

feels of intemperance, he might mention the destruction of so much good grain, that was evident was never intended by a wise and abundant God, to be used for such a purpose. And there was the ruin it entails on man, his body, his intellect, that noble endowment—and his spirit, for it was recorded with fearful truth, that No drunkard can inherit the kingdom of God. Then there was the loss of time, which should be employed in the production of something useful, or ministering to the wants and necessities of man. There were also the taxes which have to be levied for the maintenance of institutions for the prevention of crime, and the relief of distress caused by this tremendous curse. But they must also consider the great men who have fallen victims to this vice, the great and the learned, and the ministers of the gospel, for it had been the ruin of the pulpit too, for when it was decided to build the Inebriate Asylum in the State of New York, there were at once applicants handed in for the admission of thirty ministers. See the evils arising from drink in England, Ireland and Scotland. He felt thankful that so many great men in the latter country had given in their allegiance to the cause of Temperance, and were now labouring to put intemperance down, who were now saying to it as God said to the ocean in the old time, "Thus far shalt thou go, and no farther." The liquor imported into this Province must amount to \$500,000 a year. Now, take that amount for ten years, and that vast amount of good could be done with it. It was said by some that these liquors were a benefit to the revenues; but might we not look forward to the time when indirect taxation would be resorted to as the true principle for the support of our government? These were all evils which present grounds for labour to remove the existing cause; but we should rise to the still higher level of christianity, and labour diligently for the love of souls, to wipe out the deadly evils of intemperance. And as he tells us of a lot of an account book which had been torn out and fell into his hands, and the items were, "To a quart of gin," so much, and so on for five days, each day a quart of gin, on the sixth day, the last item, "To five yards of cloth for a winding sheet." The poor man had drunk his quart of gin each day for five days, and then had to be charged with five yards of cloth for his winding sheet. And this was not a solitary case; as had already been said, it must be multiplied by thousands and millions, a very Niagara of souls rushing into the Red Sea of perdition. The Niagara river had been referred to, and as he was very well acquainted with the locality, he would mention a circumstance that occurred there. The Hon. Thomas Street owns a great deal of the property at and about the Falls. He has a beautiful residence on an eminence which can be seen from a great distance, and here the Prince of Wales was entertained when on his visit to the Falls. Near the shore is a beautiful island, and the owner has connected it with his grounds by means of a suspension bridge. All around the island are the great waves of Niagara, like billows of snow, dashing down to the brink of the fall. Here Mr. Street is accustomed to take his quiet walks, and muse on the sublime spectacle presented to his gaze. On one occasion he took with him his sister's son, the child of a widow. There is a fearful fascination in the dashing billows as they rush by; and one can, by taking firm hold with one hand, put out the other and lay it on the name of some cursing wave as it rolls by. Fascinated by the sight, the child, when his uncle was absorbed in reverie, leaned over to touch the waves, and when his uncle turned he was gone. He knew the eddy set round the island, and rushed across, if possibly he might rescue him. He reached the opposite side and stretched out his hand, as the boy, on the crest of a wave, swept past, just outside his reach. He was then as good as dead, was then perhaps dead, as he was swept onward to be seen no more till the trump of the Archangel shall sound—the sad result of being too near to danger. How great need there was for us all to pray, "Lead us not into temptation." He was glad to see the law and the gospel united to put down this great evil. Clarke had said that law never made a good man bad, nor a bad man good; and Andrew, although not to be relied on in all his statements he has lately made, has justly said, that to gain a complete victory, we must raise men up, and bring more morality and religion to bear upon the hearts of men, and pass from the reign of law into that of love, and thus draw them nearer to holiness, happiness and heaven. There was another point upon which he could not forbear to touch, and that was the fearful adulteration of liquors in the present day. When a boy, he never heard of a case of delirium tremens; it was not till he came out to this country that he heard of such a thing. In his boyhood people took what they called their "glass" of good old Irish whiskey, and no very disastrous results followed; but now the adulteration is such that men are killing themselves as they use it. He had put out many efforts to stop the illicit sale of liquors, had followed men to the dram shop, and charged home upon the seller the selling to a man in a state of drunkenness, he himself not having a licence, and on one occasion he got a letter next day telling him to mind his own business, and that letter was signed, "A constant attendant." He had talked to the highest functionaries to have something done to stop the unlicensed sale of liquor; but what availed, and how often condescension was exhibited in the matter. He, however, believed the time would yet come when it would be confined to the shelves of the apothecary, and only used as his other materials are. To show the nature of some of the adulterations used, he said there was a distillery two-and-a-half miles above the Niagara Falls, and there they used a quantity of strychnine with the malt, which gave about one-fifth larger produce of liquor. They kept a lot of hogs which they fattened on the malt, but after the introduction of the strychnine, when the malt was run out, the swine very soon gave a few kicks, and that was the last of them. They let the malt run to the river, and the course was marked for a long distance by the dead bodies of fish. It was not unusual to see men throwing the dead fish in quantities upon the shore. It was evident that what would thus kill swine and fish, must injure man. He closed his remarks by wishing all to quaff only from the flowing fountain.

