

## TERMS AND NOTES.

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## Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 30, 1867.

## THOUGHTS AS THEY OCCUR.

No. 2.

Do we ever think how many and how great are the privileges which we enjoy here in our pleasant, peaceful land? Do we ever contrast our condition with that of our forefathers, or even with that of many people in civilized countries of the present day; and seeing how vastly superior our position is to theirs, do we ever allow ourselves to think to whom we owe those privileges and this security, and the consequent gratitude we owe and the responsibility we are under to preserve what has been purchased for us? Danger, but seldom, darkens our country's horizon, and even then but serves to heighten the brightness of our peace, as the cloud that rises in the summer sky shows more beautifully the deep blue beyond. Our education is conducted without restraint; no dark, spiritual tyranny cramps the minds of our people; free laws are our meed, and free institutions are our birthright. But we have not gained these by our own toil and labor. Like children of a wealthy parent, we have come into possession of a goodly heritage; but do we ever look back and think of the toil and sweat, the hard battles and the cruel sufferings of our fathers who have bought for us these liberties. The fires of persecution have burned here and high; tortures have wreaked their direst pangs, and England's best and noblest have braved their power and given their blood to hallow the principles they struggled and fought for. Do we know all these things, and yet feel no chidings of ingratitude in our hearts towards these brave defenders of the right? Do we think of all this, and yet hear no voice sounding from out the mighty past, "Preserve what we have bought!" To our guardianship is entrusted the sacred legacy of these liberties; to our keeping are consigned the protection, the well-being, and the progress of society—and this is no light task. If a ruler is requisite in him who boldly faces the cannon's mouth, rushes through the deadly strife, mounts the parapet, and planting the colors on the highest tower, proclaims victory over the vanquished foe, so, also, must he who guards the captured fortress from the rallying enemy possess both watchfulness and courage. Men cannot lie still, thinking what they now have will always last. Rust will destroy the finest machinery, if it is allowed to remain inactive and unattended; and the links and bonds of society and law will become rotten and worthless if not carefully looked after and repaired. Action is required—constant, unceasing action. Man, gifted as he is with intellect and affections which, if rightly used, will advance him to higher than angel's state, or with passions and appetites which may make him a very demon of wickedness, cannot lead a life of dull, listless inactivity. He whose heart swells and throbs with all the hopes and anticipations of a young manhood dawning upon him, cannot float carelessly and unconcerned down the stream of time without clutching eagerly for some fair flower which grows along its bank—without bending every energy and straining every power to grasp some prize which glitters brightly in his view. In life's stern battle we cannot be idle spectators; we must take part in the contest. We must fight for the right, or against it; there is no neutral ground. We must do good or evil. There is no such thing as a negative existence in this world. The world and society must be better for our having spent therein our three-score years and ten, or it must be worse. We must leave "footprints on the sands of time" which shall serve as a guide to a wandering one hereafter; we must erect buoys and beacons to warn the thoughtless from the shoals and hidden rocks which beset the ocean of life, or we must brush out "hy-pocrites and crooked ways" which will lead to ruin and destruction. Away, then, with the idea of a negative existence, of doing neither evil nor good, and arriving at last, without praise, without reproach, at the limit of our existence. The necessity for action, then, being demonstrated, let our eye be to guide and direct this action in the right path, so that we may have the approbation of having done well rather than the disgrace of having done ill. Giving earnest heed to the myriad calls for action that come from every side—calls to support the right—calls to trample down the wrong—calls to aid the poor suffering one and cheer the lonely lot of the sorrowful—let us zealously cultivate every power and energy with which we are gifted, so that with well-ordered and well-arranged principles of action, disdaining to be the lazy drones which we see everywhere clinging to society, we may act well our part, as becomes those in whom a quickening spark of divinity deigns to linger for a time. Work to lighten care, work to alleviate sorrow. Away with the idea of a negative happiness—a freedom from evil. Let us possess the rich and cheering meed of a positive happiness—one founded in action; for man's true pleasure is to be found in making others happy.

