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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.

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

## Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 19, 1870.

## EDITORIAL CORRESPONDENCE.

McLEOD, Fredericton, Aug. 18, 1870.

Since last writing, we have been in Chicago, and though five days were spent there, we are far from being in a very great degree acquainted with the city. It is quite up to anything we have ever heard of, and is fully entitled to be designated the Queen City of the West. From the top of the Court House we had a fine view of its extent before visiting the chief points of interest. Our readers will be able to form some idea of its size, when they are told that it is said to cover an area of over fifty square miles. The streets are regularly laid out, most of them of convenient width. To the extent of about one hundred miles they are paved with what is called the "Nicholson Pavement," while some twenty or thirty miles in addition are being laid this year. The paving process is quite simple, but the work is more durable than would at first be supposed. The place to be paved is levelled, boards are laid, and upon the surface thus made, pine blocks are placed end to end. Between the rows of blocks are spaces about two inches wide, which are filled with gravel stones, upon which is poured a cement or substance similar to that used in roofing houses, the whole being covered with fine gravel. A splendid street is thus made; which, in our opinion, is preferable to the stone pavement so generally used. The city has between twenty and thirty miles of wharves, and scores of vessels arrive and depart every day. The river, though narrow, is full of life, and the many bridges which span it keep constantly swinging to allow tug-boats with keels, steamers and canal boats to pass. Foot passengers, street cars, and vehicles of all kinds are often detained for a long time at the bridges. To obviate this difficulty, in part, a tunnel under the river has been constructed, and another is now being rapidly pushed forward. Building is going on in every part of the city. Last year there were, according to the statements of reliable parties, thirteen thousand buildings erected. Though there is not, perhaps, so large a number in course of construction this year, there is fully as much money being expended as in any previous year, the buildings being generally of a more substantial character. Three large hotels, and several extensive business establishments are among the number. Though there are many fine residences within the city limits, business men are now being driven to the suburban towns for building lots, the city proper being required exclusively for business purposes.

Lake Michigan supplies the city with water, it being brought a distance of two miles in a tunnel under the lake. This great work cost the city something over \$2,000,000. As a railroad centre, Chicago is nearly, if not quite, unsurpassed; almost two hundred trains arriving and departing daily. As a grain market, it is probably unequalled in the world; and a visit to the Stock Yards, where immense droves of cattle are constantly on sale, is strong proof that any stock market finds there a formidable rival. To understand the secret of Chicago's commercial success, it is only necessary to visit the surrounding country. Stretching away in every direction are vast plains, rich in almost inexhaustible agricultural resources. It is not at all strange that this already great city looks forward to the time it shall be the greatest on this continent. The population is now estimated at 200,000, which shows a very rapid increase; since in 1840 it had not more than 5,000. In conversation with an intelligent citizen he remarked: "There would now be 400,000 inhabitants had there not been so great a slaughter of the innocents." It has come to be unfashionable in the higher grades (so called) of society to give birth to children, and to fashion's mandate many submit; ruining their health, and staining their souls with crime. Indeed, crime in every form abounds, and columns of the newspapers are every day filled with the painful, and very often disgusting, record of drunken rages, stabbings, robberies, pocket-pickings, wife-beatings, infanticides, suicides, adulteries, rapes, and all the other crimes that brutalize in the form of humanity are ever perpetrating. And yet these things are but lightly looked upon, and not unfrequently lightly punished, if at all.

## CHURCHES AND THE SABBATH.

Of Churches there are one hundred and ninety-two in the city, erected at a cost of more than \$6,000,000. They represent almost all the branches of the professing Christian Church, and some that are neither Christian, Mohammedan, nor Heathen. It is stated, we cannot say how correctly, that of the 300,000 citizens but 75,000 attend any place of worship, and 41,000 of these are Roman Catholics. To the majority the Sabbath is a day of riot, drunkenness, and pleasure in every form suggested by the Devil. Beer garden proprietors are in their glory, for on the Lord's day they reap their greatest harvest from the dancing, drinking, licentious crowds that throng their grounds. Picnic parties crowd the boats, while bands of music parade the streets, inducing the thoughtless and morally weak to join in the death-working sports. The following notice, which appeared in a Saturday's paper, will show to how great an extent the Sabbath desecration is carried:

"German Pic-Nic.—The Salsoma Troupe of Japanese Aerobats and Jugglers will assist in an Entertainment at Wright's Grove, to-morrow (Sunday, 21st July), for the benefit of the Prussian soldiers."