Rev. G. J. Calo (Presbyterian) seconded the Resolution. He was deeply impressed with the truth of the sentiment expressed in the resolution. During the two years he had spent in Portland, he had come in contact with all classes in the community, and he was perfectly prepared to say that the rage and crime of this Parish are chiefly due to intemperance. His fears were alarmed, when he saw the fearful state of things that exists, and his energies were aroused to do all that lay in his power to stem the tide of evil. In no way could we show that we felt an interest in the welfare of our fellow-men, and that we valued the prosperity of the community in which we live, than by giving our energies to the promotion of the Temperance cause. The question was often asked, How can we best do it? and various plans had been suggested; but those of his brethren in the ministry who come so near to the human heart, in their visitations of men in sickness and death, knew that something more was required than moral suasion to draw men from this evil habit. All men feel themselves to be imperfect, and naturally look to some great power to be exercised on their behalf. The ancients believed, going to war, called upon the god of war to grant them success, and before going on a journey they prayed to the god of the sea, to give them safe conduct. This showed the devotional element in man, and in this childlike trust in a Heavenly Father, and in this childlike trust in the power of the Supreme being, that they had a great

ally to the Temperance movement. If they went on their knees and sought for strength to combat with the difficulties before them, they would feel a fortitude welling up in their souls that would tend to encourage and strengthen them in carrying on the work. If they looked only to a pledge, they would be trusting a broken reed; but with it and a strong entreaty for God to crown their efforts with success, they would find assistance to help them, and the noble cause of Temperance would prosper.

The President announced that as the hour was getting late, the next Resolution would be proposed without comment, and accordingly it was moved by Rev. Mr. Spencer (Baptist), and seconded by Rev. Mr. Beckwith (Baptist):

Resolved—That the following gentlemen be the officers of the Alliance for the ensuing year:—Rev. J. Bennett, President; Rev. J. E. Bill, Rev. J. S. Addy, and Rev. G. O. Huestis, Vice-Presidents; Rev. N. McKay, Corresponding Secretary; Rev. F. Hastings, Recording Secretary; Rev. E. G. Gasky, Treasurer; Committee, All Ministers who are members of the Alliance.

The benediction was then pronounced by Rev. J. Chase (Baptist), and the meeting closed shortly after ten o'clock.

TERMS AND NOTICES.

The Religious Intelligencer is published weekly, at the Office of Messrs. BARNES & CO., St. John, N.B.

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PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH McLEOD, Editor.

Rev. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter.

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

All Communications for insertion, should be addressed, JOSEPH McLEOD, Fredericton.

Religious Intelligencer.

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

THE LAW OF WORK.

"Work is the law of the Gospel." Work from us—grace to us. God is always at work for and toward man. He never tires—never faints. Never shrinks from purposing and prosecuting great and grand works for the church, man, and the world.

Shall the church and man excuse themselves from any work, or any amount of work, for him and his cause, which is among the possibilities?

And while looking at this subject, we can readily see that the law of life is work; that man gains the greatest amount of physical life and mental development, who has something for which to labor and plan. Intellectual greatness is only achieved by continual toil, and equally true is this of spiritual life.

