

THE RELIGIOUS INTELLIGENCER.

we have most to fear. There never was a fire but it began with smoke.

I beseech thee, therefore, dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. O, it is not merely great transgressions which bring a man to ruin. Little and imperceptible ones—perhaps even more deadly; according to the beautiful figure of Tauler, who says, “The stag, when attacked, tosses from him the great dogs, and dashes them to pieces upon the trees; but the little ones seize him from below, and tear open his body!”—Tholuck.

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!

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 13, 1869.

GO WORK

The world is a vast field of labor. There is work—an abundance of it—enough to engage the attention of all. And being placed in a world where there are so many demands for labor, our Creator has wisely endowed every rational creature with faculties which may be turned to good account. Every one has a mission to fulfil, a work to do, a responsibility to meet. Not only does his own wants demand constant activity, but his fellow-men have strong claims upon his attention and effort. And no man is true to himself—to his race—or to his God, who yields to an indolent disposition. It requires but little seeking to find something to do that will benefit the world. No man, whether his talents be small or great—whether his station in life be humble or exalted, can dare to fold his arms, and yet feel that he is fulfilling the great end of his being.

Especially does every duty of Christianity require the greatest diligence and earnestness. It is incumbent upon every individual Christian to do with might whatsoever his hand findeth to do. Opportunities for exercising his activities he need never be at a loss for—they will meet him at every turn. A writer recently said, “When Christ our Great Exemplar exclaimed, ‘As thou, Father, hast sent me into the world, so have I sent them into the world,’ it was equivalent to saying, ‘As thou, Father, hath made me thy missionary, so have I made my disciples (followers) my missionaries.’ Each individual Christian has been appointed by Jesus Christ to some distinct missionary work, for which he is adapted, and in which he may succeed. Laws of adaptation are as immutable as any other laws. An eye can never perform the function of the tongue, or the ear that of the hand or foot. Neither will Christians, out of the spheres for which nature and culture have adapted them, ever succeed. It is exceedingly to be regretted that so many will make life-failures in foolishly attempting what they cannot perform, and by neglecting what they can do well. Christians have their origin in individual mission work. A young woman settled as school teacher in an irreligious town. The traits essential to her success in a village school, when combined with Christian zeal, fitted her to superintend a Sunday school. Her mission work so grew on her hands that the services of a gospel missionary were soon required. She proposed to the Missionary Board, that if they would send one, she would be responsible for half of his support. Now the meeting house and efficient church of that village are standing monuments of her individual success. Perhaps some young man did an equally acceptable work by earning the money which was consecrated to pay the other half of that missionary's support. Wherever any Christian resides (unless like Jonah he has fled from the field assigned him), his work successfully for God.”

It is the faithful performance of personal duty that fits a man more fully to act his proper part as a member of society. A church is only strong and influential in proportion as the individuals are pious and zealous. If all who might be, were actively engaged in the work which God would have them do, much more good would certainly be effected. While there are a host of faithful, devoted workers, through whose instrumentality much lasting good is being accomplished, we cannot close our eyes to the fact that there are too many who, owing to indolence, retard the work. The inquiry, “Why stand ye here all the day idle?” might well be addressed to them with great emphasis. Even ministers are sometimes only partially engaged. This is a lamentable statement to have to make; it is true nevertheless, that—ministers may be brought to a knowledge of the truth and converted—but that all who come within her influence, may be blessed.

It is pleasing to see union and zeal in *any* good cause, but pre-eminently so in the church of Christ. The friends of the late Rev. E. McLeod will learn with pleasure, that the church with which he so long labored, and with which he closed his earthly existence, has decided to ask them to assist in erecting a suitable monument to his memory—a committee having been appointed for that purpose.

It was stated at the meeting, that the friends in Wakefield had decided to procure a like token of respect for the late Samuel Hart.

That such a mark of respect to ministers so devoted in the cause of their Master, should be provided, but few, if any, will deny; that the denomination has been a little tardy, —the fields are all white—and *laborers* are needed to gather in the ripening grain. A writer in the Star says: “Perhaps there never was a time when Christians could labor with more signal success in reforming the world than the present. No one should, therefore, permit the present opportunities to pass unimproved. The time has come when every lover of the Saviour may exert a salutary influence upon the community. This influence, properly exerted, will produce an effect which will not be fully known until the day of final account.”