For the Religious Intelligencer.  
CAUSES.  
(Continued.)

The second cause for so much unemployed talent in the Church, is the want of care for the young and inexperienced members.

The obligation to care for these, and the necessity for it are just as great as those for the proper instruction and care of young converts about to be received into the Church. Without this, they are left almost as much exposed to the snares of the world as though they did not belong to the Church, or make any profession of religion at all. In many cases, the young and inexperienced are left almost entirely to themselves to select their companions, to use or neglect religious privileges, to labor or not labor for Christ, to choose their books, to read or not to read, and to improve their talents or otherwise; their particular talents are not sought out and called into action, they do not receive the sympathy they so much need, and are not led by example to serve the Lord.

That to choose virtuous, pious, and as much as possible, intelligent companions; to make proper use of religious privileges, to labor for Christ, to cultivate the mind by reading and study, and to improve the talents, are positive Christian duties, needs no proof. That it is the duty of the Church also to search out their particular talents and call them into action; that they ought to receive the ready sympathy of all Christians and be led by example; and that the Church should have an oversight and care for them in all these particulars, are truths which need no argument. It is equally true, too, that in all these things they are sadly neglected.

I do not mean to urge an unnecessary and impertinent interference in the affairs of young Christians—far from it; but only a judicious oversight and guardian care, such as wise parents exert over their children.

ren, and as a church is expected to have over its members—such as could not give offence to the most sensitive nature. The kind, affectionate, and timely advice or counsel of an esteemed brother or sister in the Church, cannot be taken amiss by any well disposed person. On the contrary, it would cement the bonds of union, and give a mutual love, esteem, and regard that nothing else can; and these would increase their power over each other for good.

Let Christian men and women, then, make it a point to press upon the attention of their weaker brethren and sisters the importance of these duties, and of separation from the world and conformity to the will of God—a positive as well as a negative Christianity, showing the force and pertinency of the whole by frequent reference to God's word.

To save them from their former associates take special care to draw them into Christian society; frequently invite them to your houses, either in company or singly; seek their company on the road, in the workshop, or wherever you may be, and let your speech be always with grace, seasoned with salt.—Col. 4. 6. Strive always to make your conversation useful, and, as far as possible, spiritual and heavenly. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Eph. 4. 29. This is a divine command; then hear what John says:—"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John 2. 4. Also introduce to them books of high-toned spirituality; such as Baxter's *Saint's Rest*, Hamilton's *Life in Earnest*, Doddridge's *Rise and Progress of Religion in the Soul*, &c. Get them to cultivate a taste for these, and communion with Christians of marked spirituality, and they will have no desire for their former evil companions. They will now find themselves in a world of new delights and enjoyments.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6. 1.

Seek to have them usefully employed. This is one of the most important duties the Church can perform for its members. Sloth and idleness sap the foundation of every virtue; "an idle brain," it is truly said, "is the devil's workshop;" useful employment is the best preservative from temptation and sin. There are many excellent spheres of Christian action and labor, but perhaps the best is the Sabbath-school; because it not only affords employment for all Christians, but engages all their talents and available time—here may their talents be developed as well as used. If they cannot occupy the place of the teacher, they can that of the scholar, and there be trained for teachers. The Sabbath-school ought to be the nursery of the Church, where the young should be trained and cultivated for usefulness, and prepared to fill any place in the Church to which they may be called. To the school should look for their pastors, evangelists, superintendents, teachers, &c., besides expecting from it the constant influx of new members.

Set before them the necessity of a definite object in life—of preparing for usefulness; and of setting about some particular object, and of following it up to the end of life.

Above all, teach them by your example. Make your life such that you need not be ashamed to say, "Follow me even as I follow Christ." A. W.

