

POSTAGE.—To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper, can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

## THE MIOMAC MISSION.

It is with very great readiness that we give our readers—

## TERMS AND NOTICES.

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

TERMS—\$2.00 PER ANNUM.

PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH McLEOD, Editor.

REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter H.

All Communications for insertion, should be addressed, Joseph McLeod, Fredericton.

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., JUNE 26, 1868.

### WORSHIP.

God has, in His wisdom, bestowed upon man those things best adapted to his necessities; and, were it not for sin, which, through the transgression of the plain and positive laws of the Most High, has been introduced, this world would still be an Eden.

The traces of the curse, even beyond the Divine principle in man, the soul, can be seen on all sides of us. The earth, with all its beauties, even when clothed in summer loveliness, has its thorns and its briars, its weeds and thistles, causing man, in accordance with the language of the curse, to earn his bread in the sweat of his face. Vegetation, with its luxuriant growth, has its blights and mildews; the water, with its rolling rivers and swelling oceans, contains its stagnant pools, from which arise fevers, agues and malaria; the atmosphere, with its almost boundless sea, enveloping this globe in its elastic flood, becomes tainted with impurity, and often causes instant death; hence we see the sad, the dreadful effects of sin, the results of the fall. That being, who cannot look upon sin with the least degree of allowance, has cursed this earth, and all therewith connected, and taught His creature, man (the only intellectual being in this His wide domain), the positive necessity of coming to Him for strength and protection, for food and raiment, and for eternal life; hence arises the necessity of our adoration and praise, and our continued worship of Him upon whom we are constantly and absolutely dependent for our sustenance and salvation. He commands our attention and submission, and has shown, in many innumerable instances, by His power and majesty, the utter fallacy of disobedience. God will be worshipped by us, or we must suffer the penalty of a broken law, and now, He having made known to us, as He did to Adam, His will, with the new and higher law of grace; as we feel the effects of the transgression of the first law, in the manifested evils thereof in the world, so He has shown us we must in like manner suffer, but in a still greater degree, the transgression of the second law—being an eternal banishment from His glory and from celestial happiness. If we contemplate the God-like principle of love, which prompted our Heavenly Father to open up a new and living way, through the death of Christ, and examine carefully the Divine arrangement or economy, we will instinctively be led to fall before Him, and exclaim, in the language of Scripture, "Holy, holy, holy, Lord God Almighty!" and with the poet, "O for love so amazing, so Divine!" Nothing can more effectually prompt us to serve and worship God; and when we reflect, too, that in our worship of Him, through Jesus, we not only secure eternal life, but remove, to a great degree, the effects of the curse which rests upon us here, who would not strive to serve our God below, that we may reign with Him above?

The Scriptures point out to us how to worship God as well as when to worship Him. Alone, when no eyes see, save those of Deity, our hearts should run out to Him, through our Mediator; in the household, with the inmates gathered around, we should not forget to call upon God; and in the public gathering, when the eyes of the world look on, and witness our recognition of a Supreme Being, and the worship of God through our Saviour; in all these ways should He be worshipped by us.

We cannot better express our thoughts on the subject than in the following extract, from an article in the *Freewill Quarterly*, for April. The author says:

Duty and interest both require us to strive to attain the highest type of Christian character and the greatest excellence in spiritual worship, nor should we be satisfied with the attainment of a fixed standard of excellence. The motives to the attainment of that higher type of worship are, first, the love of God, and direct reference to the will of God for our own sake and for the sake of humanity, not ignoring self. The enjoyment contemplated is not sought after as the great end of worship. It takes pleasure in solid communion with God, and finds its purest joy in growth in grace, holiness, and in the love of God. Its delights in substance rather than in shadow. Its boldness is quiet, and its reserve of integrity is uncompromising. It is capable of earning a martyr's crown, a soldier's laurel, or a patient sufferer's need of praise. It neither shrinks from the cross, nor bears it with ostentation. If a parent, to glorify God, it exalts the lamb into a lion, and in the spirit of the lowly one, it tames the lion into a lamb. It is not fickle, but constant; not dependent upon circumstance or place, its temple is everywhere. It is lowly in exaltation, and exalted in humility. It is not proud, but cheerful; not egotistic, but intensely individual; not cowardly, but indelible; not obtrusive and reckless, but strongly aggressive. Its foundation is in truth. Its intelligence weighs every act, its energy meets every difficulty, its purity perceives every obstacle. Its activity and zeal are according to knowledge. Its incentives to action it carries within itself, and these are never weak or wanting in time of need, nor imperious and exacting when wisdom requires suffering instead of doing. It fears no enemy, sacrifices principle for no trifling boys only to God, and sees a brother in every humble worshiper. Such is Christian character, the result of the highest type of Christian worship. When earth is exchanged for heaven, it knows already how to join the songs of the glorified. For, if any man, true to that highest type of Christian worship; but having the ideal set up before us in the Scriptures, we should "press toward the mark for the prize of the high calling of God in Christ Jesus."

### REVIVALS.

The Congregational Church in New Haven, Ct., received last month 77 new members on profession of faith, of whom 40 were heads of families.

There has also been an interesting work in Mr. Mershon's church, in the Birmingham parish, Ct., and quite a number have been added to the church.

An interesting work of grace has been in progress in the church of Derby, Ct.; about thirty have professed a hope in Christ, mostly heads of families, and the majority males.

A revival of great power is in progress in Thomaston, Ct. The interest began with the week of prayer, leading first to increased attention to the ordinary means of grace, and next to the employment of an evangelist, Rev. Mr. Potter. Business was suspended for four days; and almost every impenitent man who closed his place of business, and attended meetings, was converted. Every mother connected with the ladies' prayer-meeting had children converted.

At the close of the meetings, on the 22d of May, about 200 persons, embracing almost the entire congregation, testified to a hope in Christ.

It is said that between two and three thousand souls have been led to profess Christ the past year through the labors of Mr. Potter, the evangelist, in Connecticut.

...brief account of the above mission...

...the year 1857, its objects, and work; and it is, at the same time, with the fervent prayer that they may be prevailed upon, many of them, at least, to second the labors of its distinguished missionary, Rev. S. T. Rand, by contributing, as God has blessed them, of their means to the aid of so praiseworthy a work. Our people, it is true, do contribute to the missionary work to some extent, a fact at which we rejoice; but it is not equally true that there are many who give only cents where they might, aye, and should, give dollars? So far as our observations extend, it is painfully evident that too many, content with the privileges they enjoy, are intent only upon their own comfort and happiness, living in apparent indifference to the fact of their responsibility for the salvation of others. We heartily believe that those Christians who are surrounded by the godless, are held responsible for them, so far as an exemplary life and godly conversation go; for they are called the "light of the world," and so are guides to the blind. The time was when no efforts were made to bring the blessings of the gospel within the reach of those heathen nations without the pale of Christendom; when Christian labour and toil were put forth only in those countries in which the light was first made known; and sad to relate, it was only at the first of the present century since, for the most, such has ceased to be the case. Since that time, however, through the untiring and zealous exertions of many godly and sainted servants of Christ, the Bible has reached millions of heathen; the great work of Christianizing the pagans of the Eastern world and islands of the sea has been gloriously commenced; and we only hope that it may be carried on in an increased ratio year by year, that we may have Pentecosts where, when thousands shall be "born in a day." But while our Home and Foreign Missionary enterprises have been originated and sustained, our dusky brethren of the wood have been passed by unheeded and forgotten, until the Rev. Mr. Rand, some few years since, resolved to expend his efforts in doing good to the untutored Indian, and to refute the idea that the Indian cannot be civilised. We are glad that the Rev. Mr. Rand has succeeded well, thus far; and in order more fully to show our readers the result, we shall make a few quotations from Mr. Rand's report. He commences by saying—"One object sought by the Miomac Mission is, the promotion of civilization among the Indians." In detailing the improvements in the mode of their living, he says:

In April, 1866, I visited, within a few days, at their winter quarters, between Hantsport and Annapolis town, about twenty families in five different places. The white people in all these places where the Indians had been stopping, seemed astonished to see them so well clad, so industrious, so honest, so sober, so neat in their persons and habits, as most of them were. It was supposed in each case that the two or three families in that neighbourhood were different from all other Indians, because they exhibited such marked symptoms of improvement; and the wonder was increased when it was ascertained that this was not the case. They may, as a race, be prone to idleness, to laziness, to extravagance, and all else that is bad, because, alas! they are brothers to the white people, of whom all these things are true. But Christ came not to call the righteous, but sinners to repentance. He came to seek and save that which was lost, and the deeper the guilt and wretchedness into which any race or any individual is sunk, the louder is the call to hasten to the rescue. Every case in which God is pleased to show His approval of our efforts, is a precious encouragement to labor on; and even one solitary instance ought to shut the mouths of gainsayers, and silence forever the unfounded objection that the Indian is incapable of improvement or change, and that efforts to that end are in vain.

### MISSIONARY LABOR.

An application was made last winter to the British and Foreign Bible Society for means to publish for us the Book of Exodus, in Miomac. This was readily granted, and during the winter I was engaged in correcting and copying the translation.

Some few extracts from Mr. Rand's diary may not be uninteresting:

Winet, May 4th.—I went yesterday again to the Indian village. (It consisted of a cluster of small houses on the banks of the Annapolis river, surrounded by woods.) I was kindly received, and read the Scriptures.

Lord's Day, May 5th.—I spent most of yesterday again with the Indians. I read several chapters from my manuscript copy of Exodus. They were at leisure. They assured me that they were much pleased with my visit. I studied anatomy, and spent the evening, ascertained that while they called Ursula Major, Mooin, (the Bear), they restrict the name, very sensibly, to the four stars comprising the body of the Dipper. The three stars composing the handle they name, *Chippewick, Chippewick, and Pies*.

Chippewick, Chippewick, and Pies, are reported to be three hunters pursuing the "bear."

May 28th.—Walked over to Dartmouth Lakes. Saw lots of Indians. Met J. W., an intelligent man. He said he had gone to school a short time when a boy, and that he now deeply regrets that he did not persevere; but he had been discouraged and deterred by the priests, who still oppose objections to their sending their children to school. I read several chapters from Exodus—from chapter xvi. to chapter xx, inclusive.

Aug. 2d.—New Glasgow, 9 p. m.—I found several Indian families near this place, and had a pleasant season among them. I read and conversed for more than two hours.

August 9th.—Took train at Pictou and came up to New Glasgow, and visited the Indians. I found more than a dozen ready to listen to the Bible, a large portion of them being young people. I read four chapters from John's Gospel—viz: ix., x., xi., xii. I am to go again this evening.

August 10th.—I spent the afternoon with the Indians. I found them, I may say, eager to hear, and I read many chapters of the Bible, and examined the stars, and confirmed former observations and information respecting the Indian names for some of the constellations.

In the course of the summer, Mr. Rand visited P. E. Island, which resulted in much good. "The whole amount received from the time I left home until I returned was one hundred and sixty-one dollars and twenty-three and a half cents."

### FINANCIAL REPORT.

Mr. Rand's financial success is an anomaly in this country. His own words are: "I do not make any personal applications for aid. I ask no one for money. I give no one intimation of my necessities. I never make known the state of the funds." This plan was adopted by the missionary in January, 1865, and has been rigidly observed ever since, and he has never wanted, nor has he ever lacked funds for the carrying out of those benevolent plans which, from time to time, he has matured. Mr. Rand evidently disapproves of many of the methods which are resorted to for the purpose of raising money for religious purposes. He says:

Some of those methods are, to my mind, as contrary to the faith of the Gospel, as was the festival in honor of the golden calf at the foot of Mount Sinai, when the high priest of Jehovah gave his sanction to the preceding principle for no trifling boys only to God, and sees a brother in every humble worshiper. Such is Christian character, the result of the highest type of Christian worship. When earth is exchanged for heaven, it knows already how to join the songs of the glorified. For, if any man, true to that highest type of Christian worship; but having the ideal set up before us in the Scriptures, we should "press toward the mark for the prize of the high calling of God in Christ Jesus."