“The harvest is great.” Vice, intemperance, oppression, with their horrid train of evils, are blighting our country's fairest prospects. Unless something is immediately done to stay the progress of evil and error, the day will soon come when Christian efforts will be useless. Though the laborers are few, yet if these few would unitely join together in holding up Jesus Christ and him crucified, to a lost and guilty world, acclamations of victory would soon resound from every shore.

“The harvest is great.” Who would not wish to hasten on that happy era, when ‘all shall know the Lord.’ Now is the time to work before the night of death approaches. Now is the time to awake to the great interests of the Redeemer's kingdom before gross darkness shall cover the face of the earth.

“The harvest is great.” In view of this, who will enter the field of moral action and proclaim a Sa-

vour's love? Who will labor with untiring diligence in the work of reform—the cause of Christ? Will you, dear Christian reader? Yes, if you are really what you profess to be, a Christian indeed, a worker in the Master's vineyard, you will not, you cannot, hesitate one moment. You will go forth in the all-prevailing name of Jesus, rebuking sin in its various forms, bearing testimony to the power of God. In doing this, you will not fear the calumnies of the world or the reproofs of evil men. These things, in your estimation, will be nothing compared with the successful triumph of truth.

“The harvest is great.” But the means God has given his church are not inadequate. The implements are furnished by the great Husbandman, and by his aid, they may be vigorously employed in the great harvest field of the world to the pulling down of the strongholds of Satan's kingdom, and to the effacing building up of the kingdom of Christ.

“The harvest is great.” Enter it; labor in it. The fields are already white, promising an abundant reward to the reaper—a hundred fold in this life, and in the world to come life everlasting. In addition to this will be the hundreds, the thousands, the myriads of saved souls—saved from the brink of destruction, from the ‘lowest hell.’”

ASLEEP ON DUTY.

In the case of the late terrible disaster on the Erie Railroad, by which nine persons were burned to death, the coroner's jury returned the verdict that the accident was caused through inattention to duty on the part of the engineer of the freight train with which the express collided. The engineer, while waiting on the side track for the express to pass, fell asleep, and being suddenly aroused by the shrill whistle of the locomotive of the latter he started his train, and in a few seconds the appalling catastrophe followed.

In the army a sentinel who falls asleep while on duty forfeits thereby his life. The criminality of railroad men, and others in stations in which the lives of their fellow-men are placed under their care, if they fall asleep, or otherwise neglect their duty, is less criminal, though usually more lightly regarded, than that of soldiers who, through weariness or from any other cause, may succumb to the power of slumber.

But in no instance can the guilt of neglect be so great, or the consequences so terribly disastrous, as in the case of those who are set to watch for souls, and who slumber at their posts. As the soul is more than the body, the eternal life more than the earthly, or eternal death more fearful and ruinous than temporal death, so is their responsibility greater, and the crime of sleeping more reprehensible. Yet men will fall asleep, and that in the very presence of peril. Ministers, to whom are intrusted interests precious beyond all earthly computation, will slumber while quick rain thunders at their ears. All about men is quiet, the air is thick with death-threatening shafts, each hour souls are smitten and borne down into the blackness of night, and yet many of those who are specially and by solemn obligation set apart to the work of watching, suffer the stupor and obliviousness of sleep to steal upon them.

It was while Samson slept that he was despoiled of his strength. While the husbandmen slept, the enemy sowed tares in his field. While the strong man was asleep, the thief entered his house and took away his goods. So while the minister sleeps, he yields himself to the delusive enticements of slumber, he finds his strength departing. When an emergency comes, he says, “I will arise; I will shake myself as at former times; but a strange feeling, an incomprehensible weakness, paralyzes his entire frame. His tongue and his heart are alike benumbed. Utter and disgraceful feebleness have succeeded his former strength. But while he has slept sin and death have been wakeful, and their work has not been intermitted.