## FOREIGN MISSION.

Brother Libby, Corresponding Secretary and Treasurer of the Preswilt Baptist F. M. Society, makes an appeal, in the columns of the *Morning Star*, to the friends of the Mission. Two thousand dollars should be raised and paid to the treasurer of their Society previous to the first of October. He says:

There are three ways, and only three, by which this can be met. One is, to borrow the money. This would be disastrous. For it would entail a debt upon the Society, and perhaps eventually compel us to recall some of our brethren from India. The second is, to remit what we have, and let the missionaries go without the balance. This is equally disastrous with the first. For the churches and individuals to send us the money during the next six weeks. This is perfectly safe, and will be a blessing to those who give.

Have our brethren and friends forgotten that we too have a Missionary in the field? Although the amount to be raised by our F. M. Society is not so large as that to be raised by our Preswilt Baptist brethren, it is quite as important that it be raised. The payments as they become due can only be met by Bro. Libby's states; in one of three ways. Will we borrow the money? No; we cannot think of that. Can we let our good Bro. Phillips go without part of his salary? No one would, for one moment, harbour such a thought. What is to be done then? Why, send along the money. We have succeeded thus far in supporting our missionary, and we confidently believe our churches will continue to do so. The matter should be brought prominently before all the churches by the pastors; or, in the absence of a pastor, by the deacons, or some influential brethren. This prosperity of our churches at home depends greatly on the measure of our liberality in supporting such benevolent societies as Foreign Missions and kindred organizations. Brethren, bestir yourselves. In proportion as we give to God, through this and like channels, just in such proportion will the blessing of the God of Missions rest upon us.

We are glad to receive at any time, contributions to either Foreign or Home Missions, which will be acknowledged in our columns, and handed over to the Treasurers of the respective Societies.

For the Religious Intelligencer.

## AN APPEAL TO SABBATH SCHOOLS.

Mr. Editor—I hope you will not be tired by my frequent appearance in the columns of the *Intelligencer*. I have another very important matter to bring before the young friends of our Sabbath Schools, I have been thinking much about them of late, and should really like to see them all. At the present, however, that is a matter of impossibility; but, if the Superintendents will please read this article to their respective Sunday Schools, my purpose will be accomplished. I have no doubt, that many, if not all my young friends, will be interested in what I intend saying to them.

Now, children, perhaps you all know that we have a Missionary away in India. He has gone there to preach the Gospel to the poor heathen. Many of them are very ignorant of the true God—many of them have never heard about Jesus; they have no Bibles or Testaments as you have. So we sent Bro. Phillips to tell them about the Saviour who died for them; and about the happy land that they now know nothing of; and to teach them to love the Saviour so that they may go to the better land when they die. Probably you never knew how much money is required to support Bro. Phillips in Orissa. Well, I will tell you; it takes \$700 each year—\$250 of it is paid every six months. This is quite a large sum, and it is principally given by the Christian friends of Bro. Phillips. I feel sure that many of you would like to give something towards the support of our missionary. Now sixty of our Sunday-schools at \$12 for each school could support Bro. Phillips, and thus you could have him as your own missionary. How delighted would our good brother be to know that his salary was raised by the Sabbath-school children in New Brunswick, and to hear that they had adopted him as their missionary. If you think the sum too great, appeal to your friends and they will help you.

Will the superintendents bring this matter before

the schools? Make collections two or three times during the summer; get mission boxes made, and teach the children to give to the cause of missions, and at the end of the year you will be surprised to see the amount credited to each school. Now I must leave you for this time, praying the God of missions to bless the Sabbath-schools that give to Foreign Missions. I remain, yours in hope, W. KINGBURN.

## LETTER FROM CARLETON COUNTY.

Carleton County—The Cross-Representative for the Commons—Numerous Aspirants to the Local Legislature—Religious Aspect.

CARLETON COUNTY, Aug. 30, 1867.

Mr. Editor—I suppose you will not object to publish a correspondence from this prosperous, although somewhat remote County. HUGH FORT 631.

