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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 8, 1866.

HEROISM OF FOREIGN MISSIONARIES.

The reports of missionary enterprises, the zeal, the sacrifice, and perseverance which Foreign Missionaries have exhibited in prosecuting the work of subduing the strongholds of heathenism to the Saviour, and leaving the great idolatrous communities of India and Africa, and China, and other foreign fields to gospel truth, afford us some of the noblest examples of moral heroism that the world ever saw. An English contemporary says:—"We would not say word to weaken the regard in which the dauntless soldier who rushes to the post of greatest danger is held by his countrymen. Courage is a military virtue, and bravery will never want its deserved tribute of praise. To go up to the cannon's mouth, or to breast a citadel bristling with bayonets, is a heroic thing, whether the heroism be merely physical, or partly physical and partly mental, and whatever deductions may be made on account of the excitement of the moment and the well-known influence of numbers. But take the case of the missionary, the soldier of the Cross. He leaves his native land, with all its hallowed associations and endearments, to go among strangers whose language he knows not, whose manners and customs are all strange, and many of them revolting to him, and whose religious ceremonies he feels to be degrading to man and dishonouring to God. He must submit patiently to privations of which hitherto he has had no experience, and witness scenes from which his moral nature shrinks with loathing. Before the dangers of an inhospitable climate, his health may give way. He puts his life in his hand when he leaves his native shore, and his days may soon be numbered. His message is so holy that it is sure to provoke the hatred, perhaps the hostility, of those to whom he brings it; and, even if there should be no overt manifestation of dislike, he knows that the natural depravity of the human heart will raise a strong barrier to the reception of the truth. Often he stands alone, amid the most trying circumstances, and perseveres in the face of difficulties of which the Christian minister at home has little conception. He has no visible source of consolation, except it be the occasional meeting with a brother Christian, for all the blessed circles of love and sympathy have been left behind in the country of his birth. Truly he has need of faith; communion with his Lord is essential to him; his religion must be a life, a reality, a power; otherwise, his lot will be a dreary one. To toil long without apparent result, as many who 'have hazarded their lives for the name of our Lord Jesus Christ' have had to do, seems the hardest task of all; yet still, the moral heroism of the devoted missionary appears. Strong in the conviction that he is in the path of duty, he will go on. The work is the Lord's. Souls are precious. The gospel is the Divine remedy for the thousands of forms of moral evil around him, and as he has gone far hence to the Gentiles to preach it, and personally knows its healing power, he cannot turn back. This is true courage; this is real heroism. You cannot despise that man. Possibly you may not feel as he does, nor see what he sees; but if you are capable of appreciating the noble, the disinterested, the self-denying, you must award him the tribute of your high respect. Unquestionably with him, salvation and sin, the Gospel and human souls, time and eternity, are realities. They are not words without meaning, names without significance, but intensely real things. It is the vivid perception of this that makes him earnest. In truth, without vivid perception, there is no earnestness in the world. When a man realises strongly the sublime truths of the Gospel, he will hazard anything and everything for their proclamation. 'We is unto me if I preach not the Gospel' will be the sentiment of his heart. He must do it; he cannot do otherwise; he is impelled by sacred motives; and whether men hear or forbear, he must declare earnestly the great message with which he has been charged. The holy energies of a soul that has escaped from bondage and been made free by the grace of God, are not to be paralysed in the noblest work beneath the sun, by the combined hostility of evil men and wicked spirits. Of this truth the history of Christian missions is a wonderful illustration. The roll of missionaries to the heathen contains some of the most illustrious names; and even those who are less glorious, by reason of the excellent glory of their brethren, are still conspicuous as stars in the dark region of heathendom, and worthy of all honour as true Christian heroes."

WHAT IS ARMINIANISM?

Those who derive their notions of Arminianism from the statements and representations of many Calvinistic writers, especially those of the last century and the earlier part of the present, must entertain very erroneous views respecting its doctrines and those who believe them. The Arminian creed, correctly stated, is one having its origin in the Bible, and of which no one need be ashamed. Such is Arminianism, that were its five points read in the hearing of many professed Calvinists, (no names being applied,) they would readily endorse it. For the purpose of showing that Arminianism does not contain the monstrosities that many suppose, we insert its five points, as developed immediately after the celestine Council at Dort. They are, according to Moebeim—

1. That before the foundation of the world, of from eternity, God agreed to bestow eternal salvation on those who, he foresaw, would maintain their faith in Christ Jesus inviolate until death; and on the other hand, to consign over to eternal punishment the unbelieving, who resist the invitations of God to the end of their lives.

2. That Jesus Christ, by his death, made expiation for the sins of all and every one of mankind; yet that none but believers can become partakers of this divine benefit.

3. That no one can of himself, or by the power of his free will, produce or generate faith in his own mind; but that man, being by nature evil and in competent both to think and do good, it is necessary he should be born again, and renewed by God for Christ's sake, through the Holy Spirit.

