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## Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 14, 1866.

## A CARD.

THE PASTOR of the Free Baptist Church, Fredericton, desires to publicly acknowledge his thanks to a party of about thirty friends—members of his Church and congregation—who assembled at his residence on Thursday evening of last week, and presented him, by the hand of Bro. G. F. Atherton, with a liberal sum of SIXTY-SIX DOLLARS in cash, and TWENTY-FIVE DOLLARS worth of useful goods. Also for the sum of TWENTY-SEVEN DOLLARS in cash by the hand of Miss Eliza J. Atherton, presented a short time before, as a gift from a few friends. Total (\$118) one hundred and eighteen dollars.

These very liberal and unexpected gifts—with similar ones previously received—from those to whom he preaches the Word of Life, have been accepted as they were intended, as expressions of their friendship and sympathy, and as evidences of their appreciation of his imperfect labour among them as a Christian minister.

The frequent expressions of Christian friendship which have been shown us during our residence in Fredericton, have rendered our sojourn in this City not only agreeable, but have laid us under obligation to desire and labour most ardently for the spiritual welfare of those over whom, in the providence of God, we are the overseers. Earnestly do we pray that these liberalities may be largely rewarded, not only "in basket and in store," but in large incomes of spiritual blessing to the souls of all.

E. McLEOD.

## A FURTHER STATEMENT.

The occasion which called forth the above "Card" has suggested to us the advisability of making a brief statement relative to the large liberality of the few friends who are sustaining the Free Baptist interest in Fredericton. We trust they will pardon us for referring to this subject, as we know they have done what they have out of love to the cause, and not to have it published abroad. But as it is an example for the imitation of others, and a proof of what can be done when there is a will, we therefore embrace the present occasion to refer to it more fully than we have before.

Eight years ago last July, the General Conference appointed us to labour in Fredericton. Although there had been a Free Baptist Church here a resident minister for several years, we were informed on our arrival that it was doubtful if one hundred dollars could be raised during the year for our support as their pastor! Trusting in God we went to work, and before the year closed more than four hundred dollars were subscribed, and nearly all paid. At the end of one year our labour ceased in Fredericton, and was not resumed until about six years ago. Since that time we have resided in this city, and held the pastoral care of the Church. During these six years the Free Baptist Church and congregation have erected a new place of worship, at a cost of over fifty thousand dollars, all of which has been paid except some less than one thousand dollars which the Building Committee have personally assumed. In addition to this about six hundred dollars have been raised annually for the current expenses of the Church, beside contributions to other objects. The whole sum raised by the Church and congregation during the last six years has very nearly reached Ninety Thousand Dollars! We would acknowledge with gratitude the liberal gifts of many of the citizens of Fredericton, and others, who are members of other religious bodies, to our Building Fund, and also for other objects; but the principal part of this large amount has been contributed by our own Church and congregation. As in all other bodies, some have been liberal without stint, and others have done but little.

Taking into consideration the numerical strength of our Church, and the fact also, that we do not boast of any rich men among us, we cannot disguise the truth that great liberality has been a prominent feature in the history of the Free Baptist Church and congregation in Fredericton during the last six years.

If, in the providence of God, we should soon be called to a new field, or to a new sphere of labour (which is scarcely probable) we should have the satisfaction of leaving to our successor a liberal and friendly people; as well as carrying away with us the pleasing reflection that our long connection with this Church and congregation in Fredericton was marked with the greatest harmony between pastor and people, and was dissolved with mutual regret.

For the Religious Intelligencer.

## THE CHRISTIAN MINISTRY.

NO. III.

It is too evident to require more than assertion, that He by whose authority the ministry was originally instituted, still retains the prerogative to call and to qualify those whom He has designed for the sacred office. Taking our stand on the examples and spirit of the primitive Church, it would be no more difficult to prove that the anointing of the Holy Spirit is the one grand essential in the Gospel ministry, than to prove that it is the main element of vitality and power in the Church itself. For as no form of religion, however pure, refined, or elevated, which is destitute of divine influence, can take the name of true Christianity, so no order of religious teachers, however extensive their natural or educational endowments, without the Spirit of God, can be Christian ministers, according to the Scriptural acceptance of that term.

An ordinary endowment of original capacity, and the acquisitions of assiduous cultivation, are never to be regarded with indifference, nor can they with propriety be dispensed with as qualifications for the ministry; still the efficiency and power of a true Gospel ministry are not dependent on these alone; for while it receives and employs them as valuable auxiliaries, it nevertheless derives its true strength from a spiritual influence. If this be true, then in all its essential characteristics it remains to-day the same institution as at the beginning. With the proud seal of eighteen centuries upon it, it comes to us in all the strength of its unchanging glory. Having passed through tempests which have revolutionized kingdoms, and changed or modified the wisest systems of human policy, it stands before us to-day in all its unsophisticated purity—immutable as its divine Author, "in whom there is no variableness, neither shadow of turning."