At this law links, or seems powerless to prevent it. But not satisfied with every form of ungodly pleasure, there are hundreds of business men who prosecute their trade with equal diligence on the Sabbath as on other days. They seem to have forgotten that one day of the week has been set apart for rest and worship. Tug-boats are steaming up and down the river; trains are arriving and departing; lager beer saloons are in full blast; markets, clothing stores, boot and shoe stores, grocery stores, tobacco stores, and stores of all kinds, are wide open, and business goes on as though God had never hallowed the Sabbath, or would never call its desecrators to account.

## THE WAR EXCITEMENT

is intense. The German element is very strong in Chicago, and they are anxiously watching the progress of events at the seat of war. They have full

confidence in the prowess of the "Fatherland," and the battles thus far have tended to strengthen their confidence so much, that they are now full of the belief that no nation in the world will, in the future, dare to take arms against Prussia. American Germans are sending money for the relief of the wounded in the defence of their country's honor. Societies have also been formed in different cities to defray the expenses across the water of recruits to the Prussian army. There are many found with enthusiasm enough to take them from their quiet homes and profitable employments, probably never to return. The sympathy of all well-thinking Americans is with the Prussian cause; while many are hoping for Napoleon's defeat only because they believe that a Republic will grow out of his overthrow.

## THE FREE-WILL BAPTISTS

have one church in Chicago, of which Rev. Mr. Drew is pastor. It is a new, neat, and substantial structure, cost about \$20,000. A Mission at the south side of the city is conducted chiefly by Free Baptists, and a church will probably, in time, be established there. We attended a Wednesday evening prayer meeting, and preached Sabbath morning in the church, and visited a "Sociable" in the Mission Room at the south side on Thursday evening. "Sociables" are quite common in American churches, though we know of none in the Province. They are held weekly or semi-monthly, and the churches are very much benefited by them. They are attended by members, young and old, of the church and congregation, together with any friends they choose to bring. The time is spent in singing, speech-making, and conversation; all being made to feel at home. The object is to induce a more intimate acquaintance with the members of the church, and to introduce all round, and caused to feel as much at home as possible. They are "sociables" in very deed, and, properly conducted, must be productive of good. Visiting the office of the *Intelligencer*, we found Rev. L. Howard in charge. He is not only office editor, but superintendent of the mechanical work of the office as well. Bro. Howard is evidently well adapted to the position he occupies. He knows every foot of the demonstration, and is fully acquainted with the wants of the churches, and competent withal to cater to those wants. Dr. Graham, so well known in New Brunswick through his correspondence in the *Intelligencer* and his visits to our annual meetings, is in attendance at the Western Convention, as is also the senior editor. The paper, like all others of its character, has experienced no inconsiderable struggle since it entered upon its mission, but we are glad to know that now its prospects are more encouraging than heretofore. We wish for it a career fraught with much usefulness.

## DICKENS.

As all know, has been on every hand eulogized as one of the greatest and best of men; and since his demise he is spoken of as occupying a position among the spirits of the just not far from the central throne.

