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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 1, 1870.

HAVE LOVE ONE FOR ANOTHER.

"And this Commandment have we from Him, that he who loveth God love his brother also." This could not be otherwise; every creature is begotten after his kind, and Christians are born of the Spirit of Him whose nature is love, and if children possess the disposition of their parents, then we are made "partakers of the Divine nature." Our relationship to Him once established, God is claimed by us as our Father through the brotherhood of Christ.

Can we wonder for a moment that this strong principle should unite the church with bonds of holy fellowship, such as cannot exist in societies of worldly men? It is but the natural outgrowth of Christian life—the sure effect of faith in Christ.

So soon does it follow as the result of faith, that it is given as the strongest and sweetest evidence of our acceptance with God. And so sure is the beloved disciple—who had undoubtedly drunk deep draughts at this fountain—that such a principle is the result of the new birth, that he says, "he that loveth is born of God, he that loveth not knoweth not God, for God is love."

At the present day it is well known that the religion we profess is one of love, and though faith and hope are its associates, yet love is the crowning grace—"The greatest of these is Charity."

And can this grace be cultivated? Will the principles grow stronger as time adds to our experience? Undoubtedly. Does not Paul tell us to follow after charity, and his prayer for his Philippian brethren, was, "that their love might abound yet more and more in knowledge and in all judgment." Again, is it not our duty to become acquainted with Jesus in all His offices, and can this be done without an increase of love? It is evident that to know Christ is to love Him, and to love Him is to love those who are his friends and followers. It follows then as a natural sequence that our want of love for the Church proceeds from our coldness toward, and lack of admiration of, Christ, who to the living Christian is "the chiefest among ten thousand, the one altogether lovely." Yet how evident it is that too many are blinded to the necessity of cultivating this grace, and consequently are found sighing for the experience of other days, the attachment they then felt for the Saviour, their devotion to His service, and the love begotten in their hearts for His people. Now this is all wrong. Though all acknowledge the joy of early experience, and love to refer thereto, yet there should be an advance in every Christian mind. Why should the lad of fifteen sigh for the days of his childhood, or the strong man for the time when he leaned upon his parents for support? Would it not be wiser for the youth to endeavor to develop the powers given him, and find in their development the happiness which childhood could never realize; or the strong man, in the use of the faculties already developed, enjoy, in his enlarged sphere, more than the days of his youth could ever yield. The Christian's early experience are the days of his childhood, but the principles then implanted must be developed by active Christian life, and in this development no principle will be more clearly enlarged than this holy attachment to the Church of Christ. How plainly is this increase of love shown in the life of Moses. It was begotten in his heart as he looked upon them in their enslaved and down-trodden condition; and after a struggle long and painful, he decided to "suffer affliction with the people of God rather than enjoy the pleasures of sin for a season." A decision of character worthy of imitation. Great indeed was the love that could cause such a decision; but strong as it was it became still stronger with age and further acquaintance with the people of his choice, so that he is found addressing the God whom they had offended, in language like this, "Yet now if thou wilt forgive their sin, if not blot me out of Thy book which Thou hast written," and finally, after bearing their revilings, partaking of their sorrows and afflictions until life is about to be yielded up, his last words are words of praise, "Happy art thou, O Israel, who is like unto you, O people saved by the Lord." But Moses is not alone in this increase of love; such has been and is the experience of every one who has become in any degree eminent in the history of the Church. If then we are not in possession of a greater measure of love for God and man—if we are sighing for what we have already received rather than grasping for more, it is because our faith and energies have become dormant, and we have failed to drink in that living water which will assuredly spring up unto everlasting life.

It is this divine principle which gives to the world indispensible proof of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one for another." We are measured not by the length of our prayers, the number of our exhortations, our zeal for the denomination to which we belong, nor yet by our liberal contributions, but by our love for each member of the Church of Christ. Although with the cultivation of this principle, all these follow, as effects follow cause.

