

TERMS AND NOTICES.

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PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
Rev. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, OVER THE LETTERS.

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Remittances may be sent to, either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., JULY 26, 1867.

APPOINTMENTS.

I purpose (to-v.) spending next Sabbath, 28th instant, with the Church at Upper Sussex, on the Tuesday evening following. I purpose being at the Beach Meeting House (so called) and Thursday evening at the Middleland; and Sabbath, August 4th, with the Church on the Millstream.

JOSEPH McLEOD.

EDITORIAL CORRESPONDENCE.

At 7½ o'clock on Monday evening, the friends assembled en masse to attend the meeting of the Home Missionary Society. The meeting was called to order by the President, after which the Secretary—Rev. G. A. Hartley—read his report, which gave a very encouraging account of the labours of the Home Missionary Society—numbering some six or seven ministers—for different periods of the year. The Society appears to be in a prosperous condition, both financially and spiritually. Elder Perry moved the report in a timely and forcible speech, which was listened to with marked attention. Elder Downey followed, and seconded the report in a good, practical discourse. Several other speakers followed with appropriate remarks, after which the report was adopted.

Pledges and collections being now taken, it was found that the whole amount furnished by the meeting was \$388, of which \$98 were paid in cash.

After the election of officers for the ensuing year, the meeting adjourned.

At 8 o'clock on Tuesday morning, the Conference again met for business. Several subjects were introduced during the morning session, nearly all of which were placed in the hands of Committees. Arrangements were made for the District Meetings, places of meeting, Ministers to attend, &c.: 1st District Meeting in Bishop's Neighbourhood, Aroostook, Me.; 2nd, Woodstock; 3rd, Douglas; 4th, Upper Gagetown; 5th, Wadsworth Lake; 6th, Scotch Meeting-house, Sussex; 7th, Carleton, St. John. Our delegates to Nova Scotia General Conference reported. They were called to take part in the union which took place between the F. C. Baptists and the F. W. Baptists of that Province. Great success attended the labours of our delegates to the sister Province; they not only had the pleasure of assisting in bringing about union between the two bodies above named, but saw a most glorious revival there.

After the reception of this report, a Committee was appointed to organize a Society to co-operate with the Committee of the "McLeod Ministers' Relief Fund" in raising an additional fund for the assistance and support of needy ministers and the families of deceased ministers. This Society was subsequently organized and officers elected for the year.

As the Foreign Missionary Society was to hold its annual session during the evening, the Conference adjourned to meet again on Wednesday morning at 8 o'clock.

This was a profitable session. Quite an amount of business was disposed of during the day, and the utmost harmony prevailed throughout.

We expect to be able to close these notes on the Conference next week. Our friends will, of course, get a more detailed account of the doings of Conference from the Minutes.

For the Religious Intelligencer.

CAUSES.

In a previous article, some thoughts on "Unemployed Talent" were laid before the reader; in this and future ones I purpose to consider the causes why so much unused talent exists in the church; of these, two seem to demand particular attention:—1st, Want of care in receiving young converts; 2nd, Want of care for the young and inexperienced members of the church.

I. Want of care in receiving young converts. This brings many into the church who are not regenerated by the Spirit; and, 2nd, It gives to those who are, a false estimate of the importance and responsibility of their position.

Probably none will deny that a large proportion of those who have the form of godliness is living without the power. To convince ourselves of this, we have only to compare the fruit, produced by professors generally, with the spirit and requirements of the gospel. See Matt. xxv, Rom. xii. and Heb. xii. If any think it too much to expect that Christians generally should realize this high standard, let them narrow it down, if they will, which I dare not do, and compare the attainments of professors with their honest conviction of what the Christian life ought to be, and see if a very large number does not fail to come up even to that standard.

Notwithstanding the fearful number of false professors, I believe there are very few comparatively, who would knowingly attempt to deceive the church and the world by a false profession. Charity leads me to conclude that few are so desperately wicked and hardened as this would seem to be.

Then, if so many are deceived, thinking themselves on the way to heaven when they are on the road to hell, it becomes us to inquire into the causes of this deception.