The workers are the ones who overcome. We see this by reference to those who remain of the past generation. Who are the victors in the christian warfare? Are they those who have done but little for Christ? By no means. The well and fully saved are those who through life have been bearing the cross, performing duty, planning and doing. He who seeks out ways and opportunities for promoting christianity, and prays and gives and labors, is the one who is best of God, whose inner personal life is always a success—a triumph.

What is true of an individual is true of a church, and equally true of an association of churches, a religious sect, a denomination.

If more evidence is needed, we have it most clearly given, in the favorable effect of conversion upon every heart brought within the influence of grace. Among the very first springings of Christian life in the regenerate heart, is the desire to do something for Christ and for souls. Then comes the planning and doing—a willingness to work and to give—the actual working and giving. It is then the religious life begins to develop and strengthen. Without this, we fear there is no real work of grace. Without it, we force only a life of feebleness, failures and defeat.

With this spirit of work we know there is in store for its possessor a life of spiritual power, success and final triumph. Such being the effect of the introduction of real christianity to any and every heart, it follows, that this should be the marked characteristic of the whole future life. Now such being the life and consequences of the individual members, such should be the life of the church and denomination, and such must inevitably be their consequences, for the church and denomination are only aggregations of individuals, and their work, law of success, and prosperity, are aggregations of individual work, law, and prosperity.

The foregoing being true, we see why so many among us are weak and sickly in their religious life. They do not work for Christ as they should. We see also why many churches are pining and failing. They are not doing what they can for Christ. This, in the light of revelation, is a very true and very clear proposition, that any church, however small, and however weak, that commences doing something for Christ and His cause, will begin to grow stronger, and continuing to work will continue to grow.

The work, even with the feeblest, may be in various directions:—a prayer-meeting or meetings established and sustained, collections made (however small, if only equal to the ability), for Home and Foreign Missions, Bible or Tract Cause. "Verily I say unto you, none of these shall in any wise lose their reward."

A DIVINE RULE.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. *Gal. vi. 1, 2.*

How happy would Christians be if they would always observe the above rule. How many difficulties and troubles, and humiliating scenes would be saved to the church, were it always carried out in the real spirit of the gospel. Oh! how beautiful, how glorious, how lovely would Zion appear, were her erring sons and daughters always reclaimed by the sweet, yet powerful, influence of "brotherly visitation."

Thus demonstrating to the world that there does exist in the church, as its governing principle, a divine charity that suffereth long and is kind; a charity that rejecteth not in iniquity, but rejecteth all things, "a charity that beareth all things, believeth all things, hopeth all things, and endureth all things; a charity that never faileth."

But, alas! it is not so. The rule in most cases, is unobserved; and when followed professedly it is very often lost. How often it is the case that if a brother is grieved with another brother, he will tell his grievances in the ears of all his other brethren, and even to sinners; but never go near the offending brother to seek a reconciliation. Nothing is more common than to see this, and yet nothing more disastrous to the church, or foreign to the above rule and spirit of the gospel. What might have been healed with out any trouble, becomes a serious offence that may never be healed, and a public scandal that it will take generally a long time to recover.

The brethren who are witnesses in the case should never be those who are influenced by contentions to wipe out. In nine cases out of ten, when this divine rule is properly carried out in the manifest spirit of brotherly love, the erring one is gained or won back to the path of duty, and thus a stronger bond unites hearts that would otherwise have been alienated forever. I do not believe that more than the tenth case would ever need to have the second step of Christian labor performed; and this should be done not for the sake of getting rid of, but for the

purpose of saving by a still stronger and more extended effort. Much prayer is indispensable. In the second as in the first step of labor, this rule should be the guide, not only in the letter, but also in the spirit. "The letter killeth, but the spirit giveth life." Without the spirit of Christ, dwelling in the heart to the exclusion of every other spirit, every act of church discipline is productive of the most serious evils, and is only adding fuel to the fire of discord already kindled. The offender should be shown by every possible means, that you love him as a brother. He should be made to feel that you are really grieved, not angry at his conduct. How often the wandering one is summoned to appear before the tribunal of the church, to answer for his conduct, and that, too, by a delegated or commissioned individual, as desecrated perhaps of the spirit of the living Jesus as the very spirit himself. Every spirit begets its likeness; and result is the guilty member will not appear. A premature and unchristian expulsion is the result. Unless I am very much deceived a strong effort should be made on the part of the church, in the spirit of the gospel, to reclaim and save, and not too rashly to judge and condemn, prior to such an effort. Suppose the church, all the brethren and sisters, strive to make the prodigal member realize what a "sweet home" he is leaving, what a sweet communion he is forsaking, what a divine fellowship he is losing, what rich joys, what strong consolation, what bright prospects, and what a glorious inheritance he is foregoing, and what a dear Saviour he is neglecting, and how he is missed in the social gatherings of Zion.