The engineer whose slumber proved so fearfully fatal, was reputed to be a man of entire sobriety. He was given to no habit that set confidence at a discount, but was, on the contrary, esteemed entirely reliable. His great mistake, his criminal blunder was that he slept when he should have been awake.

So there are ministers whose lives are without gross palpable faults, whose deportment gives no occasion for unfavorable criticism. And yet, regarded as those intrusted with the one great business of watching for souls, their whole course must be set down as a pitiful failure. Without any seeming appreciation of the high nature of the calling they have assumed, with no keen and stimulating sense of the responsibilities involved, or of the distinguished honor or attaching to a really successful ministry, seeking ease as an end more to be desired than a crown whose jewels are souls, they suffer their lives to ebb ingloriously away, while no worthy service is rendered either to their Master, to their fellow-men, or to themselves.

For the Religious Intelligencer.

BRO. MCLEOD.—You will please allow me through the INTELLIGENCER, to express my satisfaction at being present at the last regular Quarterly business meeting of the Free Baptist Church, in Fredericton. There is, evidently, an increasing desire in this church, that God's cause may be advanced—that sinners may be brought to a knowledge of the truth and converted—and that all who come within her influence, may be blessed.

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REVIVAL AT PORT MATOON, N. S.
DEAR BRO. MCLEOD.—In my last I referred to the religious prosperity we had enjoyed at Port Matoon; and I now with pleasure have to say that the good work is still going on.

After returning home from attending the Fourth Session of the Harmony Quarterly Meeting, held at Falmouth, Hills County, I visited that place again, and spent a few days with them. We held a few meetings, which were well attended and very interesting. The converts seem to be growing stronger and others are seeking religion.

The Sabbath five happy converts followed Christ in the ordinance of Baptism; and in the evening we gave them the hand of Christian fellowship. This was a day long to be remembered. A large number of people gathered at a beautiful water meeting, which were well attended and very interesting. The converts seem to be growing stronger and others are seeking religion.

The Sabbath five happy converts followed

TWO QUESTIONS OF THE DAY.
The *Montreal Witness* says that the “texts or Scripture are receiving at present in the United States, very terrible commentaries and illustrations.” One is:

“They that haste to be rich fall into temptation and a snare,” . . . and pierce themselves through with many sorrows.”

Defalcation after defalcation is announced, each more astounding than the last, on the part of men of excellent, and even decidedly religious character, who, on account of that very circumstance, have become accomplices to individuals to a large amount committed to their trust; and in every such case, the temptation to err has occurred through “operations in Wall street”—that is to say, speculations in gold or stocks. These men of high character were quiet and economical; they lived at an unusually rate of expense; they embezzled nothing for themselves or families; but only took a small portion at first of what was committed to their charge for the purpose of preventing their own ruin, by a forced sale of their gold or stocks at an unfavorable moment. From time to more, however, they went on speculating or rather gambling stocks in gold or stocks, and became hopeless defalcators, who could no longer be economical.

The case of Mr. Ballard, the latest announced defalcator, is in point. He was not only a Christian, but a very active, and so far as appears, sincere one; and so thoroughly was he trusted by the Insurance Company of which he was Secretary, that he had entire control of securities to the average amount of \$200,000. In an evil hour he speculated in stocks, in order to increase his savings, embarking all the latter in the adventure as margin. One day his broker told him that his margin was, owing to a fall in stocks, too close, and unless he could furnish \$5,000 more, all his investments must be reduced to cash to save his position. To prevent this ruin, he yielded to the temptation of a much wiser alternative, and abstracted \$5,000 of securities from the Company, doubtless expecting stocks to recover in a day or two, when he would replace the amount. The ice once broken, however, speculation went on, and farther embezzlement was rendered necessary until the amount reached \$63,000, and his defalcation was found out during his absence, at the Portland Convention.

Upon this discovery he retired to his native town, broken and degraded man, confessing the whole history of his temptations and fall; and so highly was he esteemed that he was granted a furlough of six months, during which time he was to remain at home, to rest and recuperate. What a lesson for good men to avoid the first step in a wrong direction, such as gambling transactions of any kind, and especially the first step in the way of appropriating trust funds!

