

earth. I am not satisfied with serving God in private; it is my duty and privilege to honor him regularly and constantly in public.

TERMS AND NOTICES.

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Religious Intelligencer.

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"SHE HATH DONE WHAT SHE COULD."

What can be more consoling to the mind of the dying Christian than, while looking up to his Heavenly Father, to be able to exclaim, "Lord, I have done what I could; I have laboured for thy cause and for Thee,"—and to feel a consciousness that the response will be, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." The woman of whom Jesus said, "She hath done what she could," it should be remembered, is not supposed to have been either wealthy or learned; neither was she endowed with any superior mental faculties; still, Jesus could say, "She hath done what she could." We can imagine her anxious musings as she enquired in her own mind, "What now can I do for my blessed Saviour?" No doubt she had often tried, but now she is at a loss what more she can do. Prompted by a loving heart, she seizes it, may have been, the last and only remaining chance to honour Him; she presses forward with the box of precious ointment, and with a zeal which knew no defeat she pours the contents upon the head of her Lord and Master. Selfishness would suggest a thousand ways by which it could be used; but her heart said, "Give it to Jesus, and all will be well," and in return, when the objector came, Jesus said, "Let her alone; for she hath done what she could."

We fear of few can be so said. In the last great day of accounts, when all the world shall stand before the Judge of the quick and the dead, it will then be known who hath done what he could. That cheering and consoling sound, "Well done!" will be a final triumph to the soul receiving the plaudit; but even of such it may be that it could be said, "He hath not done what he could."

A soul may be saved in the Kingdom of Heaven, and yet the individual in his life failed to accomplish all that he might have done. It does not follow that it can be said of all the redeemed, either in heaven or on earth, "They have done what they could."

"How often the poor think, 'If I had the wealth of our rich neighbours, we would aid and comfort the sick, the poor and the needy; we would build churches, found schools for the poor, send out missionaries among the heathen, and have the gospel preached to the needy among us.' They would do great things with their neighbour's wealth, if they only had it; but, alas! how very imperfectly they use the little means God has given them. They often spend hours, and even days, in idleness, when, by industry, they might have earned and given a number of dollars to some destitute family or helpless widow; but no; they loiter about in idleness, wishing for the means of the rich to do good to their fellow beings. We fear of such it will never be said, 'They have done what they could.'"

Others are always pining because they have not a dollar for the Bible Society, or the Missionary cause, nor even for their own minister, and think, with a sigh, "If we were only rich, how generous we would be!" and wonder how it is that wealthy persons can be so hard-hearted to give no more to the cause of God. At the same time, most probably, these same persons are spending in some idle, if not sinful indulgence, several dollars per month; they not only fail to earn what they can for charitable purposes, but actually spend dollar after dollar to gratify some vitiated taste or appetite, which, while it is a nuisance to society, is at the same time an injury to their own health. Friends, wherever you are, you are not doing what you can for the cause of Christ. The Saviour will not say to you as he said to the woman, "They have done what they could."

We have heard a person regretting they were not better educated and had not the advantages others had; that, scholastically, they were so imperfect; if they had the ability to write that some had, or could read as intelligently, they would engage in the service of God faithfully, and labour for the extension of the Redeemer's Kingdom. Such persons are surprised that individuals with a good education can be so indifferent to the wants of society. If they were educated, they would write letters on religious subjects, and send them to their acquaintances; they would read the Bible to the poor and infirm, and thus do a mighty work for God. These same persons spend day after day in idleness, with plenty of books to study, plenty of friends ready and willing to instruct them, and plenty of opportunity to improve themselves; and yet, are content to remain in ignorance, careless of all the privileges and advantages God has given them. There is no excuse for a man of forty years, or even fifty, who is without a knowledge of even the first rudiments of learning, for not beginning study; for, by constant application and a little help, he may, even at that advanced age, learn to read the Scriptures. Instead of complaining, and wishing for what others possess, let such go and do what he can, and the Lord will make him a blessing to society. How many young persons there are who spend their life in ignorance, and hence in comparative uselessness, who might, by attention to study even during their leisure hours, become a power for good in the world. Some of the most able—some of the most useful men have risen to that position by diligent application to study during their leisure hours, without even the early advantages of a scholastic training. Let the young do what they can in this respect, and they need not fear the result.