Having had but little experience in the matter of newspaper correspondence, you must have patience with me, if I should not meet all your expectations. In an agricultural sense, this County probably equals, if it does not exceed, all its sister Counties. The noble "St. John" courses through its entire length, adding fertility and beauty to the country bordering on it; but unlike many other parts of the Province, the soil needs not the flow of a river to enrich it. Go where you will, in this County, and you find grain and grass in abundance. The crops, this year, will exceed those of many past years. The hay is nearly all secured. Some have been damaged by the rain storms which have visited this part of the Province during the present month. The early sown grains, and especially wheat, are a good crop. Harvesting may be said to be fairly begun; several fields of wheat and oats have been cut. Fruit, of nearly all kinds, is quite abundant. On the whole, farmers should be very thankful for an abundant return for their labours. Potatoes may be lighter than usual, owing to the rust; but, even this is not so fatal to the crop as in former years. Late sown wheat is said to be injured some by rust.

Politically, I do not know as I can write much. I may say, however, that the writs are out for the election of a member for the "Commons," and as Mr. Lindsay will not offer, it is said Mr. Connell will have the track to himself.

It is thought the great race will be for Fredericton, not for Ottawa. Hartley, Lacey or O'Leary, Raymond and Jacques are now spoken of for the Local. Mr. Hartley should run well, if the electors wish a moral and clever young man to represent them. Mr. Lacey will depend more on the farm interest, as it is said he deals in that line himself. The other gentlemen, should they appear, are supposed to stand no chance for the present.

Religiously, things seem rather quiet. Your missionaries seem about the most active at the present time; although, no doubt, all are striving to do what they can in the cause of the Master.

Yours, &amp;c.,

AMICS.

## A TEMPERANCE HOME.

Mr. Editor—Called by business, once, yesterday, to Woodstock, I found, quite unexpectedly, a home, in which neither rum or its effects are allowed to enter.

Such hotels are so rare, now-a-days, it is but right that the religious press, when informed, should point them out to the travelling public.

Any person wishing a comfortable and quiet home while in Woodstock, will be sure to find one at the "Central House," kept by Mr. R. Johnson, on King's street, over Mr. Vanvart's store.

Mr. Johnson has stabling for eight or ten horses; he keeps a restaurant, also, in the same building.—Every temperance man, at least, should give him a call.

## REVIVALS.

KNOWLESVILLE.—We learn by private correspondence, that the Rev. G. T. Hartley has been labouring in Knowlesville, with considerable success; a good work of grace is progressing. The ordinance of baptism was administered on Sabbath the 18th inst. We have not been informed as to the number baptized.

We are glad to learn also that they have commenced to build a new meeting-house. This is indeed pleasing; and we wish our friends every success in their undertaking.

We learn since writing the above that the prospect for an extensive revival continues good in Knowlesville.

BRIGHTON.—Elder Marsh, who has been accompanied by Elder White and Bro. Kirkland, has seen some revival in Upper Brighton. One was baptized there on Sabbath the 11th inst., and others were expected to go forward last Sabbath.

LOWER WAKEFIELD.—We learn also that Bro. Remington is much encouraged in his labour at Lower Wakefield. He too, has administered the ordinance of baptism, and expected to baptize more last Sabbath.

We are pleased to hear of the success of our Home Missions in Carleton Co. It should encourage the friends of the mission cause to make still greater efforts to send out more labourers. The "Board" is, no doubt, doing all it can; but are our churches contributing all they can to this cause? We trust the Missionary Board will be well supplied with funds during the year, so that the operations of the Society may be largely increased.

The Home Mission Reports will give particulars of these revivals.

In a private letter from Bro. Marsh, he says: "I have a good prospect of seeing a revival in Simonds."

BATHURST.—Our Baptist brethren at Dorchester are enjoying a season of refreshing. Rev. Thomas Bleakney writes to the *Visitor* that five were baptized on the 13th inst. Another correspondent says, that the Rev. Mr. Todd baptized some at Sackville.

## SOCIAL REFORM IN INDIA.

In a letter to the *Star*, the Rev. O. R. Bachelar, writing of the social condition in India, says:—"The wives of the educated Hindus are beginning to emerge from their chrysalis state. Education, Christianity, and especially the zenana work, are quietly and gradually drawing them out. The Mahomedans, however, remain as close, as bigoted, and as ignorant as ever."

