

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

R. v. J. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 3, 1870.

Whole No. 854.

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## The Intelligencer.

### PROTESTANT MISSIONS IN CHINA.

I have never been so deeply impressed with the truth that the work of Christian missions is a work of faith, a work requiring faith on the part of the Church at home and on the part of those employed in the labor, as since coming to China. Not only is the field more vast than any other, and recently thrown open to Christian effort, but the obstacles to labor and success are greater than in almost any other. Not to speak of the language, which, with its many thousands of separate characters, is enough to test the faith of scholars, there is something in the very structure of Chinese society, if not of the Chinese mind, which makes the people difficult of access. The "Great Wall" of separation from the rest of the world is not altogether thrown down. The traditional exclusion which has been maintained for ages, still remains in force, notwithstanding so many ports have been thrown open to commerce and the country nominally opened by treaty to intercourse with foreign nations. The Chinese, rulers and people, still maintain a feeling of strong opposition, not to say hatred, toward nearly everything foreign. They are intensely satisfied with what they are and what they have; they do not want railroads or machinery or any foreign ideas, and least of all, a foreign religion.

Nor has this aversion to foreign intercourse been mitigated by the experience of the last few years. Nearly all the successful efforts which have been made by other nations toward introducing their commerce and maintaining intercourse, have been made by the sword and at the cannon's mouth. The Christian government of Great Britain, which has done more than any other toward opening China to the rest of the world, has forced itself and forced its opium, the great curse of China, upon the people, by making war. It is not strange that a people who have been treated thus, should retain a strong prejudice against such intercourse, or that they should put the religion and the opium of their conquerors upon the same footing.

Nor have the Chinese any ideas upon which to graft spiritual truths, or by which to convey to their minds any conception of the nature of true religion. There is not a word in the Chinese language which conveys an idea of the true God. When the Missionary Convention assembled at Shanghai in 1847, to revise the translations of the Holy Scriptures and to prepare a standard version to be used by the representatives of the missionary societies of different countries, they proceeded as far as the first verse in Genesis, "In the beginning God"—and here they entered upon a discussion which lasted for many weeks, if not months. They progressed no farther, but separated without having determined upon the word to be employed for the name of God. One of the oldest laborers in the mission field in China has just told me that he fears he has been teaching idolatry all these years in using an improper name for the true God. So difficult it is to find in the Chinese language a medium for conveying to the Chinese mind spiritual truths.

There are many other obstacles to missionary effort, some of them peculiar to this country, which must continue to test the faith and perseverance of those who have entered or who may enter upon it. But notwithstanding all, the Gospel is beginning to take effect; and the seed sown in this unfriendly soil is springing up, the promise of God is verified that His Word shall not return to him void. Dr. Morrison, the first missionary, spent seven years in this country before he saw a single convert. In 1850 all who had received the Gospel did not number four hundred, nor within the next decade was the number greatly increased; but the day has dawned upon this dark land. The last ten years have been signalized by much greater success than before, and now that the Church at home is awakening to a consideration of the claims of this great field, we may hope that the work will be prosecuted with still greater vigor and with still more important results.

It may be a matter of interest to those at home who have the cause of missions and the conversion of the world at heart, to know just what the Church is doing for the 400,000,000 of China. I have been at some pains to obtain the statistics of the work and the workers in this vast field, and I learn that the number of ordained missionaries of all evangelical denominations employed in the early part of the present year was 129, with the same number of ladies. To this number are to be added 23 lay missionaries and 19 ordained native preachers. This constitutes the whole force sent out by the entire Christian world to evangelize the hundreds of millions in China; in the same proportion as fifteen or twenty ministers of the Gospel for the whole population of the United States, with this disadvantage that the people of the United States are generally acquainted with the truths of the Gospel, while the Chinese know nothing of them, or if they have heard them, have no belief in their truth. They are hostile to Christianity, and must be won over to an acceptance of the words of Christ.

Even with these simple statistics before us, to say that more men are needed in China is only to say that this immense field, which in the providence of God has been thrown open to Christian labor, shall not be left without laborers. The few who are in the field cannot do the work. They are doing what they can, but what are these

among so many millions of heathen. Lights have been kindled at many points, and are shining in the midst of the surrounding darkness, but more oil must be poured into these lamps. There is probably not a single mission in China, that does not need strengthening immediately with more men and strong men. In the present stage of missionary work in this country, it appears to me wiser to send additional helpers to the stations already occupied, than to diffuse the labor by scattering men all over the empire. The usefulness of the men already in the field will be increased by sending them fellow laborers, and the influence of all employed will be increased. Especially is there a wide and open door in China for more medical missionaries and in no part of the world can they be more usefully engaged. A good physician can go anywhere in China and be most cordially received, even in places where the word of the Gospel could not tarry for a night; and he can preach Christ freely, while he relieves the maladies of the people. The Chinese having no educated physicians, even where foreigners generally are regarded and treated with hostility. The whole history of the medical work in China shows it to be an exceedingly inviting field to Christian physicians.