4. That this divine grace or energy, which leads the soul of man, commences, advances, and perfects all that can be called truly good in man; and that there are all the good works (of man) ascribable to no one, except to God only, and to his grace; yet that this grace compels no man, against his will, though it may be repelled by his perverse will.

5. That those who are united to Christ by faith, are furnished with sufficient strength to overcome the snares of the devil, and the allurements of sin; but whether they can fall from this state of grace and lose their faith, or not, does not yet sufficiently appear, and must be ascertained by a careful examination of the Holy Scriptures.

The last of these propositions was afterwards so modified as to assert explicitly that it is possible for one to lose his faith and to fall from grace.

As we understand it, the Arminianism of the Free Baptists and the Methodists is substantially the same as that set forth in these propositions. Among the causes which have conducted to the misapprehension in regard to this subject, has been a failure to distinguish between anti-Calvinistic sects. Edwards, and others of the older writers, were accustomed to denounce the Socinian and semi-Pelagian heresies of their times, under the name of Arminianism, and it is to be feared that some have not yet learned their mistake. It is due, however, to say that the late Prof. Stuart, of Andover, high Calvinistic authority, pointed out the error into which many of his brethren had fallen, and bade them no longer be guilty of it. All we ask for the Arminianism is that it be judged by its own merits. If all will do this candidly and prayerfully, we have no fears respecting the conclusion to which they will arrive.—*Morning Star.*

HOME MISSION REPORT.

NO. 21.

To the Corresponding Secretary:

DEAR BROTHER—A severe cold kept me at home nearly a week longer than I expected to remain when I wrote my last report. I left on the 7th inst., and commenced meetings here the next evening. The first year of my ministry I made a short visit to this church, and left expecting to return in a few days, but instead of a few days, between nine and ten years have passed since that. Also, for human calculations! Many of the people, however, had not given up looking for me, so that I need scarcely say that I was received with open hearts, and heartily welcomed by the brethren. Many changes have taken place since I was here; the settlements have been much enlarged and improved; some have moved away, and many have moved in—some have died; the young people have grown up, many of them have married, and some have moved abroad. The members of the church live in the House and Cornhill Settlements and the regions round about. Formerly it was known as the House Settlement Church, but is now called the First Havelock Church. This church has had but very little pastoral care, and yet it has maintained its conference and prayer meetings regularly. There are some good faithful members here, who serve God from fixed principles.

We have continued our meetings every evening, and notwithstanding the hurried season of the year and the short evenings, we have our school houses full every night. As yet we have no meeting house, and are obliged to do the best we can without. We hold our meetings alternately in the two settlements, some three or four miles apart. Indications for good were apparent almost immediately; but I soon found there were some matters that required attention before we could see the whole church in working order. The Lord blessed us in seeing these removed, and then the work went on with increasing power. Saints began to shout; backsliders to confess, and sinners to weep and enquire what they must do to be saved. The second Sabbath I was here, I was called away to the Smith Creek, to attend a funeral, so that we did not have any baptisms until yesterday, when we had a blessed day. It was a day that will never be forgotten in this place. Our meetings were held in a large barn, which was crowded full on the floor, in the hay, and on the scaffolds. The Lord was with us. At the close of the morning meeting, we repaired to the beautiful Millstream, where we enjoyed one of the most blessed baptisms I ever experienced. Sixteen happy converts followed the example of our Saviour, and were "buried with him by baptism." It was very much such a season as I enjoyed at Cedar Lake in Nova Scotia in June last, when the same number was baptized. In the afternoon I gave the right hand of fellowship to twenty, twelve of whom are heads of families. I shall continue laboring here this week, hoping to see more souls converted to God.

The brethren here decided to arise and build a house for God, and already have the frame up, and expect to make arrangements for its completion soon. I have received the necessary documents from the Secretary of Conference, and have incorporated the church, and expect to have the deed executed this week. We have also appointed two helpers to assist the deacons in their care and duties. Things look prosperously. Bro. Marsh is laboring in his mission with the church in the Steeves' Settlement. He passed through here on his way thither a week ago. He enjoys his mind well, and I think will be profitable to the people. I expect to visit them soon. Calls for help are coming from all directions. The churches are becoming increasingly anxious for missionary labour, and until the Lord of the harvest gives us more laborers, many of our churches must go without much, if not altogether without labor, unless supplied by missionary visits, and I am not amongst the number who think our missionary labour is of so delicate a character that "if a fox go up, he shall even break down their stone wall."

We are doing what we can in finances. Money is scarce, but we will make out the best we can.

Yours, &c., G. A. HARTLEY.

Cornhill, Havelock, K. C., May 28th, 1866.