Suppose they point him to the vacant seat, and the silent voice, that was once heard in the praise of God, and then exclaim, in the fullness of Christian hearts, "Oh! brother, can you leave us? Must we speak the sad word farewell? Shall thy voice no more be heard within the consecrated walls? Shall thy wonted songs no more resound in the sacred places of Zion? Is this parting forever? Shall we never meet again? Oh! brother, must we be separated in the great day of eternity?"

I tell you, brethren, such an effort and such a manifestation of Christian charity, would tell with tremendous power upon the offender; and if, as his brethren and sisters gather around him with tearful eyes, imploring his return, his heart were not adamant, it would melt. It could not withstand the force of such love. But if, when all this has been done, and the church, as the loving bride of the Redeemer, has watered him with tears, he still remains rebellious, then "let him be as a heathen man, and a publican." He has no business in the church, and his exclusion is an imperative duty. The welfare of the church and the honor of Christ, both alike demand the separation, and however painful the duty, it should be by all means performed.

REVIVAL IN FREDERICTON.

The glorious work of the grace of God in Fredericton, of which we spoke last week, is progressing blessedly. Several things cause us to rejoice in this revival with increased joy. The very serious loss the church sustained in the death of its devoted pastor, for a time almost overwhelmed the brethren with fear and discouragement. To them the future looked dark. This timely revival has very greatly relieved their feelings, and healed up their suffering hearts. The prospects are brighter, and their hopes very much revived. Truly the Lord is good. In the midst of sorrow he has caused joy. The character and prospects of usefulness on the part of many of the converts, is another source of rejoicing. The conversion of any soul causes the heart of the minister of Christ to leap with joy, but when we see those who promise hopefully for extensive usefulness, it is a vastly greater cause for exultation and thanksgiving.

Never was there a time when we needed "valuable young men so much as we now do. We feel happy in stating to our readers that amongst the converts who have been baptized in this reformation, are three young men of Free Baptist families, who are receiving an education in the University, and four others who are students at the Baptist Seminary. In all have five worthy young men here at college. Before this revival, one of them, and only one, was a christian. Now only one remains unconverted, and he is anxiously seeking Christ, and has decided to give himself to God. When we see educated young men coming into the church of Christ, and consecrating their talents and lives to the service of God, we do rejoice. A daughter of our lamented brother McLeod and her husband, and a son, the only child of our esteemed brother Elder Kinghorn, are among the converts. Twenty-eight have been baptized. Eleven a week ago yesterday, and seventeen yesterday. Seldom have we felt so happy as we did while leading those young converts into the water. Thirty-seven have joined the church; twenty-seven of these were received last evening. Our young brother Joseph McLeod gave the right hand of fellowship. It was a soul cheering sight to see this young brother stand where his sainted father had so often stood, and welcome these souls to the communion of the church. This is just what we have always advocated and encouraged, that licentiates who have been examined and accepted, can, in the absence or with the concurrence of the pastor, just as constitutionally receive members as can an Elder. His case is very different from a church licentiate, or where it is claimed as a right over the pastor.

The prospects for greater enlargement are highly encouraging. Several others are seeking salvation. Elders Kinghorn, McDonald, and Bro. J. McLeod, have all been laboring in this gracious harvest. The first Sabbath Bro. McDonald and the writer baptized. Last Sabbath he was away. The Baptist and Wesleyan churches are also enjoying seasons of refreshment. God is converting souls in both these congregations. Dr. Hurd baptized seven promising candidates yesterday. We are praying for a general and powerful reformation in this city.

[For the Religious Intelligencer.]