Evangelical ministers have from their pulpits landed him, pointing to his life as worthy of imitation by the young men of the present generation. Infidels and sceptics were anxious to have it admitted that Dickens' spirit had gone from the dinner table at Gad's Hill to the abode of the pure in heart, and have existed innumerable times in the hands of ministers of the gospel, and leading religious journals, have, by their unequalled eulogies, seconded his fine assertions. Why infidels wish to have it thought that Dickens went to heaven is rather singular, when they profess to be the most conspicuous. He, with others who have expressed similar views, has not sought the opportunity, but has, in defence of the truth as God has revealed it, been forced into the position. It is not that Dickens had a high opinion of himself, but that he had lost a genius—its brightest ornament—when Charles Dickens died, without rushing him to the front rank of Christianity, and according him a place second to none of the holy men who have lived but to love Christ and labor for Him. They were only satisfied, however, with a *Glendora* hero, and hence have compelled the retreating testimony; and we are glad that the church has men like Mr. Fulton, who dare to proclaim "the truth as it is in Jesus," though the popular mind may, in its partial justice, very easily rebel against it. We had the pleasure of listening to Mr. Fulton's sermon on Dickens, delivered in Farwell Hall, Chicago. It was not, as has been asserted, a tirade of abuse hurled against the deceased author, neither did he, as some have accused him, say that "Dickens has gone to hell." He gave full credit to the genius of the man, and spoke generously and approvingly of many of his works. He did not speak harshly of him, nor venture an assertion as to his destiny. He argued from Scripture against annihilation, universal salvation, and other pernicious notions. The chief aim of the sermon was to show that works, apart from a living faith in Christ, do not, and cannot, constitute any man a child of God, an heir of heaven. He defended ably the blessed teaching that through Christ alone can man have eternal life. He urged the promises and the threatenings of God's Word upon his hearers; and in the name of his Master he extended to all who wished happiness now and hereafter, the invitation to come unto him. "The way, the truth, and the life." The sermon throughout was sound, and was delivered with the earnestness which has always characterized Mr. Fulton.

## THE YOUNG MEN'S CHRISTIAN ASSOCIATION

of Chicago is doing a good work. A noon-day prayer meeting is held every day, generally conducted by Mr. Moody, who devotes himself exclusively to Christian work. The Association, we listened to him preach in Farwell Hall, which belongs to the Association. He is not by any means an orator, nor does he appear to be more than ordinarily intellectual, yet his earnestness, his fervor, and his plainness of statement, made plain his illustrations of such a familiar, every-day nature, that the hearer at once sees, feels, and acknowledges the appropriateness and force of the truths uttered. At the close of the sermon a prayer meeting was held in the lower hall, which was filled with an attentive company. Quite a number took part in the exercises; some who had recently found Christ, speaking of His preciousness. At the close seven or eight young men rose and asked the prayers of Christians, that they too might experience the blessedness of loving love of Jesus. We learned that every week some are through the Society's instrumentality, won from the ways of sin to holiness. The Association also does a good work in procuring, so far as possible, employment for laborers on farms, etc., for those who are seeking it. Yet there are many hundreds in that great busy city who cannot find employers. The labor market is full to overflowing, and many who go to Chicago and other Western cities, purposing to gain an honest livelihood, are through sheer want driven to desperate vice. Though business men brist, the general complaint is, that "times are much duller than last year."

## ELGIN

is a pretty located and very active town, about twelve miles from Chicago, on the Fox River Valley Railroad. It is a town of some 1,000 inhabitants, and is one of the most thriving in the West. The proprietors and the communities in which they are located as well. The Western Watch Factory is situated here. It is said that the company pays its employees about \$1,000 per month, which of itself is not a trifling matter in a small town. There is a strong feeling of rivalry existing between this company and the Waltham Watch Company of Massachusetts. There are also a Flour Mill, a Woolen Factory, a Mat Factory, which keeps from one hundred to three hundred persons employed, making mats of corn-husks, and yet fails to supply the demand; a Canning Factory, where various kinds of vegetables and fruits are put in a state of preservation for winter use; a Condensing Factory where butter and cheese are condensed; and in the condensing Factory forty gallons of milk and forty-five pounds of sugar are put through a process which reduces the whole to ten gallons of condensed milk. The milk in this state will keep any length of time in any climate, hence it is much used in hot climates and by persons taking long sea voyages. When used it is diluted with water. Meat is also condensed, so that any lad could easily carry the largest ox. In the Butter and Cheese Factory one thousand gallons of milk are used every day. The factory better sells for fifteen cents per lb. more than the home made article. (Why cannot some of the King's County Cheese Factories introduce the butter-making machinery?)