Among these may be mentioned the devil's temptations. When the sinner is really aroused and likely to escape his snares, one of his favorite stratagems is to deceive him with false hopes of heaven. Success in this vastly increases the probabilities of the person's final impenitence, and greatly injures the spirituality, character, and power of the church. Dead, careless professors exert an influence, as well as living, active ones. Such tact has the devil in this work, that he can seemingly transform vice into virtue, and so completely counterfeit the graces of the spirit, as to deceive poor souls and make them mistake the breaking off from some besetting sin for conversion, the fear of hell for true conviction of sin; the love of some amiable trait of character for the love of holiness; the desire to escape the consequences of sin for hungering and thirsting after righteousness; good morals for purity of heart; willingness to be saved by Christ at last, for thorough renunciation of self and consecration to his service, and some corresponding change in the desires and feelings, for the regeneration of the spirit.

The excitement consequent upon revivals of religion, and indeed, which always more or less accompanies the conviction of sin; extreme ignorance of spiritual things; the moral darkness that reigns in the soul; the enmity of the heart against God, and the love of sin conspire to render the individual incapable of sober judgment.

How great the necessity, then, that ministers of the gospel and Christians generally should make use of their knowledge and experience in instructing, leading, guiding and directing young converts in the principles of our holy religion!

Instead of this, the sinner is called to repentance, urged with great vehemence to forsake sin, and threatened with all the terror of the law if he does not

comply, till he is almost distracted with fear and knows not which way to turn. Then if God's spirit gives him peace in believing; or, as frequently happens, he is deluded by the evil one into false hopes of heaven, immediately he is pressed with nearly as great warmth to be baptized and unite with the church; and that too, with little or no questioning respecting the reason for the hope that is in him, or friendly warning against being deceived. Get them into the church, if possible; then, if they prove faithful, well and good; if not, let them go. Whether this is carried out in principle or not, it most assuredly is in practice.

Is it not the direct effect of this practice to put souls more soundly asleep in their sins, to second the efforts of their great enemy, and to lead them blindfold to hell? Are there not hundreds of dead professors around us who were brought into the church in this very manner? Is not this a fruitful source of the spiritual dead and formality which now disgrace the church?

Who, before receiving young converts for baptism, makes it a point to converse with them privately and seriously in order to satisfy himself respecting their conversion, and to encourage and strengthen the candidates themselves? who, for this purpose, carefully warns them of the machinations of the devil, laying open before them his schemes, arts and devices to deceive unwary souls? who takes pains to show them, in detail, the true marks of regeneration, and helps them to decide between these and the devil's counterfeits? who endeavours to show them, not only the possibility, but the probability, that they may be deceived, and urges them with great earnestness to give all diligence to make their calling and election sure; and not to trust to their own efforts in this matter, but to look to God for light and ability to make diligent search? and who follows it up till the question is satisfactorily decided? who, if he has reason to believe the person's hopes ill-founded, labours to show him this, and to lead him to Jesus, the sinner's only trust? who, being convinced of their true conversion, labours to show them their true position, presenting to them the requirements of the gospel and the great responsibility resting upon the Christian professor, showing them that henceforward they are to be "epistles known and read of all men," and that religion will be judged by them? Who is faithful enough to show them the difficulties, trials and temptations they will have to encounter, placing against these the encouragements of the gospel, the consolations and comfort it can afford amid the most trying and perplexing circumstances and the precious promises of Jesus that his grace shall be sufficient? who asks them, if in view of all this, they are willing to take upon themselves the responsibility of the profession of Christianity? and after having dealt thus faithfully, who leaves them to decide for themselves whom they will serve?

Permit me to suggest the propriety of taking converts awhile on probation. This gives time to consider seriously, and try their feelings and motives by the scripture, that they may know whether their religion is merely an excitement, or a real change in heart, including principles and motives of action. I feel that much, very much, importance attaches itself to this subject. I feel, too, that I have handled it in a very poor and unsatisfactory manner; and would be pleased if some one, able to do the subject justice, would take it up and present its claims before the public.

Brethren, you have the fact before you, at any rate; is it not worthy of most prayerful consideration? Think of the influence for good or evil connected with this subject. Think what a power for good would be exerted by the church, if all, or the chief part, of the dead members were cut off. Then why not take measures to secure less counterfeit Christianity in the future?