Rev. G. A. HARTLEY—Dear Sir, I observe a communication published in the *Telegraph*, and republished by some other journals, and which will appear, I presume, in the *Intelligencer*, proposing to raise a £1000 fund in honour of the late Rev. E. McLeod. Such an act would be alike honourable to the donors and the Province. I fully endorse the sentiment of the writer of the communication. Has Mr. McLeod not friends enough in Fredericton to form a committee for this purpose?

I will give to such a fund, if started, ten dollars a year, for five years, making \$50, on condition that ten times that amount be raised.

Hoping, sir, the friends will move forward in this matter at once. I remain yours truly,

A FRIEND.

We are glad to give the letter of "A Friend" a place in the *Intelligencer*, with which we publish the communication referred to. We are anxious to lay this matter before our readers, and hope the proposed amount may soon be forthcoming.

INTERESTING PROPORTION.

Woodstock, April 18, 1867.

DEAR SIR—Through the columns of the *Telegraph* I first learned with heartfelt regret of the sudden and unexpected demise of one of New Brunswick's noblest sons, Rev. E. McLeod, Editor and Proprietor of the *Religious Intelligencer*.

I doubt, if the death of any man in this Province ever produced a more universal and deeper feeling of sadness and regret, than his. Long and manfully has he fought the battles of his country, with morality and politically, and has at last fallen; but he fell at his post.

I am not a member of the Religious Denomination to which the Rev. Editor belonged, but I am a New Brunswicker, and I claim that his country owes him a debt, and that debt should be paid to his memory; for boldly, fearlessly, and independently, he has contended for his country's good, and the friends of order and sobriety know it. Now that he has been called to his rest, in what more becoming manner can an expression of respect and gratitude be made, than by raising a Thousand Pound Fund, to be applied, if necessary, in the first place, to treating the *Intelligencer* from all financial liabilities, and then placing it, unencumbered, in the hands of his sorrowing family, to invest the balance, and allow the interest to go for the support of his family for a given number of years, after which, to pass to the Free Baptist Conference of this Province, as a Fund for Superannuated Ministers and their families.

I have good reason to believe that there are many, both within his own denomination, and out of it, who would gladly contribute for the above named object. If that was the case, would it not be a noble thing, if we could get the sum of £1000?

I know men who have expressed a willingness to give twenty dollars each, and no doubt, there are others who would give four or five times as much. His country owes him a debt of gratitude, and I believe, are now willing to pay it.

Let the friends in Fredericton appoint a central Committee, and ask for local Committees in all parts of the Province to co-operate with them, and this matter will be an accomplished fact, and will remain as a standing monument of New Brunswick's appreciation of departed worth.

The receipts should be acknowledged from time to time, in the *Intelligencer*, which, by the way, I hope to see the same outspoken and independent journal, for the cause of truth it has ever been.

You will please give this a place in the *Telegraph*, and all journals friendly will please copy.

Yours, &c., A SYMPATHISER.

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I am not a member of the Religious Denomination to which the Rev. Editor belonged, but I am a New Brunswicker, and I claim that his country owes him a debt, and that debt should be paid to his memory; for boldly, fearlessly, and independently, he has contended for his country's good, and the friends of order and sobriety know it. Now that he has been called to his rest, in what more becoming manner can an expression of respect and gratitude be made, than by raising a Thousand Pound Fund, to be applied, if necessary, in the first place, to treating the *Intelligencer* from all financial liabilities, and then placing it, unencumbered, in the hands of his sorrowing family, to invest the balance, and allow the interest to go for the support of his family for a given number of years, after which, to pass to the Free Baptist Conference of this Province, as a Fund for Superannuated Ministers and their families.

I have good reason to believe that there are many, both within his own denomination, and out of it, who would gladly contribute for the above named object. If that was the case, would it not be a noble thing, if we could get the sum of £1000?

I know men who have expressed a willingness to give twenty dollars each, and no doubt, there are others who would give four or five times as much. His country owes him a debt of gratitude, and I believe, are now willing to pay it.

Let the friends in Fredericton appoint a central Committee, and ask for local Committees in all parts of the Province to co-operate with them, and this matter will be an accomplished fact, and will remain as a standing monument of New Brunswick's appreciation of departed worth.

The receipts should be acknowledged from time to time, in the *Intelligencer*, which, by the way, I hope to see the same outspoken and independent journal, for the cause of truth it has ever been.

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