The country about Elgin is somewhat broken and hilly, and in spots of beauty is more attractive than the miles of prairie which are all about it. Perhaps we admire it more because it reminded us of many places in New Brunswick. Dairy farming is largely carried on here; some idea of its extent may be formed when it is known that within a radius of twelve miles, there are seven thousand cows. The factories above referred to are supplied with milk, and large quantities are sent to Chicago by train every morning. We found Mr. James Hensley, formerly of Queensbury, York County, comfortably situated on one of these farms, about a mile and a half from the town. At his house we met Mr. and Mrs. Stephen Atherton, who live in DeKalb, and together with Mr. Ingraham and Mr. Hartley, all from New Brunswick, made us feel very much at home, and we had a really enjoyable time.

## MEMORY.

Twenty-three miles from Elgin, is an old and not very thriving town. There are two divisions, the old and the new. The latter sprang up on the building of the Railroad, which sapped the vitality of the town, and did not injure enough to make it new to make it a place of much account as a business centre. It had attractions for us however, as it is the home of Bro. E. R. Parsons, formerly of Woodstock. At his house we were being kindly entertained. There is not enough activity in the town, but he and his wife, who are going West, as they term it here, for there is so much country west of them. There is a Free Baptist Church, presided over by Rev. W. H. Harris. The interest is at present small, but is growing encouragingly.

## "BE YE ALSO READY."

It might be supposed that the almost daily intelligence of the demise of either a friend, relative or acquaintance, would render the above important, and startling caution quite unnecessary. Such is evidently not the case. "Gone the way of all flesh," but, was he ready? Is the query which presses itself to one's mind as he reads or hears of the death of one he knew; and, as rapid as thought, the saying of the poet passes through his mind, "Tis a dread and awful thing to die; but he should have added, "to those unprepared."

We hear of one who has sickened and died; it may be for years he has been admonished to accept of Christ by faith and obtain eternal life; but, from the natural propensity of delay which dwells within the human heart, and should be resolutely resisted, he has neglected all opportunities until full disease fastens upon him, and now, his body racked with pain, his mind distracted, he can think of nothing beyond his sorrows and his fears, so that to make preparation for death is all but impossible to him, at least, quite improbable. Such is his reduced condition and distress of body and mind, his will to accept the Saviour is almost powerless. In this condition he passes away, quite insensible to the Gospel claims upon him, and in all probability, dies as he lived, in the dark. Another, reared with all a mother's tenderness, mingled, it may be, constantly among the other members of the household while in family worship, but with indifference, attended Sabbath-school in his youth regularly, listened years of Sabbath to the Story of the Cross proclaimed with energy, if not with eloquence, by God's servants, yet his heart was unmoved; and now, in an unexpected moment, he is taken away to his final reward. Aged men, and women, too, many of them in no better condition; they, hardened in sin and unbelief, have long been saying, "Since the fathers fell asleep all things remain as they were," &c.; thus, self-deceived and willing to be deceived, they pass to the grave with but little notice, having outlived their usefulness, yet possessing souls of immense value, if now lost, are lost forever.

Could the human family realize what a fearful thing it is to die out of Christ, what is meant by a "lost soul," but few would be found indifferent; all possessed with reason, without a single exception, would be found pleading for mercy before the dawn of another day.