There has also been an interesting work in Mr. Mershon's church, in the Birmingham parish, Ct., and quite a number have been added to the church.

An interesting work of grace has been in progress in the church of Derby, Ct.; about thirty have professed a hope in Christ, mostly heads of families, and the majority males.

A revival of great power is in progress in Thomaston, Ct. The interest began with the week of prayer, leading first to increased attention to the ordinary means of grace, and next to the employment of an evangelist, Rev. Mr. Potter. Business was suspended for four days; and almost every impenitent man who closed his place of business, and attended meetings, was converted. Every mother connected with the ladies' prayer-meeting had children converted.

At the close of the meetings, on the 22d of May, about 200 persons, embracing almost the entire congregation, testified to a hope in Christ.

It is said that between two and three thousand souls have been led to profess Christ the past year through the labors of Mr. Potter, the evangelist, in Connecticut.

## THE RELIGIOUS INTELLIGENCER.

We, however, shall forbear saying more upon this subject at present, intending to refer to it in another issue. We shall close this part of the Report in the words of its author, Mr. Rand, who says—

"I am happy to state that during the year our efforts have been abundantly supplied. We have had no trouble in raising funds; we have suffered no want, and no inconvenience by delay. The sum of \$1,102.36 has been received. This is \$43.96 more than was received the preceding year, and \$81.11 more than the year before that; \$102.36 more than our allowance for everything on the former plan, and more than we received in 1866. It has been sent in larger and smaller sums, varying from one hundred dollars to one cent. It has been received in public collections and private contribution; it has been sent by mail and by private conveyance from different parts of Nova Scotia, New Brunswick, Prince Edward's Island, Canada, and England—and one donation was received from a friend residing in the Island of Fate, in the New Hebrides. We have been aided by friends well known, and by those who are unknown, sometimes having the name of the donor and sometimes not."

Thus much, then, of the work of the Indian Mission. It is true, the report does not tell us how many have been converted or baptized, but it does inform us of the fact that much precious seed has been sown; of some who have died exulting in a goodly hope; and of their advancement in civilization and love of the Bible. How many of our readers will now put their hands in their pockets and aid a work which is so evidently of the Lord? "The Lord loveth the cheerful giver." The missionary's address is "Rev. S. T. Rand, Hantsport, Nova Scotia," to which, if any monies be sent, they will reach the missionary in safety.

## OBITUARY.

REV. J. B. NORTON.

At Canning, Cornwallis, N. S., May 18th, of inflammation of the lungs and typhoid fever, Rev. J. B. Norton, aged 76 years.

Brother Norton was born at Wells, Maine, in 1792. He was converted when eighteen years of age; and soon felt his duty to invite sinners to that fountain from which he himself had drunk so abundantly. Eternally alive will reveal the numbers that have been led to Christ through his instrumentality. Though his education was somewhat limited, he had, more than ordinary natural talent in delivering those great truths which filled and ruled his soul, and which, by the blessing of the eternal Spirit, became the power of God unto salvation to many hearts.

Fifty years ago our deceased brother came to Barrington, N. S. Wherever he went, reformation followed. He was the founder of the Free Baptist cause in N. S.; and he remained connected with that body till he passed away. His facilities failed him during the winter; and an observing eye could not fail to see that his work was done. The Sabbath before he was taken sick he attended meeting with the writer, both morning and afternoon. He enjoyed himself remarkably well, and arose after the sermon to give expression to the pent-up feelings of his soul, and to bear witness that the great truths which his brother had proclaimed had been for years his delight; and were now his hope and consolation. His aged partner, who yet survives him, gave expression to the same sentiments.