The gifts bestowed upon the early disciples, qualifying them for "pastors and teachers," were precisely the same as those which God bestows upon his ministers now. True, to many of them miraculous gifts were imparted; but it does not appear that these constituted any essential part of their ministerial qualifications. On the contrary, the apostle Paul, in his classification, distinctly marked them as inferior to those gifts which were for "edification, and

exhortation, and comfort." Writing to the Corinthians, he says: "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers"—now mark the expression—"after that miracles, then gifts of healing, helps, governments, diversities of tongues." Here the gifts which endowed them with the power to work miracles, to heal the sick, and to speak with divers tongues, are not only distinguished from, but ranked as inferior to those by which they were constituted "prophets and teachers."

This view is confirmed by the same author, in his Epistle to the Ephesians, where he says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." In this passage not a word is contained respecting miraculous gifts as a part of the institution established by our exalted Mediator, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This was the great work for which the Christian ministry was originally appointed, and this must ever continue to be its principal end and aim; and to the accomplishment of this its grand primary object and design, the gift of miracles could never have been regarded as more than auxiliary; for could it be made even to appear that these extraordinary gifts were invariably possessed and exercised by those whom Paul designates apostles, prophets, evangelists, pastors and teachers, it could afford no evidence that it was by these they effected the "perfecting of the saints, the work of the ministry, or the edifying of the body of Christ." The essential requisite to the performance of such work is a power sent upon the soul by the operation of the Divine Spirit, imparting, with other necessary qualifications for the work, a desire to spend and to be spent for the salvation of souls. And none but they who possessed these gifts and power from above, were ever pastors or teachers, in the proper scriptural sense of these terms. This is the very life and soul of the Gospel ministry, its highest ornament and trustful glory. It is this which invests it with a resistless energy, and renders it "the wisdom and power of God." Take away from the ministry its spiritual element, and you divert it of that which is essential to its efficiency and success; you have the form without the power; the body destitute of life, and the tree deprived of its sap and foliage.

As qualifications for the sacred office, no other endowments, however important in themselves, or useful in their place, can ever be received as equivalents for the anointing of the Holy Spirit; for without a call, a gift, and a power from God—though a man possess all knowledge, and be able to unfold the deepest mysteries of human science, and though he display a martyr's zeal, and speak with an angel's tongue, yet with all these he is but sounding brass, and a tinkling cymbal. The grand point to be determined, therefore, respecting every one who is proposed for the sacred office of the ministry, is whether or not he bears the credentials of a true messenger of God. The call and qualification of a true minister of Christ can never be considered as separate; they stand united by an indissoluble bond, and what God has joined together, let no man put asunder.

The essential qualification for the pastoral office may be regarded as two-fold—the moral and the mental. A call to this sacred office always presupposes regeneration, or the anointing of the Spirit, as the moral qualification, and involves the bestowal of suitable gifts as the mental qualification; for to call a man without imparting to him the necessary gifts, would be an error as fatal as to send forth an unarmed soldier into the battle; and to call a gift a man destitute of divine grace or spiritual power, would be to arm and commission a rebel.

Further remarks on this point are reserved for next week.  
 Fredericton, Dec. 1866. J. C. HENRY.

## PLAIN LETTERS FOR THE CHURCHES.

No. IV.

MR. EDITOR.—Another thing that has long been a trouble to me, is the want of loyalty among many of our church members. We have many who are truly loyal to the denomination, and are doing what they can to help us rise, and be a people noted for piety and good works. We have revivals, and some blessed seasons of the outpouring of the Spirit are enjoyed. Many are added to the churches and saved. But the want of a resident, intelligent minister to train them to loyalty to God, and to the denomination of which they are members, leaves many of them weak; and they fall away. Hence, one reason for so many backsliders in the churches. Now, Mr. Editor, I believe the strength of any body of people depends much on the loyalty of its members to the principles they embrace. We may have numbers, and still be weak and impotent to do good. Numbers do not always make a strong people. But to stand up and maintain our principles and live them, commends us to the conscience of every man. Now this lack of loyalty is not merely among the young who have been lately brought into the fold; but it is more among the old members of our churches, and those who, by this time, ought to be well established in the faith, and rooted and grounded in it. Some of these have shown themselves strong in times of revival; but they have not been to feed on milk, and the greatest care is necessary to keep them attached. After revival seasons, and the minister leaves, they forsake the house of God, and leave the church to get along as well as it can without them. There is no true loyalty to man who does not stick to the profession he has made before many witnesses. Every church member enters into a covenant with his brethren to report himself every month in conference meeting; and we have heard them say with the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." (Ps. cxxxix. 5, 6.) Can such professors really make such sincere believe that they are sincere in such declarations, while their conduct is the reverse. The Lord knows the hypocrisy of such. Ministers may talk to them, and they admit the truth of what they say, but after all make no reform in their conduct. Such have a great lack of love in their hearts, both to Christ and his cause, and hence no loyalty to the religious body of which they are members. Such persons will have much to answer for. Can they think that the eyes of the world are shut, and no notice taken of them; or, that the church does not need them; or, that their labor is done upon the earth? Happy would it have been for the world and the church and themselves too, if the master had called them away in the time of revival, when they were apparently ready.