(To be Continued.)

LETTER FROM REV. J. L. PHILLIPS.

JELLAGOON, India, May 15th, 1867.

To the Editor of the Religious Intelligencer:
Weekly visits to Patna.—The old mother-her—Girls' School.—Medical practice.—Lectures.

On Wednesday morning of each week I ride over here. This, you know, the old home. One of our native brethren says, "The Jellassore Church is the old mother-her, and the other Churches in the mission are full of her chickens." Many of the active members at the other stations were converted here, and not a few of the middle-aged and young were born here, both "of the flesh" and "of the Spirit." My dear father began the mission work here in 1840. Since that time many have been the changes. But, thanks be unto God, the vine then planted still lives, and bears fruit. I visit this part of my present parish weekly, and besides this spend the last Sabbath of each month here. Now that there is a road, only 7 miles long, connecting this and Santipore, it is comparatively easy reaching here, even though none of the bridges are up yet. My Wednesdays are very pleasantly spent, and would you like to know how? As I have to look after the coolies at work along the road, it is seldom that my pony makes the trip before 8 A. M. Here the forenoon is devoted to superintending the public works, on which a large number of poor famine-rescued men and women are labouring, and I usually get time to examine one or two Bengali classes in the Girls' School, under Miss Crawford's management. After breakfast, at noon, there are usually some medical cases requiring attention. Sometimes there is good assortment of patients as to constitute a regular medical and surgical clinic. It is occasion for devout gratitude to God that we can help these poor creatures. Sometimes they thank us with tears of joy, saying, "You are my father and mother—I was dead, and you raised me to life," and we now and then feel that there is some sincerity under all the oriental flattery. But that we must long for is to find the way to the dark and desolate soul, through the sick and suffering body. My dear brethren and sisters in New Brunswick and Nova Scotia, do you pray for me, that by God's help I may do this? Will you? The P. M. is occupied with study until 4 o'clock, when we have a singing class exercise in the school. The girls are learning some of our English tunes. After dinner, at six, I visit the flock. The houses are close by, and these are but few. Perhaps a majority of the church-members here are connected with the school. In the evening comes the lecture in the chapel. The topics treated are often of a secular, as well as religious, character. Our native communities need to be instructed in many "little things" which might be deemed unnecessary and out of place with you. This is my eighth evening here, and the topics run about as follows:—Improvement of time.—Church manners.—Searching the Scriptures.—Conduct at Funerals.—Health.—Prayer-meetings.—Shirking and Evasive-making, and Marriage; all practical enough, Brother Editor, I fancy you'll say. No one who has not been here can form any adequate conception of how hard it is to turn these people out of the old ruts of custom and habit which centuries of Hinduism have made sacred. Every mode of thought and every method of action are lifted well-nigh into the region of worship, because they have come down from father to son for generations unnumbered. Hence it is that even our best native Christians require constant and repeated instruction in the commonest things of life. I aim to enforce Bible teachings upon all these points alluded to, for this Book must be our guide in all things temporal no less than spiritual, and this is a truth too often lost sight of by believers.

This will probably be my last month in this part of our field. I am very happy to say that father's health is so far restored that he will be able to resume his duties soon. Our Quarterly meeting convalesces at Balassore a fortnight hence. JAMES L. PHILLIPS.

TO OUR MINISTERS.

The *Intelligencer*, since its first issue, has been the organ of the F. C. Baptists of New Brunswick and Nova Scotia. In our late Conference a resolution was unanimously passed, acknowledging it still as the organ of that body. Its columns have always been open for the benefit and use of Free Baptists. It has been the medium of conveying denominational views and denominational intelligence. It is still the same; and we hope our brethren in the ministry will not fail to keep us informed of their doings. We also solicit contributions on any subject having relation to our denominational prosperity, or the prosperity of the cause of Christ generally. We wish all the assistance our brethren can give us in this respect. We also want their influence in giving our paper increased circulation. If they would help us, now is the time. We perform the labour in connection with the publication of this paper gratuitously. Will not our brethren assist us?

WHAT IS A RELIGIOUS ARTICLE?

