two at least, being between parties of the 'highest respectability'—and disclosing a state of private morals absolutely astounding." In this letter he points out three causes which have been found in New York to tend to the increase of domestic infidelities, and consequent divorces.

I. INSUBORDINATE MARRIAGES.

Contracted without due reflection, and sufficient acquaintance to enable the parties to become well informed as to the temper and disposition of each other, it is scarcely possible that the union shall be permanently agreeable. But we know that interested motives, such as the question of property, position in society, prospects in business, or mere personal beauty, often control the choice that is to tell upon the happiness of a family for life. These are not to be overlooked. Marriages made in defiance of these auxiliary qualifications are often unhappy. It is well for young people to seek and find companions for life among those whose relations, associations, education and prospects are on the same plane. Now and then a departure from this rule, regarded as romantic and hazardous, turns out well, but as a general rule it is better to avoid such experiments. But the real basis of permanent happiness must be on the affections, and these are to be fastened on those moral and mental qualifications which are in themselves lovely. Such marriages are almost invariably happy. They are simple and easy and pleasant in the prescription, it is wonderful that even young people do not take it and try it, rather than venture their life interest on the hazardous sea of matrimony with all the chances against them.

II. THE NEW THEORY OF MARRIAGE.

It is only within a few years that the new theory of the equal rights of married people has been so widely held in the religious world. None can have forgotten the amazement with which the public mind received the fact last winter that several of our orthodox religious journals here in New York zealously defended a work, the design of which was to revolutionize the traditional ideas of marriage, and abolish marriage vows altogether. It came out that the heresy was intrinsically itself in the bosom of the church, and ministers of the Gospel approved what all right men and women knew to be "as bad as bad can be." The prevalence of this sentiment is at the root of the evil. In the eyes of the laity, the marriage ceremony is a religious act, and the vows are laid down very plainly in the Bible. The Apostles taught them clearly under the shadow of the cross, and the Church has ever since held this principle as its name and its life. Where this principle is not admitted, and the rule of the Gospel is trampled under foot, perpetual strife is the result, alienation often follows separation, and the foundations of a family are laid in ruin. To doubt the solemnity of the marriage ceremony, is to deny the rule of Christ's infidelity begins.

III. THEATRICAL, ORGAS, AND NOVELS.

Some of the most popular operas, many of the favorite plays, nearly all the sensation novels, are exhibitions of social vice, rendered so attractive and seductive as to suggest to every hearer or reader that the "real fun," the chief pleasure of life, is in secret "amusement." A gentleman told me recently that he had been lately reading one of the most popular operas, and was so astounded of himself that he could not look the ladies in the face while the piece was performed. Yet these are the operas that draw crowds of fashionable and religious people. The theatres are crowded, and the "Bread" of the world is sold in the school, their name is legion, are worse than theatres or operas. In the retirement of her boudoir, a fashionable woman, wanting excitement, reads these incendiary documents and is set on fire of hell. The subtle poison works her ruin. Such novels are a moral pestilence. Novel reading is dangerous; such novel reading is ruinous. Yet the country is flooded with it. And these novels and plays and operas are breaking down the restraints of virtue and filling the land with the wrecks of domestic bliss.

The following paragraphs we clip from the N. Y. Examiner and Chronicle (Baptist), and we commend them to the notice and consideration of our readers.—Ed. Ixv.

The one thing which our churches and our country now need more than any other, is such an outpouring of the Holy Spirit as will bring Christians within the influence of a quickened spiritual life, and sinners to the acknowledgment of Jesus Christ as their Saviour and Lord. And why should not this inestimable and indispensable gift come speedily, and in the fullness of its power? It will not, it cannot come, if the churches wait for some evangelist or revivalist to conduct their meetings, for there are not half a dozen laborers of that class in the denomination, and they could not visit one in fifty of the churches. But why wait for any other help than is to be found in the church itself, and in the loving presence of the ever-living and almighty Jesus? Are not his promises all that can be desired? Is he not able to use the humblest agencies in achieving the grandest results? Then why not go in the strength of the One Availing Name to seek the gift, which God is more willing to give than any parent is to give blessings to a child?

Next to the coming of the Spirit as the reviver and sanctifier of the churches, we know of nothing more urgently needed in our denomination than a universal increase of the salaries of our pastors. The thing

has been done, wisely and nobly done, in many churches. But in many other churches, as we have reason to fear, there is a distressing discrepancy between the advanced cost of living and what pastors receive to live upon. No such discrepancy should be suffered to exist, if it be possible for a church to remove it. A half supported pastor is not more than half a man in the pulpit or out of it—especially when he knows that his support might be adequate. Pecuniary embarrassment is a consumer of physical, intellectual and spiritual strength; and no man can preach so well with bills in his pocket that he knows not how to pay, as with the same amount of greenbacks in his purse out of which to pay as he goes. The church that gives its pastor a comfortable support, and does it promptly, is, therefore, working in the directest and most effective way for the increase of its own prosperity. Why not try it now, at the beginning of this new year?