Not long since I was called to attend upon a woman belonging to the first Mahomedan family in the place, who was suffering from an obscure disease. On my first and second calls I was not permitted to see her; it was necessary to feel her pulse, and to enable me to do so, two men were employed to hold up a large blanket by the corners, behind which the patient lay, thrusting out her little hand while I made the necessary examination from the outside. After two or three days a closer examination became necessary, and I told the friends I must see her tongue and eyes. Preparations were accordingly made; considerable noise and ordering of the women to their apartments on 4th inst. When all was ready, I was called in. The patient was sitting, as closely enveloped as an Egyptian mummy, a man holding her up, and another man standing behind her, ready to assist in case of any emergency. First the bandages were removed from the eyes so carefully that only the two balls could be seen. Then the eyes were covered again, and a small aperture made in the coverings of the face through which the tongue was thrust. It was a new phase of disease, the surrounding integuments could be seen.

One peculiarity of their social intercourse is that there is no communication between husband and wife in the presence of others. I find the most delicate inquiries being put to these suffering women, not through the husband, but through some one servant or other male member of the family. Husbands sel-

dom accompany the physician to the bed-side of the sick wife, and when they do they hold no communication with her except through another—and that other always a man of course; in this respect there is no difference between Hindus and Mahomedans.

The Zenana teaching is doing more than anything else to break up the seclusiveness of female society. In the work of reform the Hindus, as usual, have the start of the Mahomedans. Schools and five families are now being constantly visited and instructed in Midnapore, but our sisters have not yet gained access to the first Mahomedan family.

## PRISON LIFE THREE HUNDRED YEARS AGO.

Among some of the most benignant effects of advancing Christian enlightenment may be reckoned the amelioration of prison life. Mr. Coffin, in an article written for the Boston *Journal*, from Nuremberg, Bavaria, gives the following account of some of the reforms effected since the time of the castle. These delicate contrivances were once thought to be necessary to the safety and perpetuity of the government, an idea held in the sixteenth and seventeenth centuries. Entering the museum you find a post four feet high, with two instruments on the top, resembling gunlocks.

What is this? The girl who acts as our usher touches the hammer, which comes up with a click. She raises a spring and they go, with a snap that startles you, forced down by strong springs, with a loud clatter that would have smashed your fingers to a jelly had they been under the hammer. This is a finger-crusher, a delicate little instrument used to extort confessions from reluctant witnesses or suspected criminals. Here are bracelets for the wrists, not of gold or silver, but of iron, and the parts which touch the wrists are set with needles. The bracelets are made of iron and wire, and the needles are set with sharp points. Here is a bench of solid oak, with a corrugated surface, upon which many men have been laid, held down by cords to undergo the kneading process, and that rolling-pin, knobby and knobby, also of oak, which lies upon the table, has been used to roll the fat and marrow out of the knobby forms of men and women, kneading live flesh to bloody dough. We look at the cradle—the bottom and sides thickly set with pins, in which many victims have been racked to death. Think of lying on a bed of oaken pins, rolling to the right, to the left, and then to the right, till the fat and marrow are lividly jelly. Here is a string of oaken beads, each bead sixteen sided, about as large as hickory nuts. This was for sawing off legs and arms.

Here is an instrument shaped like a pear. It is of iron, and all appearances a harmless thing. But just take it for a moment in your mouth, and you will see a gentle pull at the string attached to the stem of the pear, and it will no longer be a pear, but a full blown lily; an iron lily, unfolding its leaves so suddenly and violently that your jaws are forced open and the joints crackle, while the delicate petals become pinners, which grasp your tongue. No outcry now. Moans and sighs only from the sufferer. One twitch of the string and the tongue is torn out by the roots.

We go into the court-yard and enter another door, descend a longer flight of steps, tread, dismal dungeons, where no light ever falls except through narrow, iron-grated windows. Here are ladders, with windlasses and pulleys, on which victims were stretched till bones snapped, till joints leaped from their sockets, and cords and tendons were torn asunder. Here are racks and wheels, pillars and stocks, whips and manacles. This was the place of torture. We leave these and creep through a narrow passage, through doorway after doorway, and reach at last, far underground, four beneath all sight and sound of the world, a dark, gloomy dungeon. This is the room of the "Iron Maiden."