The number of persons who have been led to ruin by speculations in gold and stocks is enormous, and Canada has, upon the whole, escaped wonderfully, though she has a few wrecks along this dangerous path; but it is remarkable that, in every case of a defalcation in the States, such speculations appear to be the immediate cause.

“Lay not your treasure on earth where moth and rust corrupt, and thieves break through and steal.”

The creation of two thousand millions of national bonds, in addition to all those of states, municipalities, and railroads, and the whole greenback and national currency, makes an aggregate of money expressed upon paper that may well challenge all the science and skill of the age to keep securely, as it challenges all the ingenuity of rascality to steal it. In these circumstances the question of Sales assumes enormous importance, and all wits are at work to find bonds safely. But notwithstanding every care, bond robbery after bond robbery takes place, until men are almost convinced that their bonds are safe, and no one writes to the papers that, if his bonds had been used, all would have been well; but the public feel a decreasing confidence in any safe, or any bank as a safe depository from the double danger of robbery and embezzlement. It is, however strange that in all the discussions about safes and keeping-of securities, no paper, so far as we have seen, has even hinted at that most undoubtedly secure and most perfect safe of all, which is offered free for the use of all:

“Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.”

Bonds perfectly safe there is another and higher motive for investing in this safe: “For where your treasure is there will your heart be also.” We are not joking. The question is a simple one; and he who has ten thousand dollars laid up in Heaven is in an immeasurably better position, both for time and eternity, than he who has ten thousand dollars of a surplus laid up on earth.

THE OTHER TEXT THAT IS RECEIVING APPROPRIATE ILLUSTRATIONS.

“Lay not your treasure on earth where moth and rust corrupt, and thieves break through and steal.”

“The Chinese Empire has 500,000 temples, containing 8,000,000 idols. The temples are valued at \$1,000,000.00.

“A petition recently addressed to the French Senate contained the following request: ‘That people shall no longer be guillotined when ordered to be executed. Their brains shall, on the contrary, be crushed with a heavy iron club.’ The petitioners assert that this operation will be better, inasmuch as the sufferer will not remain conscious after his head has been severed from the trunk; while it is a well-known fact that in cases of simple decapitation, he will be conscious and suffer for several hours after his neck has been cut through.

“The *Montreal Witness* says that a young man named Powell was struck deaf and dumb a few days ago, mocking a deaf and dumb person on the cars in Tennessee.

“The Germans of New York are desirous of having their language perpetuated in America, and are striving to have it taught in the public schools.

“An exchange says Chicago has invented a moveable church for use in Kansas. It accommodates 1500 worshippers, and folds up nicely after service is over.

“The Freewill Baptist Church in Fabius, New York, have recently erected a new edifice costing \$6,000. It was dedicated on the 14th ult.

“There is scarcely a piece of church property in the Romish Diocese of Chicago that is not very heavily mortgaged. Much dissatisfaction prevails.

“WOMEN'S RIGHTS.—It is often urged that if women engage in masculine pursuits, and particularly in political affairs, men will be compelled to enter the nursery and devote themselves to the rearing of babes.

“This methodists have a mission to Germany in the city of Paris, which is said to be very prosperous. The *Protestant* reveals himself in the meetings, and many promising young persons of both sexes have been hopefully converted.

“A strip of land thirty by two hundred feet, and covered with trees, is gradually sinking from the surface of the earth, one mile south of Fort Wayne, Ind. The supposed cause is asserted to be an underground lake or river near the earth away. It creates much interest among the citizens.

“Rev. Thomas S. Burnell and his wife, for twenty years missionaries to India, returned to their home in Northampton, Massachusetts, a few weeks ago.

“An illustration of the remarkable improvements in travelling is remarked that in going to India they were one hundred and thirty-three days on the journey, while thirty-eight days sufficed for their return.

“REV. JAMES PERCEVENTION IN PORTUGAL.—Religious liberty is something which is not very well known in Portugal. A Scotch merchant at Oporto was lately sentenced to six years banishment by the Portuguese government for teaching Protestant doctrines in his own house. In no other country in Europe, the papal States excepted, could such a thing occur now, and its looks as though a revolution was needed in Portugal.

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