From a lengthy article in the *New York Independent*, in reply to an enquiry as to what constitutes a religious article, we extract the following:—

"A religious article is a gold coin; and very few, either of such coins or of such articles, are in circulation. In the absence of bullion, we are thankful for greenbacks—which, though not up to the highest standard of value, are nevertheless sufficiently useful to be extremely acceptable to the writer of religious journals. But the great bulk of the religious writings sent to the religious press for publication is nothing but Confederate paper-money—cheap, ragged, beggarly, and worthless.

It takes a woman of literary genius, and religious susceptibility combined, to be able to fashion the King's English into good religious reading. To write a genuine religious article, the writer ought to be in much the same inspired and glowing frame of mind as for the composition of a poem or hymn. Nothing can be accepted for a true religious article which is not, like Evelyn Hope, "born of spirit, fire, and dew."

If, therefore, a clergyman, or any other author, thinks that he can go into his study, dip his pen into his inkstand, and write at any time, in any mood, a religious article, he is under a great deal of delusion. He is not deceived; God is not mocked. If a religious article first lives, throbs, and glows within a man's soul, he may have skill to embody it in written words; but no ingenuity of literary composition can ever produce a religious article, if religious thought and feeling be wanting in the writer at the time of writing. The best religious article is one which leaps, like a fountain, out of the smitten rock of human experience; and happy is he whose pen, like the rod of Moses, can give the water of life to thirsty souls.

With regard to themes for religious articles, it says:—

"If it be asked, 'What are proper themes for religious articles?' we reply that the whole world is full of proper themes. For, is not the whole world full of joy and grief? of wealth and want? of sickness and health? of life and death? Is not humanity daily hungering for the bread of life? Is not Rachel still mourning for her children, and refusing to be comforted? Is there not everywhere a feebleness of faith, which needs strengthening? Are there not men sitting in spiritual blindness, who need the guidance to be lost from their eyes? Is this nation of ours so alive to a sense of justice that it needs no longer to be quickened to a nobler view of the rights of man? Is the love of liberty so universal a passion that no more fanning is needed to keep alive this flame in men's breasts? Has honesty become so signally the common practice of the streets, that no more exhortation is needed for the stimulation of this virtue? Is intemperance no longer a ghastly fact of to-day, but only such a shadowy remembrance of the past that nothing further is needed by way of appeal to men to walk soberly and uprightly?

If a man knows how to write a religious article, he will know how to find a subject for it."

INTENDED VISIT.

As will be seen by reference to the notice at the head of the first column, we purpose spending a few days with some of our churches in King's County.—Our first object is to preach the gospel, and endeavour to do some good as a minister of Christ. Our second object is to look after the interests of the *Intelligencer*, collect what arrangements are due; secure as many renewals as we can; and increase its circulation if possible. "Tis true, we can be but a short time in each locality; we wish it were otherwise, but we are unable to be absent from home any great length of time. But short as the time is, much may be done by a little exertion on the part of our friends in the different places we intend visiting. There are numbers of Free Baptist families in these localities who do not subscribe for the *Intelligencer*. If some person, male or female, in each of these neighborhoods would at once engage in canvassing the community, we think we would be cheered with an increase to our list of subscribers. There are many who only need to have the claims of the paper presented and an opportunity afforded them to subscribe, and they will do so. We hope our friends will not forget us. We need funds at this season of the year. Prompt payment is necessary to enable us to carry on our enterprise.

We trust our proposed visit is divinely guided; that our efforts to preach Christ may be attended with blessing; and that we may succeed in largely increasing the list of subscribers to the *Intelligencer*.

HOME MISSION ENGAGEMENTS.

The Executive Committee of the Home Mission Society has made engagements with the following brethren, to labour under their direction:—

The Rev. F. Babcock, three months, to commence his labours with the church at Beaver River, Charlotte County.

The Rev. A. B. Marsh, three months, to labour where he may be directed. We expect to see or hear from him in a few days, when it will be decided where he will commence.

The Rev. W. E. Pennington, three months, to commence his labours with the church at Lower Wakefield, Carleton County.

Bro. G. T. Hartley, three months, to commence his labours with the church at Knowlesville, Carleton County.

Arrangements have been made with Rev. W. M. Knollin, by which he will receive assistance in his field of labour among a number of the eastern churches, if it is found necessary.