Owing to the nature of his disease, he suffered much in his last illness—his mind wavering most of the time. But the ruling passion strong in death—he held a number of imaginary conference meetings, conducting them as regularly as though they were real; while at other times he would preach at the funeral of some friend. In his lucid moments he expressed his unwavering confidence in the gospel he had preached so many years; his fears were all gone, and this great consoling truth remained—Christ died for sinners.

He leaves a wife and five children. His youngest child, the wife of Rev. F. Fowler, and formerly of the lamented James Kinsman, preceded him to that sun-bright city some months.

Farwell, brother, till we meet again! Ourselves, till we meet again! Ourselves, till we meet again!

He requested the writer to attend his funeral, and selected the text for the occasion—Genesis xiv. 5. Having to return home a week before he died, I was not there at the time of his burial, but have since fulfilled the request. Rev. Mr. Freeman, (Baptist) kindly officiated at the burial.

Communicated by REV. DANIEL ORAM.

## DONATION.

DEAR INTELLIGENCER.—A number of friends representing the Southampton and Canterbury churches and congregations, met at the Southampton church, on Friday last, the 19th inst., when they made Rev. Thos. Connor the recipient of a rather handsome donation. The meeting was organized by the appointment of Deacon Charles Bartlett to the Chair, and Messrs. C. P. Brown and Geo. W. Ingraham Secretaries. The Chairman, on behalf of the meeting, in a few appropriate remarks, presented Brother Connor with the donation, amounting to \$87. Bro. C. made a short but feeling reply, in which he referred to his connection with the people, and cordially thanked them, not only for the present favour, and the feeling manifested in its presentation, but for the uniform kindness he had received at their hands. Short speeches were then made by Rev. Mr. Corey (Baptist), and the editor of the *Intelligencer*. It would not do to forget to mention that the ladies had provided excellent tea; and further to state that in this instance they deserved great credit, as the success of the undertaking was, in a great measure, due to their energetic and zealous efforts.

## ONE WHO WAS PRESENT.

Southampton, June 22, 1868.

## REMEMBERING THE CAUSE.

A private letter received from Bro. George W. McCready, of Sussex, written at Eglington, Ontario, shows that he does not forget the cause while absent from the Province. He says:—"I have been much impressed of late with the obligation that Christians are under to contribute to their substance as God has prospered them; and I herewith enclose a money order on St. John P. O. for Twenty-Five Dollars, which I wish applied as follows:

Home Mission Society, \$10 00  
Foreign Mission Society, 10 00  
Ministers' Relief Fund Association, 3 00  
General Conference Fund, 2 00

This is an additional evidence of the deep interest Brother McCready feels in the prosperity of the denomination.

May it not be that God will not only bless this act to the good of the giver, but make it a blessing to others, by inclining them to similar benevolent action? Are there not a number who may be unable to attend our approaching General Conference and the Anniversary of our benevolent societies, who will send us aid? We need financial assistance. Brethren and friends, think of it. Who will send? Who?

G. A. HARTLEY.

Rev. A. H. Morrell, who will be remembered by many of our readers as one of the delegates to the last Conference of the Free Baptists of Nova Scotia, and who is a missionary to the freedmen in Shenandoah Valley, has, for some time, been laid aside from active duty. In a letter to the *Star* he writes, "My disease was first a cold, next, pneumonia, and now it is a lingering tenderness of the lungs, with some cough." We are happy, however, to learn by private letter from Brother M., that his health is steadily improving. Some months must elapse, though,

before he will again be able to preach. Of the mission work he writes very encouragingly. He says:

The Mission field is a glorious one. We have several promising young men, (colored) in our churches here. I hope to see them in the ministry in due time.