How sadly is the lack of this element felt among those who profess the religion of Christ. Many possess zeal sufficient to urge them onward in the support of their own cause. Sectarian feelings and religious animosities grow apace, and are to be found on every side. Ambitious feelings, selfish desires, carnal pursuits, are indulged in by the many. The humble disposition, the warm, loving heart, the devoted, self-sacrificing spirit, are left to be cultivated by the few, who are the burden-bearers in Zion. The world looks on and sees nothing attractive; many grow sceptical, and rush into sin; while the Church has not influence sufficient to reclaim them; for the simple reason, that the loss of love is the loss of power.

Evidently, the great want of the Church and the world is love—love to God as our Father, Jesus as our Redeemer, and to man as our brother and fellow-traveller to the eternal world.

Christian reader, "Let us not love in word only, but in deed and in truth." Then shall we be patient with our enemies. "For charity suffereth long and is kind." Then will envy disappear, and pride be humbled. "For charity envieth not, is not puffed up." Then will be enabled to bear with the failings and inconsistencies of our weaker brethren, rejoicing not in iniquity, thinking no evil. Then hope will cling its radiance beyond the tomb, bringing clearer to our view our eternal home, where the ill of life shall be known no more, and our love shall never end.

REV. ALBERT BARNES, author of Barnes' Notes is on his death bed.

WORK TO-DAY.

The news from many parts of the continent is exceedingly cheering. The Holy Spirit is being poured out. Churches are being quickened, and sinners are being brought into the fold of Christ. We earnestly pray that everywhere, and especially in this Province, the present year may be a year of jubilee to the Christian Church. Now is the time for all to be earnestly at work. The Spirit is hovering about them ready to descend in greater power. The fields are white ready to be harvested. The minds of many in every class of society are aroused on the subject of religion. Serious thoughts fill many hearts. In hundreds of breasts the cry is burning, "What shall I do to be saved?" Anxious days and sleepless nights are spent by those unconverted to God. Shall we be allowed to struggle alone with their convictions? Must they grope about in darkness and doubt, till despair shall paralyze them, and they plunge into sin with greater recklessness than ever? Shall the indifference of Christians beget a new and more powerful indifference in the hearts of sinners who for a time awakened to a sense of their guilt? God forbid. Christians—ministers and lay—be alive. If you fail to take a lively interest in the spiritual welfare of your fellow-men, tremble because of your coldness, and speedily seek, by humiliation and prayer, to have a sense of your responsibility. All about you are souls—deathless, precious souls. The Lord Jesus, whom you profess to love and serve, loves them; He died for them. Should you not love them too?

"Did Christ or sinners weep,
And shall our cheeks be dry?"

To-morrow it may be too late to speak the encouraging word, or offer the earnest prayer. How many have been hopelessly ruined because of a delay of a few short hours or less. Now is the time. Begin work at once. Make united, protracted effort, and personal appeal. Go in the name of the Anointed One, and endeavour to win the purchase of His blood to him. The work is glorious. Then work to-day, for the night cometh!

SPIRIT OF THE PRESS.

It is observable that there is often too much stiffness about prayer, especially public prayer. There seems in some cases a praying at the people, rather than a lifting of the heart to God. Men are tempted to aim at uttering a fine sounding prayer, when they should, in the simplest form, make known their complaint to God, and beseech for Jesus' sake, his pardoning mercy and grace. The *Examiner* and *Chronicle* urges the cultivation of a simple style, thus:—

"God should always be approached reverently. But may he not at the same time be approached simply, directly, naturally? Is there not an affection about very much of our praying which renders it unreal to ourselves, and may well render it distasteful to God? Is prayer and thanksgiving more than devout soul's talk with its Maker; and can we approach our Heavenly Father more acceptably than with those simple, childlike utterances which we would address to an earthly parent?"