Here is a statue or image—a maiden with a hood upon her head, an iron roll around the neck, enveloped in an iron cloak. Suddenly the folds of the cloak are thrown apart, and by the dim light of the candle you see the lining of the garment is set with sharp spikes. The next step forward and the folds enclose you. Iron spikes pierce your body, and into your eyeballs, clear through to the vertebrae they penetrate. Not a quick embrace, but slowly you are folded; one turn of the screw, just enough to penetrate the flesh, just enough to touch the marrow of the quivering eye; then, after an age of anguish, another turn and a hundred spikes reach a little nearer to the nerves; and then as heat, thirst, and fever rack the body, another gentle turn and another age of torture; till death comes, and the weary wretch is flung down—down, down his victim through a trap-door, down—down into unknown depths! We drop a pebble and hear the faint splash of water far beneath.—*Telegraph*.

IS PROTESTANT ENGLAND ASLEEP?

The following letter addressed to the editor of the *Christian Times* (London), speaks for itself. Read it.

DEAR SIR—In the Providence of God you are placed as the watch-tower on the walls of our Zion, and it is to you, as you are enabled to raise your voice by means of the press, that the intelligent portion of our people are looking up. I was much interested in reading the article in your excellent paper entitled "Protestant Prospects." I quite agree with it that Romanism is ever tending to the onward progress; for instance, just fancy our government granting about £300,000 a year for fostering Popery, when every Protestant either knows, or ought to know, that it is a deadly enemy to every other section of the Christian Church; and if ever the Romanist system is established over this country, the Protestant body will have to sip of the bitter cup of persecution as well as church people; so that it behooves Protestant Christians of all sects to be united against their common foe. But it is not a gross misapprehension of public feeling to grant that an enormous amount of money to support Roman Catholic colleges and such as that at Maynooth, which cost £200,000 a year is set apart? Now, sir, is it not a fact that cannot be denied, that ever since that grant was first made Popery has been making rapid strides; and no wonder when our Government is willing to cherish a system that is its bitterest enemy—a system that is engaged in spreading pernicious errors, and is an avowed enemy to all who take the liberty of differing with her; for all such she calls heretics, and if she had the opportunity would not only consign them to prison, but to the stake—yes, to the stake of despair, for she deems them "accursed," and yet it is this wretched system that our government is dandling upon the knee of indulgence like a pet child, and there are some who will get up and plead its cause, and talk about flowing from the press of our country, as we live in a free country—yes, I would say give them liberty to dwell in the land, and liberty to support their own corrupt system; but I would also say, that every honest man is willing to see them until they take the liberty to hold of the ruling power, and change it into a Popish government; and I think that it should ever be the case again in this country! The specimen of Popish rule, in the days of Queen Mary, might convince every sensible man that Popery is a system that will never make a good ruler; still, if kept in their proper place, Romanists may make tolerably good subjects. Perhaps some will say, "O don't fear, the Church of Rome is altered now;" but I can say, without fear of contradiction, that she is not altered, her spirit of persecution is the same now as of old, her spirit of intolerance is the same now as of old, and her spirit of domination is the same now as of old. Let us not get the power, and very soon the Inquisition will be re-established, the stake, and all the horrible cruelties peculiar to that system, would soon be in active operation again; and yet, it is to this inhuman, demoralizing and persecuting system that our government can grant £300,000 a year, to spread God-dishonouring and soul-destroying errors throughout our land. We seem to be on the eve of another Reformation; for it is a painful fact, that Popery is spreading its baneful influence in the Church as well as out of it; and should it please God to permit our country to be subject to Popish rule again, it will be to chastise us for our neglect of this Apostate system; but may God, in much more spare us as a nation from the tender mercies of Popery, and raise up faithful champions for the truth in the land.

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