At Martinsburg, the Minister of the Free Baptist Church has been laid. Sister Dudley is as busy as ever. The lot costing \$220 is paid for, and about \$300 are in hand for a beginning on the house. The house was commenced last week, during the fair and festival of our church.

CONFERENCE.—The meeting of the Elders' Conference takes place in one week from this date, and on the following day (Saturday) the General Conference commences. These annual gatherings are highly important, and fraught with much good or evil to the denomination. A false step is easily, and very frequently unwittingly made; but how sad the results! The slightest movement in the wrong direction, made by the Representatives of the denomination, affects the whole body; and the evil is untold, requiring at least, long years to remedy it. The greatest wisdom is needed. How earnestly then should we seek wisdom from Him who is wiser than all—the source of all wisdom! We trust all may fervently desire the guidance of the Holy Spirit; so that all the deliberations of Conference may be marked by that harmony and wisdom only found where Christ reigns in all hearts. Let all the churches offer special and earnest prayer that the session may be one of unusual blessing.

## MISSION FIELD.

Interesting from South Africa.—Mr. Samuel Jessup, of the Syria Mission, writes that he had been recently "surprised by a visit from a tall, portly, gray-headed Russian clergyman," who "proved to be Rev. Dr. Wagemann, Director of Prussian Missions," sustained by the Berlin Missionary Society, "a very warm-hearted man, who gave us a rich feast of missionary intelligence." Some of the facts stated to Mr. Jessup are as follows:—

There are a dozen or more missions, or circles of stations, in visiting which Dr. Wagemann travelled two thousand miles by land. Commencing in South-western Africa, and coming around through Cape Colony and Orange River Free State, visiting Natal, and calling on our American missionaries in Zululand, of whom he spoke in the highest terms. He gave a most interesting account of a wealthy liberal native. In the Orange Free States the Prussian missionaries have a station which they call Bethany, where they have about a hundred of 910 freedmen and their families, many of them being old Hottentots. When the town became of some importance, the people chose Adam Opperman, a freedman of devoted piety and clear head, to be their magistrate. He acquired a large tract of land, a hundred miles from Bethany, to which he removed. Here the Lord blessed him more and more in his substance, and better than all, made him the instrument of converting his heathen father and one of his brothers.

He could not go to Bethany to hear preaching, and now four hundred heathen hearers gather whenever the preacher visits them. But Adam Opperman says: "I must have a missionary of my own, as we none of us know how to preach. God has blessed me with substance, and I cannot do it myself. I will give him the support of one who will preach to me and my people, and to all the heathen around." He has built the church, and now he has pledged as follows: "I will build a suitable house for the missionary. I will give a large garden spot; fields for grain, as much as man can walk in, in four hours; and two thousand acres of pasture land. Above this, I will pay the full salary usually paid by the Society, and give the missionary full right to the water privileges in the summer. Dr. Wagemann says the Society have just sent a missionary there, in order to complete their part of the agreement. This man, with all his getting, seems to have gotten understanding. The Lord blessed him, and he is thankful for it, and wishes to show it."

Would that the example of Opperman might influence some of our wealthy Christians to follow his example.

Sim.—The Lord is doing wonders in this country for the salvation of the heathen. Multitudes are embracing the truth as it is in Jesus. Dr. Dean, after speaking of fifteen persons who desired baptism, says:—

On Sabbath morning we met them on the sandy beach, under the shadow of the overhanging branches of a lofty tree, where Mrs. Dean had further conversation with the women, while Fred told the story of Jesus Christ to a company of children and boys, as his father was making inquiries of others who there offered themselves to the Lord. The smooth waters of the sea lay at our feet. When we were ready, Clinfield offered prayer, we sang a hymn, and I baptized fifteen converts from heathenism to Christ, in the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

After a short address and the benediction, the company returned to the house of Chek ki, when the right hand of fellowship was given to the converts just baptized, and we sat down to the table of the Lord with twenty-five Chinese disciples living at Bupiasoo, where a year ago there lived not a Christian.