In the closet, certainly, let us talk with God. If we are burdened with anxiety for the welfare of a friend, why need we ask our Heavenly Father to bless "the friend whom we have in mind," instead of calling that friend by name? If we are perplexed by pecuniary embarrassments, why not ask God for so many words, for the money which we need? We need help in little things as well as great—secular as well as sacred. What harm in asking for it in language plain, simple and direct?

In the closet, this should certainly be our habit. There at least, we should dispense with those *unwritten forms of prayer* which we have derived from the tradition of the elders, and ask God, not for what somebody else wanted, but for what we want then and there. And may not this closet talk profitably react on the social prayer meeting? Nay, it will react upon it inevitably. We should soon have done with those musty, cut and dried petitions, if men would but acquire the habit of talking with God, in their secret devotions, as a man talketh with his friend."

There are dancing Church members, but there cannot be dancing Christians. The former have a name to live, while they are dead. However much Christianity may be professed, it becomes a dead letter, rather than a living principle, when dancing is commenced. Many urge the innocence of the indulgence, but let Christians beware. The *Canadian Baptist* says:—

We have been asked to give our opinion of dancing church members. As a rule it will be found that dancing and thinking are antagonistic. Dancing members may be expected to be loose in doctrine. Dancing church members are lax in the performance of Christian duty—they restrain prayer, and are irregular in attending upon the means of grace. Those who associate with those soon perishing, their piety has lost its saviour—they are on the way to card playing, wine bibbing, theatre going, &c.

We would not like to have our children attend their class in Sabbath School, for we would expect them to be half hearted in their Christian work. We would not like to be the pastor of such, for we would expect them to be every inattentive hearers, loath to receive pastoral visits, and in general, spiritual drones in the hive. If any of our readers are acquainted with spiritually minded, earnest, active, useful, dancing members of Christian churches, we should like to hear of them, but we greatly fear that the experience of our correspondents will be found to correspond with our own. Let no one aspire to be a dancing, ball going Christian.

The failure of Churches to come fully up to their contracts with their ministers, is thus corrected in *Zion's Advocate*:—

When the agreement is made, whatever its terms it should be most conscientiously and faithfully carried out by both parties. The minister is to do just what he agreed to do, and the church and society should do the same. If they agreed to pay quarterly, they should pay quarterly, even if obliged to borrow every cent of the sum due. They have no moral right to suffer a day to pass beyond the time of payment specified in the agreement. If they wish to make any impression for good upon the community, and convince others that their religion is worth anything, tending to make men honest, they must at least deal honestly with their minister. They bring a reproach to themselves, the church, and religion, if they fail to do this.

And the minister himself, as unpleasant as it may be sometimes, should insist upon having this done. It is to treat the church to correct habits of doing business with all men, inculcating principles of morality and religion, and how can he expect his people will be honest in their dealings with others, if he suffers them to be dishonest in their dealings with him. If he cannot teach them this, then he may despair of usefulness among them. Dishonesty is sin, and the failure of doing as we agree is dishonesty, unless Providence by unforeseen events, puts it out of our power to fulfil the agreement. And we see not how a man can be a safe religious teacher, and suffer his people to be habitually delinquent in this point. Besides a minister under such circumstances does injustice to himself. His usefulness in any community depends in no small degree upon the promptness with which he pays his bills, and doing as he agrees, in all matters of business. But how can he meet his engagements to pay others if he is not himself promptly paid? And a neglect to do so causes his reputation to suffer, and embarrasses him so that he cannot study with success, or labor with any satisfaction. The evils resulting from both to the church and the minister are incalculable, and tend to bring bad examples to pay others if he is not himself promptly paid? And a neglect to do so causes his reputation to suffer, and embarrasses him so that he cannot study with success, or labor with any satisfaction. The evils resulting from both to the church and the minister are incalculable, and tend to bring bad examples to pay others if he is not himself promptly paid? And a neglect to do so causes his reputation to suffer, and embarrasses him so that he cannot study with success, or labor with any satisfaction. 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