How often, in the prayer and social meeting, professors refuse to engage in the exercises, and render as an excuse—"We could but speak or pray as correctly or fluently as others, we would gladly engage." To such persons we say, it is your business to do what you can, and leave the result with God. When the question was put, "Lord, and what shall this man do?" the answer was, "What is that to thee? follow thou me." God don't require one Christian to do the work of another, as a rule; but He requires each to do what he can. How unreasonable the idea, because we are not the head or the eye, therefore we are not of the body; each member has its own work to perform, and duty to do, and let us see that it is accomplished. Otherwise, we will be held accountable.

The minister, it is true, may have preached faithfully and laboured hard during the Sabbath, and at the close of the evening service he doubtless feels weary. Still, as he wends his way home, he may step in and see a sick person, pray with the family, and give a few words of counsel and comfort; and thus do a little more for his Master. He might suggest to his deacons or officers of his church that a few shillings or dollars are much needed by that helpless family, as they know not where to get the next meal. Doors are always open for us to do a little more when we wish to do what we can.

The deacons or church members can make a friendly call at the sick room and tarry for the night, if needed, and thus relieve the worn out watchers and anxious friends who, perhaps, have tarried night after night by the bedside of the sick; and in this way do a little more. The man of means could call and say to the burden bearers in the church who have been struggling probably for years with a church debt and say, "I will assist you with the finances of your church. What can I do to relieve you?" and thus honour God with his substance and relieve His cause of a burden. Thus, in a thousand ways, we can do more for Christ and His cause on earth. Who cannot give a cup of cold water in the name of a disciple more than he has given? Who cannot give one more pupil to the Sabbath school? or give a dollar more to the Bible or Missionary Society than he has? Who has supported the ministry or given to the poor all he ought? Who, in a word, is the person that has done all he can? Alas, we fear there are but few to whom Jesus will say—"You have done what you could."

We trust our readers will look at this subject honestly and candidly—remembering that we have each to give an account; and, with that prayer long since uttered, ask, "Lord, what wilt thou have me to do?" and when convinced of duty, do it with the whole heart.

NOTES OF TRAVEL.

Last week we wrote a short paragraph from Sussex, and in it we stated that after our return home we would give a fuller account of our visit. We now proceed to redeem that pledge.

On Wednesday, the 24th ultimo, we left Fredericton, on board the steamer *Ulm*. The day had been exceedingly hot; on the river, however, there was a refreshing breeze. All nature was smiling, and seemingly looking her best, and we promised ourselves a very pleasant trip. But we were doomed to disappointment. About 5 o'clock, p. m., an hour after starting, the clouds began to thicken, and grew darker and darker, and it was evident that a storm was approaching. The thunder was heard in the distance, each rumble apparently drawing nearer; occasional flashes of lightning were seen, till in a few moments the storm burst upon us in all its fury. Crash after crash of thunder, and flash after flash of lightning followed each other in quick succession, while the rain descended in torrents. For a short time the sight was one of awful sublimity. As we listened to the terrific peals of thunder, and watched the lightning flash so vividly, it seemed a type of the awful character of that scene when the Holy Spirit will have ceased striving with mankind—when the day of mercy will have passed, and the time come when the wrath of an offended God shall be poured out in all its fury upon the ungodly. Impetuous reader, do you think of the time when the door of mercy will be closed? Mercy fled and wrath begun? How awful! Remember that when will the fury of God—*An offended God*—break forth. God will speak in thunder tones, peal following peal; flash will follow flash; rumble meet rumble; flood meet flood; cataclysmic and tempest meet tempest, till the last sinner shall have heard his doom, and sink down into irretrievable woe. We beseech you hear the voice of God now, as He calls in tones of love, and then you will be spared the pain, the misery, and the utterable agony of enduring His wrath forever. In a short time the storm abated. It continued to rain moderately, however, during the remainder of the passage. We reached St. John about 11 o'clock, p. m., where we remained over Thursday, attending to some business, and finishing the preparation of our paper for Friday's issue.