MINISTERIAL FIDELITY OUT OF THE PULPIT.

The state of the orchard is always considered to be an indication of the character of the gardener. Clean soil, artistic arrangement, and fruitful trees show that the orchard is well cared for and skillfully managed; and many churches are like well-managed gardens in their orchards. There are many other churches which are like neglected orchards, unfruitful and going to ruin. The trees are badly pruned, full of useless timber covered with moss, and preyed upon by parasites. The soil is covered with long grass and harmful weeds; here and there a vine of the presence of a large number of spectators.

of the Lord. Such is the necessity for the maintenance of moral and religious order, that the civil law of every enlightened country sustains the churches in carrying out such laws as are needful for purity of character and consistency of life. The New Testament, our highest authority, lays down certain principles of conduct to be maintained by the members of the Church, and somebody must be responsible for the enforcement of these principles. This work chiefly devolves upon the minister. Different church laws and constitutions may make some difference as to the amount of the minister's individual responsibility, but discretion is by no means to be used. It is his duty either to keep the Church pure or to leave it. Such is the moral reason of the case, and the facts of Church history are correspondents. Where the minister is faithful out of the pulpit, the church is pure; where he neglects this duty, the church is corrupt. With a corrupt and irresponsible minister, habitually doing his duty out of the pulpit, no church can become generally or notoriously corrupt, and an incompetent and unfaithful minister, no church can be kept pure. Some ministers feel this responsibility, and live and act accordingly. They are loyal, and visit, and suffer, and have their reward. Others of the clergy either do not feel their responsibility, or stifle their convictions by refusing to act upon them; and they have their reward. But what a difference in the rewards! The faithful man is surrounded by the godly, who love him; the unfaithful man is surrounded by the godly, who love him, or secretly or openly despise him for his laxity and inconsistency. It is a comfort to follow a minister who has done his duty, but who can tell the danger and misery of being successor to an unfaithful and worldly pastor? It takes a hundred years to undo the mischief which his infidelity has wrought. The unfaithful minister not only gathers no fruit himself; he leaves a moral wilderness instead of a fruitful field for those who come after him.

In these days there is a loud call for ministerial fidelity out of the pulpit. Some churches are very corrupt, and in that sense locally notorious. Some of the members are not even moral, and others of them are of doubtful reputation and questionable morality. Rich people are dangerous to discipline, so the hiring pastor allows them to escape; in this opinion it is not worth while to discipline the poor, so both escape. The result is a corrupt state of the church, in which prosperity is impossible, or at any rate there can only be the prosperity which comes from making religion fashionable. The outside world knows all about this state of things, knows more about the corruption of the church than the church itself knows. So the outsiders are repelled from religion, and are comforted in their own sins by the sins of professors. Temporal interest may restrain the worldling from taking church action against the inconsistent professor, but he notes the inconsistency with the least severity in his own mind, and wonders why the minister does not do his duty by bringing the unruly member under the dignified and wholesome influence of discipline. The people look to the minister in this world, and God will look to him in the next. However barren the ground may be, the rain of the excommunicated gardener is prolific in the growth of excuses. Human nature is very infirm—he hopes they will be better—it will cause such a scandal—he is afraid of pulling up the wheat with the tares. But while he thus gravely neglects his duty, it is our duty to tell him that he is unfaithful to his ordination vows, unfaithful to the Church, unfaithful to himself, unfaithful to God. The doctor must be faithful to his patients, and not allow disease to go on unchecked; and is the duty of the soul's physician less imperative? If the lawyer allowed bad titles to pass through his hands, what would his clients say? And shall the minister allow his duty to perils their heavenly inheritance by dishonouring the law? The colonel would have his sword taken from him if he allowed his regiment to become so demoralized by neglect of discipline as to be incapable of action in the battle field. Then what shall be said of the cleric of Christ who allows his soldiers of Christ to become so demoralized and so mixed up with the world that they cannot fight against the common foe?—*English Express*.

## ROME IN 1868.