With commercial men in China, as in other parts of the world, there is a strong disposition to depreciate the mission work and what it has accomplished. This disposition is founded in part upon hostility or indifference to the truths of the Gospel, and also upon ignorance of what has actually been achieved. Even aside from the spiritual results of missionary labor, the record of those laborers in other respects reflects the highest honor upon the men who have been engaged in them. The missionary hospitals of China have been a great blessing to the people, and almost the only efforts which have been made in any direction to promote the temporal welfare of the people have been in the missionaries of the Gospel have been almost alone in their labors. They have done more than any and all others to promote a knowledge of the Chinese language and literature. Scarcely any other residents attempt to acquire the language. Not one merchant in a hundred knows anything about it. The missionaries have made all the Chinese dictionaries for English students. They have prepared and published in China nearly a hundred works on Science, History, Geography, Medicine, Law, &c. The only writers who have prepared any works that have been designed to elevate and enlighten the Chinese themselves, have been missionaries. I have a volume before me containing a catalogue of such publications, prepared by Protestant missionaries, which reaches nearly 700.

Among the foreign merchants in China there have been at least one honorable exception to the want of interest in the work of missions in this country, and that has been the house of Olyphant & Co., of New York. Besides aiding the cause in many other ways, they have more than once placed their vessels at the disposal of the missionaries. In 1855 they gave to Mr. Medhurst and a companion in his work, the use of a vessel for a missionary voyage of some months among the ports of China, and the following year they sent out from America another vessel, principally for this service. It is a pleasure to record such an exception, inasmuch as the foreign merchants of China as a general rule stand quite aloof from all participation in the work which is designed and we believe destined to renovate this vast empire. Commerce, as represented in China, does not aim to do good to the people of the country; its object is to make out of them all that can be made, without regard to the best interests of the people.—*Cor. N. Y. Obs.*

### SKETCHES OF EMINENT FREE BAPTIST MINISTERS.

NO. 6.

SAMUEL BURBANK.

Samuel Burbank, the eldest of a family of thirteen children, was born June 17, 1762, in Brentwood, New Hampshire, from whence his parents removed to Newfield, Maine, when he was about two years old. His mind was early inclined to search after knowledge, and books were the chosen companions of his boyhood. Such a thirst for knowledge met with encouragement from his father especially, who afforded him his own assistance and such facilities for learning, as the times and a large family to support, would allow him to do. Besides attending South Berwick Academy for a season, he went through a regular course of study in Astronomy, under the instruction of Dudley Leavitt, the natural mathematician of New Hampshire.

In 1814, while instructing a school in Newfield, there was a religious revival, and with many of his pupils, he was brought to feel the need of religion, and submitted himself to God. Making a public profession of his faith, he was, on the 10th of September, baptized by the Rev. John Buzzell. The revival continued to progress, and more than one hundred were hopelessly converted.

From this time the Bible was his chief study and delight. He faithfully improved his gift, and soon became an active preacher of Christ. He was ordained as pastor of the Free Baptist Church in Newfield, September 16, 1816, being then twenty-four years of age. He continued to sustain that relation till 1825, though he travelled abroad some, and preached in New Hampshire, Vermont and Canada. He also published the *Free Baptist Register* for several years on his own responsibility—the plan of which he originated—and afterward relinquished it to the General Conference.

In 1825, when the company for publishing the *Morning Star* was ready to commence that paper, he, being appointed agent and junior editor, removed to Limerick, in which place the remainder of his life was chiefly spent. In addition to the

arduous labors as agent and editor, he preached constantly on the Sabbath. For the period during which he was engaged for the *Star*—three years as agent and seven as editor—he could not travel extensively. He was, however, much on councils for organizing churches, ordaining ministers, etc. He also attended some five of the first General Conferences, in which few of the delegates were more active in the religious business matters of this body. His labors to sustain the usefulness of the *Morning Star*, during the first seven years of publication, were unsparing and successful.

Indeed, during the whole period of his membership in the Free Baptist denomination, its interests and prosperity lay near his heart. He was with the denomination in its struggles, its progress and improvements—feeling a lively interest in the cause of Missions, Temperance, Sabbath schools and Education. He was ardently attached to Zion, and labored much for her welfare. But God called him away in the midst of his usefulness. His last sickness was short but distressing. He died September 24, 1843, aged fifty-three, leaving a wife and five children. s. n. n.

### FAMILY RELIGION.

The principle that "a man's house is his castle" was carried so far, Mr. Kingsley tells us, by our Tonten forefathers, "that men were not allowed to enter a condemned man's house, to carry him off to execution, but if he would not come out, could only burn the house over his head." And yet this principle, absurd as some of its applications were, had a great truth at the bottom of it. In this, as in other instances, the Northern—rude fellows that they were—laid upon thoughts strikingly akin to Scripture teaching. Human institutions that are permanent are developments of the family idea. We are evolutionists to this extent. The family is the prototype of Church and State. Government is not a compact, as political economists tell us. Human government was inaugurated when man became a father. The idea of government is, therefore, connate—it is only the mode of its administration which is a matter of choice or compact.