Friday, we took the 2 o'clock train, en route for Penobscot—perhaps better known as Upper Sussex. "All on board," from the Conductor, and the "iron horse," with his train freighted with living souls, is quickly in motion. How smoothly we glided along; and yet none knew but there might be serious accident, or even death awaiting us at some point on the line. Only the day before some miscreant had tampered with one of the "switches," causing the locomotive and two or three freight cars to be thrown from the track. Had it been exclusively a passenger train, we have no means of judging the number of lives that might have been lost; as it was, the engine-driver had his leg fractured. The Government has offered a reward of \$500 for the apprehension of the wretch who perpetrated the crime. During the day it rained quite briskly; on this account it was not quite so pleasant travelling as it would otherwise have been.

On the Sabbath, at half-past 10 o'clock, a. m., according to previous announcement, we met with the friends at Upper Sussex. A large congregation assembled, and we endeavoured to preach the word of life. This church is destitute of pastoral care, and we do not know one that is more in need of the constant oversight of a faithful pastor. Which of our brethren will go to the rescue, and endeavour to help our friends in Upper Sussex? We believe the majority are anxious to secure the services of some one of our ministers; and a year could be spent there with profit to preacher and people. On Saturday some of our friends, thinking it best to hold one service, at least, at Sussex Station, made arrangements to that effect, and accordingly at 7 o'clock, p. m., we preached in the Mechanics' Hall—having been kindly furnished for that purpose. The subject treated was—*The Salvation of the Church*. We tried to impress upon the minds of the children of God present, the necessity of earnest, heartfelt prayer, coupled with vigorous and continued action. We trust that our humble effort was not in vain. In this place is a large field for labour. Faithful, devoted men of God can find much to do. Our Baptist friends, and, if we mistake not, our Methodist friends as well, hold occasional services here. An earnest effort, with strong faith in God, would, we feel convinced, result in a glorious ingathering of precious souls.

Thursday evening we met with the friends at Roanoke, and spoke to the congregation assembled, praying that God give success to the preaching of the truth. The subject of our discourse was: *The Gospel—its object, advantages, &c.* This church is somewhat scattered; and, we believe, has been without a pastor for some time. A brother engaging with the Upper Sussex church could include this one in the circuit.

Wednesday we went to Millstream, and stopped all night with our esteemed Brother Weyman. We enjoyed the visit very much. Some years ago, when but a lad, we spent several months in the family of Brother W., and when we visited them again last week, after an absence of thirteen years, it seemed like returning home.

Thursday evening, according to appointment, found us at Middleland, chatting with Brother Perry and family. At 7 o'clock, the hour of meeting, we repaired to the meeting-house; quite a congregation assembled; many were unable to come, however, for various reasons. We enjoyed the service while speaking, and though an entire stranger, having never visited this locality before, we felt perfectly at home. We enjoyed the hospitalities of our good Bro. Perry's family during the night, and in the morning left, our time being so limited that we were unable to remain longer. We regret this, as we felt as though we should like to spend a week there, if it were possible. The church has had the labour of Brother Perry for some time past. We were very much pleased with the neat and substantial meeting-house they have erected. It is as nicely finished as any we have seen belonging to our denomination. It reflects much credit on the community. Brother Perry, with some few of the brethren, deserve especial credit, they having

assumed all the responsibility of building. The General Conference is to be held with this church next year.