We certainly need a great reformation amongst us. Let the ministry urge loyalty upon the churches. Let the deacons and leading brethren hold up their hands. Let every member hold up his head, and be faithful to the grace given, and we shall soon see the cause of God prosper among us, and unbelievers converted.

Now, Mr. Editor, I have been some trouble to you; but I may be more yet. I have other thoughts; and if I feel them gnawing upon me I shall speak out, I must be faithful.  
 CYTHIAS.

It is stated that an unprecedented religious revival is going on in different parts of Georgia, among all denominations of Christians. Thousands of young men and women are joining the church, and though the movement is so wide-spread, there is none of that unhealthy excitement which so often disfigures revivals, and shakes faith in the steadfastness of those who come under its influence.

## LETTER FROM REV. W. E. PENNINGTON.

BROTHUR McLEOD—I have recently been on a short tour up the river. I have visited the churches in the following places: North and South Branch, Oromocto, Lincoln, Southampton, Canterbury, Jacksonton, Presquille, Williamstown, and Woodstock, with several others across the American boundary. I find in the most of these places a great destitution of labour, with an earnest desire on the part of the people for the preaching of the gospel. And in several of the places, I am of the opinion, much good could be done, if labour was supplied. You are aware that I was not present at the last General Conference. Important business matters that I could not control, required my presence in another place at that time; but apart from this, I felt but little inclination to attend. The Third District Meeting last year (held at Bear Island), engaged me as a District Missionary for the year. The destitution of a number of the churches in this District, induced me to consent to make this engagement. They were destitute of pastors, and unable to supply themselves; but it was believed that by combining they could supply themselves with labour in missionary capacity, and therefore they made arrangements to have my services. I had previously felt desirous of spending some time with them, and there was no intention of any infringement on the Home Mission Society by our arrangements. I subsequently learned by the report of the Home Mission Society, published in the *Intelligencer*, that our arrangements were contrary to the rules of General Conference and an infringement upon the work of that Society, and I therefore declined carrying out the engagement. I have reason now to believe that Distigret sustained a particular loss by the engagement being broken, and I am certain that my own mind was greatly soured and discouraged by it. The Home Mission Society did not supply the labour that the churches required. I am not disposed to find fault; but I may be permitted to say, that from observation during my recent tour, I think the Home Mission Society is not accomplishing all that for the churches or denomination that its popularity and large funds would lead us to expect. The aid now afforded the churches by the Home Mission Society seems to be quite limited, and I see no propriety in a District or a number of churches uniting to supply themselves with missionary labour, or even to aid others who may not be supplied by the Home Mission Society. \* \* \* W. E. PENNINGTON.

## For the Religious Intelligencer.

## PRESQUILLE MISSIONARY SOCIETY.

BROTHUR McLEOD—At the expiration of one month since Brothur H. Mills commenced his labour as a Missionary from the Voluntary Home Mission Society, formed in this place, we held our meeting on the 24th November for the purpose of transacting business. Through the exercises of the meeting the Spirit of the Lord was expressly enjoyed among us, and we felt that our efforts had and will not be in vain. The report of Bro. H. Mills was read and received, which is as follows:—

ISAAC TRACY, Cor. Sec. To the Cor. Sec. of the Presquille Voluntary Home Mission Society.