Brother George McDonald writes us that he expects to be back to his belt of labour in Lincoln, Ormiston, &c., the third Sabbath in June.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of this Society was held in Exeter Hall, London, May 24. The President, the Earl of Shaftesbury, in the chair. The Great Hall, it is said, was not less crowded than usual, and ministers and gentlemen of all sections of the church occupied the platform. After prayer and the reading of the 145th Psalm, the Report of the past year was read. The following summary of the operations of the Society in Foreign countries in circulating the Word of God, will, we are sure, be gratifying to the friends of the Bible everywhere:—

Beginning with France, it is said that there but one thing needed to render her truly great people truly happy, and that was the reception of the truth in its fullness and power. The aspect, however, which that country now presented to the public mind was very different. The period was a season of joy, and it had been successful in harvesting a bitter fruit. The snares which Rome laid with so much efficacy had served their purpose in entangling the credulous and deceiving the ignorant, but had utterly failed to hold the mind of the nation and to gain its assent, and the fearful reaction was setting in on the minds of the people. Many were bent upon repudiating all superstitions, and were clear proof, and had become not only open infidels but avowed atheists. But, whatever might be the form which Satan assumed for the extension of his kingdom, the exactly feeling that his duty was the same, and in the full belief that God was renewing His own Word, they ceased not to employ all the means which a gracious Providence placed at their disposal. M. de Presse reported a circulation of 92,000 copies—an increase of 5,000 on the preceding year. The number of depots at Paris, Bordeaux, Marseilles, and Nice, was reported as 11,000. The number of copies of the Bible, and of the various parts thereof, which had been distributed in France, was reported as 1,100,000. The number of copies of the Bible, and of the various parts thereof, which had been distributed in France, was reported as 1,100,000. The number of copies of the Bible, and of the various parts thereof, which had been distributed in France, was reported as 1,100,000.

The receipts for the year ending March 31, 1866, exhibited a large increase over those of the preceding year, in almost every department. The total receipts, in which there is a diminution of £24,470 15s. 7d. The sum applicable to the general purposes of the Society has amounted to £280,525 12s. 10d.; and the amount received for Bibles and Testaments has been £28,302 5s. 6d., being £22,112 9s. 9d. more than in the preceding year. The total receipts of the ordinary sources of income have amounted to £171,828 15s. 3d. To this must be added the sum of £2905 14s. 5d. received for the China Fund; £216 2s. 5d. for the special fund for India; and £29,924 17s. 10d. for the special fund for Africa, and the total receipts for the year ending March 31, 1866, will be £280,525 12s. 10d., being £22,112 9s. 9d. more than in the preceding year. The Society's contributions to the extension of the Word of God, in the various parts of the world, are as follows:—From the Society for the year ending March 31, 1866, £280,525 12s. 10d.; from the Society for the year ending March 31, 1865, £280,525 12s. 10d.; from the Society for the year ending March 31, 1864, £280,525 12s. 10d.; from the Society for the year ending March 31, 1863, £280,525 12s. 10d.; from the Society for the year ending March 31, 1862, £280,525 12s. 10d.; from the Society for the year ending March 31, 1861, £280,525 12s. 10d.; from the Society for the year ending March 31, 1860, £280,525 12s. 10d.; from the Society for the year ending March 31, 1859, £280,525 12s. 10d.; from the Society for the year ending March 31, 1858, £280,525 12s. 10d.; from the Society for the year ending March 31, 1857, £280,525 12s. 10d.; from the Society for the year ending March 31, 1856, £280,525 12s. 10d.; from the Society for the year ending March 31, 1855, £280,525 12s. 10d.; from the Society for the year ending March 31, 1854, £280,525 12s. 10d.; 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from the Society for the year ending March 31, 1671, £280,525 12s. 10d.; from the Society for the year ending March 31, 1670, £280,525 12s. 10d.; from the Society for the year ending March 31, 1669, £280,525 12s. 10d.; from the Society for the year ending March 31, 1668, £280,525 12s. 10d.; from the Society for the year ending March 31, 1667, £280,525 12s. 10d.; from the Society for the year ending March 31, 1666, £280,525 12s. 10d.; from the Society for the year ending March 31, 1665, £280,525 12s. 10d.; from the Society for the year ending March 31, 1664, £280,525 12s. 10d.; from the Society for the year ending March 31, 1663, £280,525 12s. 10d.; from the Society for the year ending March 31, 1662, £280,525 12s. 10d.; from the Society for the year ending March 31, 1661, £280,525 12s. 10d.; from the Society for the year ending March 31, 1660, £280,525 12s. 10d.; from the Society for the year ending March 31, 1659, £280,525 12s. 10d.; from the Society for the year ending March 31, 1658, £280,525 12s. 10d.; from the Society for the year ending March 31, 1657, £280,525 12s. 10d.; from the Society for the year ending March 31, 1656, £280,525 12s. 10d.; from the Society for the year ending March 31, 1655, £280,525 12s. 10d.; from the Society for the year ending March 31, 1654, £280,525 12s. 10d.; from the Society for the year ending March 31, 1653, £280,525 12s. 10d.; from the Society for the year ending March 31, 1652, £280,525 12s. 10d.; from the Society for the year ending March 31, 1651, £280,525 12s. 10d.; from the Society for the year ending March 31, 1650, £280,525 12s. 10d.; from the Society for the year ending March 31, 1649, £280,525 12s. 10d.; from the Society for the year ending March 31, 1648, £280,525 12s. 10d.; from the Society for the year ending March 31, 1647, £280