The Committee is anxious to do all that can be done, with the money to be expended by them, for our weak and destitute churches; and would like to send labour to some of the many places in this Province, where we, as yet, have no churches.

The Society expects the church and people where the Missionaries labour to do what they can towards their support, and expect the missionaries to take up collections, and are authorized to collect all they can for the funds of the Society.

G. A. HARTLEY, Cor. Sec. H. Miss. Society.

Rev. Wm. Downey was in Fredericton part of last week. He remained over last Sabbath. The Church had a meeting on Monday evening (22nd inst.), and concluded to give Bro. D. a call to the pastorate. It is probable he will accept the invitation of the Church, and enter upon his duties at once. We trust our brother's labours may prove beneficial to himself and his charge.

Annex.—Brother McDonald has very kindly consented to act as agent for this paper during the tour up-river. Parties wishing to remit money to this office can do so through him.

MISSIONARY INTELLIGENCE.

The *New-York Observer* contains the subjoined missionary intelligence:—

CHINA.—The sixteen missionaries of the inland China Mission, under the guidance of Rev. J. Hudson Taylor, have arrived at Hanchow. An American writer says of them:—"They are ostensibly non-sectarian, but the immersion influence is so strong among them that several were baptized on their way out, and others since their arrival. Of the twenty-three or twenty-four that are in China now, not more than six are Protestants. They are mostly men of limited education, having, with only one or two exceptions, been engaged in mechanical pursuits at home. But they are generally good men, zealous, earnest, and earnest lovers of the progress of truth in China can but wish them success in their undertaking. They, both male and female, adopt the native dress, though they seem to attract a great deal more attention, and perhaps excite more suspicion, than if they wore European dress. Their plan is to press further on into the interior as soon as they shall have acquired the language. Some more are on their way out from England, and if the Muller life-of-trust principle works as well in foreign mission enterprise as it does at the Bristol orphan house, we may expect that they will be first to join China with Burnham by a line of stations."

THE MISSION AT CAIRO.—In a letter from Cairo, Mrs. Lansing, missionary of the United Presbyterian Board, speaks of the high-handed doings of the Coptic Patriarch at Oisout, Egypt, and the bitter persecution to which the Christians are subjected. The Patriarch has avowed his intention of crushing Protestantism, and asserts that he has the authority of the Vicar of Egypt for the course which he is taking. In some cases he has had the Protestants brutally reduced to slavery, and the bodies of some of the Protestants have been ordered to be burned, and many volumes have in consequence been committed to the flames. The Protestants are not allowed to read Protestant books, attend Protestant schools, or have anything to do with the Protestant religion; all but the Beirut publications have been ordered to be burned, and many volumes have in consequence been committed to the flames. The Protestants are not allowed to read Protestant books, attend Protestant schools, or have anything to do with the Protestant religion; all but the Beirut publications have been ordered to be burned, and many volumes have in consequence been committed to the flames. The Protestants are not allowed to read Protestant books, attend Protestant schools, or have anything to do with the Protestant religion; all but the Beirut publications have been ordered to be burned, and many volumes have in consequence been committed to the flames.

A young Moslem girl has recently been received into the church in Cairo. She had been a slave, and is the second convert from Mohammedanism, and the first to make public profession of Christ at this mission.

KAREN MISSION.—The following interesting facts have been reported from the Karen Mission under the care of the Baptist Board:

Forty-seven churches reported 144 baptisms, besides many received for baptism, but awaiting the return of ordained pastors. Fewer cases of discipline occurred last year than in any year since Mr. Vinton's arrival. The number of converts in January was 1,000. There has been an increase of over 500 members during two years past, and more than 800 in five years. The churches have more than 2,000 members. The return of ordained pastors. Fewer cases of discipline occurred last year than in any year since Mr. Vinton's arrival. The number of converts in January was 1,000. There has been an increase of over 500 members during two years past, and more than 800 in five years. The churches have more than 2,000 members. The return of ordained pastors. Fewer cases of discipline occurred last year than in any year since Mr. Vinton's arrival. The number of converts in January was 1,000. There has been an increase of over 500 members during two years past, and more than 800 in five years. 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