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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., JULY 23, 1869.

## ATTENTION!

We direct particular attention to the appeal for aid in our Foreign Missionary work, from the pen of Rev. John Perry, Corresponding Secretary of the Society. Never in the history of the Foreign Mission Society, has there been greater need of funds. Once, and only once before, the Treasurer was in a strait somewhat similar; but the matter being laid before the people through these columns, they quickly and creditably responded, and the payment was made as usual. At the appeal made in vain this time? We think not: at least we are mistaken in the character of the men and women who have heretofore done so well and liberally in the support of our Foreign enterprise, if the Treasury is allowed to be deficient to the amount of a dollar now. Let no one fail of giving to the extent of his ability to-day. While we feel it right, and are glad to encourage a liberal support of all our Home institutions, we would also urge the necessity of generous contributions for the furtherance of the gospel in distant lands. It is a mistake when people think to have their Home work better sustained and more effective, by withholding support from the enterprises which aim to bring heaven to the world. "He that watereth himself shall also be watered." Keep not back the means which will carry enlightenment, peace, and a hope of heaven, to the poor perishing heathen.

There must be a large number of pledges yet remaining unpaid. At our Conference, in July last, a large amount was subscribed to be paid within a year. Cannot those pledges be redeemed now? Come friends of the Mission—ministers, deacons, brethren, sisters—all do what you can, and the end aimed at will be gained.

## SUMMER PIETY.

The above is the very appropriate heading of an article in the *Morning Star*. Churches, and individual Christians as well, are too apt to be found more destitute of Christian activity in the summer season, than at any other period of the year. The greater number of revivals recorded take place in the winter. Why is it? Is God less willing to bless his people and convert sinners? Certainly not. The reason is that Christians are less devoted, hence less active:

"When nature puts on her most beautiful aspect and appears in all her loveliness, the church often begins to lose her 'beauties of holiness.' From May until November, while the voices of the animate and inanimate world are singing praises to God and the glories of the vegetable world, in blossoming beauty and abounding fruitage, contribute to the same praise, the church which ought to catch the inspiration and leap forth into new life, is apparently, strange to say, wasting away and dying. The winter of the church, hard to be endured, is the summer time of nature, beautiful, fruitful, glorious. The aspect of barrenness with the one is the seed-time and fruitage of the other.

When the harvest of autumn are secured and the bleakness of winter is upon us, then is the signal for sowing spiritual seed and reaping its legitimate harvest. Mark the contrast. When the earth is inclined to the fetters of ice and snow, the church is inclined to kindle the fires anew on her deserted altars. When the earth puts on her robes of beauty and joyousness, the church mourns in sackcloth and ashes, and gives up all expectation of spiritual prosperity through the summer.

Is this the right course to pursue? Are all the instructions of the analogies of nature to be lost upon us, nay, to be perverted to our spiritual injury? Is the church to be justified in passing through our summers without hardly knowing whether she is living or dying? Shall she leave off praying and working for the salvation of sinners, and ministers cease to preach as if they believed in the immediate conversion of souls? If pastors and people act as if they believed in the necessity of wading through a long period of darkness and desolation every summer and give themselves up to lethargy and *ennui*, they cannot expect anything else. They take the very course to produce the dreadful result. The sequence inevitably follows the antecedent. We prepare the way, sow the seed, and reap the bitter fruit.

Spiritual life and prosperity on our part depend on the use of means just as really as our physical life. How long should we survive, if we neglected to employ the means of life? Without food and sleep we should perish; and no reasonable man is so foolish as to expect anything else. With a strong desire to live, he carefully provides for the necessities of the case that he may secure an object so desirable.

Is not piety or the Christian life more precious, demanding more earnest and persevering efforts for its preservation? We can far better afford to let the body suffer and starve than we can the soul; and why is it that we are so much more inclined to neglect the latter than the former? The fact shows the necessity of the careful employment of the means of vitality and of the preservation of the means of vitality.

The first means to which I will invite your attention, is prayer. In cases of backsliding it will be found upon examination that this is invariably neglected if not entirely omitted. In the busy season of the year it is passed over in haste. Men excuse themselves on account of the pressure of business, the cares of the world, and the men they may have around them, and when from this that excuse they omit it for a while they will have less and less disposition to attend to it, and thus the closest and the family altar are deserted. It is strange that they become indifferent? Those who journey are very liable to neglect this duty. They go to the mountains, the springs, the sea-side, and are thrown into the company of those who do not pray, and unless they are confirmed in their principles and habits they will almost of a necessity omit the duty, weaken their moral powers, and wander in darkness, losing sight of their guide.

If they would keep themselves in the love of God they must be familiar with the throne of grace and by no means neglect prayer. It is the medium of divine aid and protection, of light and life.