THE TEMPERANCE CAUSE IN NEW BRUNSWICK.

Notwithstanding the large number of staunch friends to the cause of total abstinence in this Province, who stand firm to their principles at all times, and who "in good report and evil report" practically condemn the drinking customs of society, it is nevertheless true, that both the moderate and immoderate use of alcoholic drinks has been vastly on the increase for the last four or five years. As in the United States, so here also, both licensed and unlicensed drinking places have been multiplied, and with these facilities for drinking and drunkenness, the habits of many of the young men of the country, and others, have been poisoned by the love of rum. We utter the calm and dispassionate convictions of our heart, when we say that we believe no greater evil can be inflicted on any country than for its people to addict themselves to intemperance, and become the victims of an appetite more cruel than death itself. Observation constrains us to the conclusion that large numbers of the young men of this Province are forming habits which, if persisted in, will, in a little while, wholly unfit them for responsible situations, and, in many instances, probably destroy their reputations and their lives.

It is gratifying to learn that a revival of the temperance cause is indicated; and that those who have the matter specially in charge are beginning to bear themselves with zeal and energy. Some time ago circulars were issued by both the "Grand Division of the Sons of Temperance," and also the "British Order of Good Templars," to all the ministers in the Province, requesting them to preach occasionally on the subject of intemperance, "advocating the wisdom and the necessity of total abstinence from intoxicating drinks as a beverage." A number of sermons, in accordance with these requests, have been preached by ministers in the city of Saint John and elsewhere; and we learn that arrangements have been made for holding two Mass Meetings, one for all classes in the new Hall in Carleton, on the evening of the 18th inst., and a Boys' Meeting in the Institute on the following evening. The former is to be addressed by Hon. S. L. Tilley, and Messrs. O. D. Wetmore and C. N. Skinner. Mr. Tilley is also, by special request, to address the Boys' Meeting. Besides these meetings, several smaller ones in connection with the Divisions in the city are to be held; and a new and most important movement is to be inaugurated in the course of a week or so; that is, the *gratuitous* circulation of a sheet to be called the *Messenger*, devoted to temperance matter. About 2000 copies will be circulated. All these movements indicate a revival interest in the temperance cause, and every friend of sobriety, moral reform, and religion should endeavor to encourage and give a helping hand to the good work.

We have been gratified and pleased with the success which has attended the new organization of "Good Templars." The report of the Worthy County Secretary of King's County Lodge has just been published in the *Journal*, and gives a most encouraging account of the progress of the Order. From this report, drawn up by Mr. T. W. Musgrove, W. C. S., and which is a well written document, evincing both talent and taste; we make some extracts.

On the Order in King's County, the Report says: This County, with a population of about 25,000 and numerous facilities for trade and manufacture, should be one of the soberest counties in the Province, situated as it is, out of reach of the bad influences, in a great measure, of soldiers, sailors and other classes of the population, who are proverbially for drinking habits and their concomitant vices. But that it is not wholly temperate is proved by the fact that the parish of Sussex alone can boast of its 12 or 15 grog-shops in full blast, and I believe there is not a parish in the County but has more or less of these plague spots of sin. There are, under a short time ago we had two Lodges for every parish in King's, and I trust that, with some more Lodges, in good working order, will soon be more numerous; and if we remain true to our trust, the ranks of vice will soon be filled only with the wholly depraved, and are long these ranks will be thinned; and thus increased, our influence extended, and our efforts so successful, that rumshop or a drunkard cannot be found in King's at least. At the last meeting of this Lodge there were 24 Primary Lodges in King's, 1025 members belonging to 23 of them, as one was not heard from officially, and 25 initiated during that term, and 46 excommunicated for violation of the pledge and 17 for non-payment of dues, and 64 withdrawn; thus making a clear gain of 77. When we consider that many of the Lodges had been lately organized, and all who would join at the organization allowed to become members without being initiated for, or any term permitted for curiosity and excitement, and then down after having had the idea of becoming Templars presented to them, it is no wonder that some went away so soon. The returns from 21 Lodges show a membership of 1040 on Oct. 31st, 112 of whom were initiated during the preceding three months, and there were 65 withdrawn, and 1025 members, 21 for violation of pledge and the remainder for non-payment of dues.

Should we prosper as we have already done, British Templarism will, in ten years, embrace 20,000 persons in its ranks, and protect them from the fires and foul attacks of intemperance by its powerful wings. On us depends the prosperity of so good an Order.

"And since on us the future fate,
 Of myriads yet unborn may wait,"

our duties are plain, and should be performed with all diligence.