Sabbath morning, at 11 o'clock, a very large congregation had assembled at the meeting-house on the Millstream. Brethren Weyman and Perry were present. It having been previously announced that we would preach to the people, we endeavoured to do so. Our subject was—A SAVIOUR. We spoke of the great work of the human soul; the mission of the Saviour, &c. In the afternoon, in company with Brother Perry, we went to Lower Studholm. A large concourse met here; and again it fell to our lot to proclaim the glad tidings of salvation. This was the last service we attended. During our journeying from place to place, many thoughts crowded in upon our mind. In the first place visited (Upper Sussex), as we went from house to house, and met old friends, gazed upon familiar countenances, and grasped again by the hand those whom we had seen in years long past, many pleasant recollections were awakened; but there was a vein of sadness running through it all. Here we met our relatives; our father's brothers and his only sister. Dear and fond recollections of the past were awakened; griefs caused by painfully severed ties were again aroused, and the fountain of grief wells up again within us. As we move round among our friends on the Millstream, though there is much that looks as it did years ago, yet there have been changes—sad changes. Several, whose countenances were familiar, whose voices we loved to hear, whose society we enjoyed, though but a lad, are absent now; those forms lie cold and still in the grave, awaiting the sound of the Archangel's trumpet, in certain hope of a glorious resurrection, while their spirits reign with Jesus. How rapidly time flies, and what sad havoc death makes.

But our article has already far exceeded the length we intended.

Notwithstanding the backward spring, the country is looking splendidly, and promises abundant crops. The weather has been somewhat unfavourable for hay-making. Potatoes are, perhaps, growing a little too fast, and may be slightly affected with "rust." We had for some time contemplated the visit from which we have just returned. We expected to enjoy it, and have not been disappointed. We met many old friends, and formed many new and pleasant acquaintances. We feel better physically—less encumbered in heart, and are determined to labour on; and as each week our paper goes on its mission, we will pray more earnestly than ever that it be made a great blessing. Our friends will accept our hearty thanks for their kindness and hospitality; and we pray God to bless them for the Christian sympathy so universally extended to us. We tender our thanks also to those of our subscribers who so promptly renewed their subscriptions to the *INTELLIGENCER*, as well as to those who have subscribed for the first time.

Having been appointed by Conference to attend the District Meeting to be held at Roanoke in October next, we purpose—the Lord willing—being there.

KNOWLEDGE A PRIVILEGE AND A CALAMITY.

We often speak of our ample means of knowledge, and our abundant opportunities, as though they were a privilege. Yes, verily, and a privilege they are, if we will make use of them; but, if not, a sad calamity. Oh! if you have lived amidst the means of knowledge only to neglect them, it had been better for you to have been born a pagan of any age, or of any land. You might have despised the means of knowledge still, but they would have been means of knowledge less bright, and therefore less condemning, and there would have been found a retribution for you at last less terrible than that which awaits you now. But now, sinning amidst all light and against all persuasion, what can await you but the most fearful of all recompenses? O trifler! Listen to the solemn things which Christ said of the cities where he has been, and which he has seen, and which he has seen over to him, if we wait, if we parley with the enemies of our Queen, death is the punishment. But in this Church of ours there are Articles, and they are never enforced. We have mottoes, but we have no mottoes. We have a creed, but we have no creed. We have a book, but we have no book. We have a church, but we have no church. We have a name, but we have no name. We have a land, but we have no land. We have a people, but we have no people. We have a God, but we have no God. We have a heaven, but we have no heaven. We have a hell, but we have no hell. We have a life, but we have no life. We have a death, but we have no death. We have a resurrection, but we have no resurrection. We have a kingdom, but we have no kingdom. We have a glory, but we have no glory. We have a peace, but we have no peace. We have a joy, but we have no joy. We have a love, but we have no love. We have a faith, but we have no faith. We have a hope, but we have no hope. We have a charity, but we have no charity. We have a grace, but we have no grace. We have a virtue, but we have no virtue. 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