The readers of the INTELLIGENCER are aware it is a time of sudden and peculiar deaths and accidents. Old and young, rich and poor, male and female, are rapidly passing over the river of death. Daily, yes, hourly, they are going; by drunkness, railroad accidents, steamboat disasters, by drowning and by fire, as well as by accidental shooting, by war, and by almost numberless diseases; and thus they go regularly, but constantly, pressing through the valley and shadow of death. Causes of death too numerous to name are hurrying mortals into the presence of their Judge. While we shudder at the thought of those out of Christ departing this life, we rejoice to know that we may be ready, and that there are those who are prepared, and who are only waiting till Jesus shall call them home; there are men and women, who, having made their peace with God fear not to die. Such can say from the fulness of their hearts, "Come welcome death, the end of fears." Why so? Because they have made their peace with God, and are even now ready; they, like the true virgins, have oil in their lamps, and will be ready to enter at the approach of the Bridegroom. What madness to neglect the soul's salvation. No wonder the Word of God exclaims, "How can ye escape if ye neglect so great salvation."

If we would make ready we must abandon the world's follies and sins, accept Christ by faith, and obey his will, then we will be saved with an everlasting salvation. The following, from the *Morning Star*, is to the point.

Speaking of the need of preparation, and of the death of the unprepared, the writer says:—

We have witnessed their horror, when death suddenly claimed them. All was dark and hopeless. They shuddered at the thought of eternity. There was not a ray of hope to cheer them. They had not prepared for the hour of death. They were not ready, but they must.

But why is preparation needed? Why is salvation dependent upon it? It is a necessity. No blessings can be enjoyed, no capacity to receive them, if it is useless to us. It is useless to us if we give no pleasure to the dead; none can enjoy God without love; "for God is love." "Whoever loveth is born of God," and when born of God, we are prepared to enjoy him. But there is no way to be born of God, except by faith in Christ. All who receive Christ are born to a new life, new capabilities, new relations, to fitness for heaven. Christ is the door into the world of love; no one can enter by any other way, and salvation is impossible outside of this love. The change is great from the world of selfishness to the world of love, from the carnal to the spiritual; the satanic to the divine. Its full import is not seen nor felt here, but there is an immense difference between those who have passed through the door into this "spiritual world," and those who refuse to enter. The change is as real and radical as our birth into physical being. Whoever enters this new world, through Christ, is an heir of God, a member of the divine family, and sure of eternal felicity; and no others can receive these blessings, because they have not the capacity, and are not in the place and relations where they are offered.

Yes, preparation is necessary. There is an unseen, but real, gap, an impassable wall, an inseparable barrier, between the life of sin and the life of love. God has opened one passage through it, and only one, "I am the door," "I am the way," those who enter by him, by Christ, have life; all others are rejected. This is a solemn fact for consideration. Dear reader, have you entered into this new life? Are you ready for a glorious entrance into the everlasting habitation of the saints? If not; why not? You do not deny its necessity, or its importance. Do you approve of this long delay? Have you a right to run such risks; to endanger your souls; to refuse the mercy of Christ; to ruin yourselves by this selfish procrastination? Do consider the matter carefully; question yourself as to duty, best interest and the privileges of grace. "Why will ye die?"

Ready! Ready for what? For death? Nay, for much more than death; for infinite glory beyond the grave. The Christian goes home, when he dies, not to a strange world and strange people, there is a "name" in his heart of divine significance, which will make him know the Lord, and the glorified, and be known of them; he shall "know as he is known." If the Spirit of God is in us, we can enjoy heaven, and God will surely bring us there.

## MISSION WORK.

The following interesting "mission news items," we clip from various exchanges. Mr. Clough, of Onego, thus refers to the late wonderful work among the Telegos of South India, in his annual report to the Baptist Board:

"When I look over 1869, the blessings received appear so many and so marked, and we were so happy in our work, that it seems like a dream. The first week of January, 1869, we were in the month of December, when far away among the jungle village, did these words come to me, 'Be still, and know that I am God; I will be exalted among the heathen.' It will be exalted in the earth." In the list of the harvest, in several villages, men and women turned out by hundreds to hear about Jesus; and not only to hear, but to believe also. Three hundred and twenty-four were baptized in one month, December, and hundreds of others sent away until we should know more better. We rejoice with trembling. We know to some extent our weakness and the tremendous load heaped upon us. If Jesus helps sufficiently, we shall stand, and do our work when and as we should. With our aid we shall all come to grief and shame. 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