The Report concludes in the following earnest and eloquent words:—

Intemperance is doing a deadly work. Humanity is suffering all around us, on account of this floodgate of iniquity, being open day and night, pouring ruin and woe into the homes of the good, and sowing the seeds of ruin on our society, fathers, wives, sons, daughters, whose intellects and hearts are so formed that they were not driven by almost irresistible influence to form appetites for strong drink, would have been characters worthy of imitation in the halls of legislation, the courts of law, and the domestic hearth, and as members of the Church of Christ. Hundreds and fathers are drawn away from the offices of exhortation and honor by strong drink and its concomitant allurements and vices into the path of destruction, and thus from many a confiding wife's heart the hope of happiness is snatched, and withal horror by the thought that her best friend was on his way to fill a drunkard's grave, and a drunkard's life; to say nothing of the misery of body and agony of soul endured in order to provide, as is often the case for children whose natural protectors and providers were so debauched as to neglect their most earnest appeals for succor; and at last to crown all, the wife is hurried into eternity by a blow from her husband's hand during a fit of *mania potius*, and their little ones sent homeless, penniless, and worse than the children of the poor, to the streets, to beg their way, or to the workhouse, to live as best they can, on the charities of the good, or, as the case may be, in the hands of the devil, and to be calumniated by the bulls and rebuffs of unfeeling persons, and are driven, at last, to desperate deeds of blood by the vices that have been planted and nurtured in their very souls by strong drink and its influences.

Wives, too, in both the higher and humbler walks of life, have through a love of wine proved reckless to every marital and conjugal duty, and brought

themselves to infamy by this kind of indulgence. Inebriate husbands are bad, but drunken wives and mothers, who can imagine their turpitude, their infamousness as respects influence, and the ruin they are doing to their children, are *monstrously* bad. Sons are destroyed by drink. Need I say more. Health of body and mind, reputation and everything noble and beautiful, in manhood, are destroyed by intemperance—withered, blasted by wine. And daughters, who, by light complexion and virtuous graces, are "sweet sixteen" has come and gone—ere the blush of early womanhood has faded from their cheeks—ere the bright and fascinating sparkle of the eye is dimmed, or the sweet notes of girlhood superseded by the deeper tone of maturity, this demon, the blood, inflames the passions and places the youthful female in a position ill-fitted to withstand the attacks of vice destroying and soul-jeopardizing, caterers of vices the blackest and crimes the foulest that mankind are capable of committing; and through this medium hundreds are ruined annals.

Vices the most insulting and degrading to human nature are alone supported by strong drink, gin and beer are the pap and paragon of inebriety, and moderate drinking is the father of most of the glaring crimes of the 19th century. With these facts before us, we have no voice that speaks louder and more pathetic, in tones more unmistakable and truthful than ever did the eloquence of Demosthenes or Cicero to an Athenian or Roman audience? An appeal comes from every drunkard in the community to the philanthropic and good, by his actions, to save him from every evil, and to bring him back to sobriety, and to madness by alcoholic stimulants, is unable to do right, even when he knows it; and nature, insulted by the deed, makes every effort to inform all observers that man is in danger and ought to be rescued. Therefore, I consider that from every inmate of every Reformatory, who has been brought there by strong drink, and few there be who have not been thus brought; from every lunatic in every asylum, put there by wine, and their name is legion; from every frequenter of gilded drinking saloons; from every broteller, and every frequenter of such places in the world; from every drunkard, from the old and young, and from every one who is the result of a parent's, brother's or lover's, who are led astray by the demon drink, that sounds like the hollow moan of lost spirits, and bespeaks an agony of soul that must be felt to be known; from the death-bed scene, or the death-ditch and street scene of the inebriate hurled into eternity during a fit of *delirium tremens*; from all these, and many, many more, comes a voice of deep beseeching to all who are free from this destroyer's clutch, to hasten to the rescue of our unfortunate fellow-men who have been led astray by the tempter. In this hour of our Lord's agony, and of our own, let us all join in a voice saying, "be sober, be faithful, be charitable, be true," and that voice addresses us—addresses British Templars, and appeals to us sufficiently mournful to read and freeze the blood in its channels, to temperance men to work, to strive for the ruin from every corner of the inebriate's clutch, to hasten to the rescue of our unfortunate fellow-men who have been led astray by the tempter. In this hour of our Lord's agony, and of our own, let us all join in a voice saying, "be sober, be faithful, be charitable, be true," and that voice addresses us—addresses British Templars, and appeals to us sufficiently mournful to read and freeze the blood in its channels, to temperance men to work, to strive for the ruin from every corner of the inebriate's clutch, to hasten to the rescue of our unfortunate fellow-men who have been led astray by the tempter. 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