"Prayer makes the darkest souls withdraw."  
Our constant dependence on God should lead us to see the necessity of faithfully using the means. It is by asking that we receive our daily bread, and shall we neglect to ask a single day, as long as spiritual food is necessary to our spiritual life as literal food is to that of the body?

"This only while we pray we live."

without exercising them. They will grow puny, and suffer as really as the unexercised muscles or hands. Then, if you would retain or increase your love, exercise what you have. So with faith, patience, and all the Christian graces.

We increase and preserve our capacity for thought by thinking. So we improve our skill and ability to work by working. In like manner the Christian graces are developed by exercising what is already possessed.

If a man has a weak, imperfect conscience, what he should do is to use what he has faithfully, seeking instruction from day to day, and he will secure improvement. On the other hand, however strong his conscience may be, if he neglects to exercise it as he ought, it will be sure to degenerate.

Here then in these various facts we have a sure indication how we are to prevent backsliding in the summer. If we are in places of recreation, on routes of travel, away from our homes and religious associations, or engaged in business, we are to work for Jesus. Public places of pleasure and of business are to be made places of devotion to the Lord.

Public places of pleasure and of business are to be made places of devotion to the Lord. Instead of this they should speak a word for Jesus; and while others are openly reading novels they should just as openly read the Bible. As many publicly profane the name of God let them be as ready to commend their Master, and then instead of losing their piety they will actually improve it, and their summer-declension will be transformed into a summer prosperity.

If all Christians would work through the summer as through the winter, they would not be so periodic in their religion. Reader, just try it. Don't backslide this summer.

AN APPEAL TO THE FRIENDS OF THE FOREIGN MISSION CAUSE.

Dear Christian Friends—It is with sorrowful feelings I take up my pen to make the following appeal. On the first of this month \$350—one half year's salary—was due our Missionaries, and yet there were only Forty-four dollars in the Treasury to meet the demand. Five years ago, we adopted Bro. Phillips and wife as our Missionaries, and pledged ourselves for their support. Relying on our integrity, he and his companion bade adieu to kind relatives and friends, and a land of Christian liberty, and undertook the voyage across the trackless ocean to their distant field of labour. There they have been toiling ever since. For four years and a half we have fulfilled our obligation, thereby establishing our ability so to do. Shall it now, after so long a time, be said that we have failed in our duty—furnished our honor, and brought a reproach on the cause we espoused?

Christian Friends—I appeal to you, shall we relinquish our claims on the Foreign field? Just now, when every effort is being put forth by the Christian world for the advancement of God's cause, and every day brings us tidings of Satan's strongholds giving way, and Christianity triumphing, shall we be found wanting in our duty? Shall the startling intelligence reach the ears of our Missionaries many thousand miles away, in a land of heathen idolatry, that we have failed in supplying their temporal wants? No! Oh, no! It cannot, it must not be! Then come up promptly and give. Do not wait to be personally solicited, but out of the abundance God has given you, forward a portion to the Treasurer—Wm. Peters, Union Street, St. John—at once, that some-thing that the Lord has promised, "he that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully."

Yours in gospel bonds,  
JOHN PERRY.

For the Religious Intelligencer.  
DEAR BRO. McLEOD—Perhaps some report of my visit to the Maine Central Yearly Meeting of Free-will Baptists may not be uninteresting to the readers of your good paper. I went as a corresponding delegate from the Free Baptist Conference of this Province. The late Free-will Baptist Quarterly Meeting in this Province belonged to the Yearly Meeting, and since the union of the Free Bodies in N. S., a profitable correspondence has been kept up.

I left my home on the 18th ult., accompanied by my wife and one of our children, who availed themselves of this opportunity to visit our friends in Yarmouth, where I arrived in time to take passage in the good steamship "Linda," for Boston. In consideration of the fine weather, gentlemanly deportment of the officers, this ought to have been a very pleasant voyage, and would have been so to myself only for the discomfort of that unavoidable plague—sea sickness. However, we arrived in Boston harbor in due time, but owing to the density of the fog did not get to the city until noon of Monday.

And now here we are at the "Hub," in the midst of the whirl, bustle, and strife of Boston business life. We took a coach in connection with the "Marlboro" House, in company with some friends, where we got an excellent dinner at very reasonable charges. Our time being limited, at 3 o'clock, p.m., we took the cars for Portland. This train takes us over the interior route, passing through the cities of Lawrence and Dover, and many beautiful villages. Arrived in Portland about 8 o'clock. I sought and found rest in an excellent hotel near the depot. Tuesday morning took the first train for Bath, where I met my brother, Rev. E. W. Porter. We enter the cars at once, and are off for the Yearly Meeting. After about three hours ride through a beautiful country (in company with several ministers and others also on their way to the Y. M.), we left the cars at a station four miles from Bath, the place of the meeting, and took the first train for Bath, where I met my brother, Rev. E. W. Porter. 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