DEAR BROTHER—Having ended my month's tour, it becomes my duty to report my labours during my mission, which I commenced the 23d of October, in the Free Methodist Church, the First Church, in Wicklow, in the First District. The Church was in a very low condition. I commenced holding meetings, and visiting from house to house; there was not that union existing among the members that was desirable. Some difficulties existed of a serious nature. We held one mission meeting, which was interesting; the people's hearts were opened; they were willing to subscribe for the aid of our Mission fund. A collection was taken up of one dollar and twelve cents; subscriptions to the amount of twenty dollars were secured. I held a number of prayer meetings, and in the pit he followed me, and was singing for me, "I love Jesus," a stone of truth, and the rock and crumbled him to the ground, and he was nearly killed; and when the men took him to the pit-house, he said, "I am glad this did not happen to me, for I was so happy in the love of God, that when the medical gentlemen were dressing the wound on his head, he said he felt no pain. Through that circumstance, and many others which we might adduce, many miners have been led to seek God. Formerly the pits were scenes of fighting, swearing, and drinking, but now there is never a quarrel, and the men are made lamb. Old Gray headed men of 70 and 80 years are seeking the pardon of their sins, and children of tender years are leading their parents to the Church, and entreating them to join the Church. I heard a father bringing his wife, and wives their husbands, fathers their sons, and sons their fathers, and so the work goes on. Some of the finest youths in the country have been brought to God, and we have no doubt that many of them will yet be ornaments in the Christian Church. The rich and the poor, the intelligent, and the ignorant, the young and the old, are all being saved. Roman Catholics are crying to Christ instead of the Virgin Mary. A great number of the volunteers have been brought to God; and Sir Archibald Edmonstone, Bart., of Dundee, has just given them a supper, and congratulated them on the course they had taken, promising to do everything in his power for their temporal and spiritual welfare. They have set apart two nights every week for prayer and godly conversation. On Sunday the Rev. Wm. Anderson, L.D., Glasgow, who belongs to Kilmory, came and preached to a large congregation in the United Presbyterian Church; and it was interesting to see the old veteran, who is nearly worn out with hard service in the work of his Master, preaching the truth with such power and earnestness, which has always characterized his preaching. Some of the best ministers in Scotland have been taking part in these services, and have had their own hearts gladdened and cheered by the scenes which were to be witnessed every evening. Hundreds of strangers are visiting the town, and carrying the glad news to other places, and we have no doubt that the pulsation of this mighty work of God are felt throughout the whole length and breadth of the land.

## BACK TO CANNING.

CANNING, N. S., Dec. 5, 1866.

BROTHUR McLEOD—On the 8th of December, I left here about the middle of October, I remained three Sabbaths, and baptized nineteen happy converts, which made in all baptized at Canning in this revival, fifty-three; all of whom, with six others previously baptized, were added to the church. The meetings were deeply interesting, and the revival interest appeared to be on the increase, when I concluded to go home to arrange matters for my family for winter, and then to return to this interesting field of labor, and try my fortune among the people for at least a few months. After a pleasant visit to my family and friends, and arranging things, I hope, quite satisfactorily, I am again at Canning.  
 Respectfully yours, &c.,  
 CHARLES KNOWLES.

Mrs. Rockwood, the young temperance lecturer of whom we lately spoke a commendatory word, is meeting with great success. The *Salon (Mass.) Observer* says:—

"Mrs. R. is a young woman, not more than twenty-one years of age, and a widow. She spoke at Danvers for one hour, without notes, and with wonderful eloquence and power, holding the entire assemblage spell-bound from the beginning to the end. Young, handsome, graceful, and perfectly self-possessed, and thoroughly baptized with the spirit of her theme, she won all hearts."

There are fifty-five Protestant Churches in China, and ninety-five Protestant missionaries. Protestant missionaries are also settled in Nagasaki and Yokohama, in Japan. Many of the rich Japanese are learning from these missionaries the languages of the western nations.

MISSIONARY SUCCESS.—Sixty years ago, in Polynesia, there was not a native Christian; but now, on all the islands on which the missions have been established, it is so wide-spread, there is none of that unhealthy excitement which so often disfigures revivals, and shakes faith in the steadfastness of those who come under its influence.

## GREAT REVIVAL IN SCOTLAND.

IF the place of our usual report of the Daily Prayer Meeting we give the following interesting particulars of the present religious awakening in Scotland, which are furnished by a correspondent of the *London Watchman*.

No place in Scotland was more unlikely than Glasgow, for a revival of religion to take place; almost all the people there attend church regularly, and many of them were members for many years, yet few of them were truly converted to God. For years there had not been a single conversion heard of, and the people who talked to them about a change of heart, were regarded as fanatics. Like many other places in Scotland, the people were men of the worst degree of formalism; and they knew little or nothing of the religion which fixes its seat in the heart and changes the outer life. But through the hearty labors of a few laymen, they were led to see the great truth of God's kingdom on earth, and many of them were members for many years, yet few of them were truly converted to God. For years there had not been a single conversion heard of, and the people who talked to them about a change of heart, were regarded as fanatics. 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