So of the Church. It began with the family. Its covenant is a family covenant. Fatherhood involves the idea of representative responsibility. When God constituted the Church, He constituted it on the family basis—only widening the idea—so, at least, we gather from the history of Abraham. Great prominence is given to family religion in the Old Testament. It would be overstating the case to say that God counts his children by families. Yet New Testament expressions are almost as strong; and we baptize children, believing that they are embraced in the covenant.

There are multitudes, we venture to say, holding very decided convictions on the subject, who, nevertheless, do not think of the responsibilities which rest upon them. And this is why we take the liberty of bringing the matter before our readers. It is not uncommon to find men negligent of family who have a very pretentious church religion. Difficulties are in the way sometimes. The father of the family is not a Christian. Then let the Christian mother put his impurity to shame. And let her not suppose that the epistle to the Corinthians stands in her way. Instructions about keeping silence in church cannot be made to cover the family. Injunctions to learn of their husbands at home cannot be obeyed by women whose husbands are heathen, or what comes to the same thing—godless. Or the husband, though a Christian, is a business man, and family religion gets crowded out. He must take the first boat, or earliest train in the morning. Then get up earlier. Then again, his family have irregular habits, and drop into their seats at the breakfast-table too late for the blessing as well as too late for the prayers. This spoils badly for their bringing up. We fear, too, that if the truth were told, there is often something in the mode of conducting family worship which makes it repulsive. Some people read the Scripture as if the same inspiration which provided the matter broke it into fragments as well—so that to stop before the chapter closes is next thing to sacrilege. Paul tells us that he would rather speak five words with his understanding than ten thousand words in an unknown tongue. And so, better far stop with twelve verses well read, well pondered, than draw through seventy verses.

And remember our Saviour's words about "much speaking" when you pray. Be brief, be direct. Teach systematic theology through another channel; and when you pray let every sentence be freighted with a petition or laden with gratitude. Then, reader, your altar will not be cold, and your family will love to gather round it. But do not imagine that it is economy to neglect family prayer; you cannot afford to do it. If near and dear ones fall into temptation when your back is turned, you must blame yourself for presuming to leave them without commending them to God's guardianship.

The Christian family ought to be a very garden of the Lord. Love should be there. Love made the family at the start—and joy, peace, long suffering and the rest. Is this the case? Ah! if the secret history of Christian households were written, how many pages there would be to which men would wish to "blot or burn!" Who is to blame? Men are worried in business, and vent their wrath at home; are cringing and plausible in society, but play the tyrant within their little domain. Fathers lay unreasonable commands on children, and orthodox theology is brought in to account for their disobedience, when in reality it is not so much the "original sin" of the children which is to blame as the actual transgressions of the fathers who "provoke" them to wrath.

We are taught in Scripture to be tender-hearted, forbearing one another, forgiving one another in love, &c. That is the precept; what is the example furnished in Christian families? Would it be strange if the rising generation should come up from the cradle a race of talebearers and slanderers, when so many professedly Christian families constitute themselves into as many select societies for dealing in ill-natured criticism? Now, the influence of family life on Christians ought to be most salutary. Christianity is meant to make men better. It ought to make the drunkard sober, the dishonest man upright, the covetous man open, the selfish man large hearted, the proud man humble, the ill-tempered man gentle, the meddlesome man it should teach to mind his own business. The Christian religion ought to do this, and will, if men will give it room. But the truth is, there is such demand for "outside"

work—there are so many plans afoot, and so many enterprises to be kept afloat, that Christians have no time for self culture, and good people are neglecting their families.

Domestic arrangements should have reference to God's claim upon our time and power. If a man does not go home early on Saturday night, of course he will spend a tired Sabbath. But what business has he to unfit himself for listening with profit to God's message?

A man has only to live extravagantly in his family in order to say that he is able to give very little to the cause of benevolence. But what right has he to feed his appetite, or garnish his house, or deck his children in finery at the expense of his obligations as a Christian? A man has only to invest his money in unproductive property—has only to keep himself under the pressure of mortgages, and he will be poor though owning millions. Many a man acts in this way, and puts off a Christian brother who asks for accommodation in the hour of emergency, with the blood reply, that money is tight with him, and he does not see how he can do it. What right has a man who calls himself a Christian, to place himself in circumstances where he cannot obey the injunction, "Give him that asketh thee, and from him that would borrow of thee turn not thou away."

Men do not, in their families, recognize as they ought, nor do they teach their children to recognize that they are the stewards of God. Men are not taxed, as the Jews were, ten per cent. for the support of the gospel, and because they are not, they take advantage of their liberty to impoverish the Christian ministry, and to put hindrances in path of the gospel.

We have been honored with the acquaintance of men who come quite near enough to a literal compliance with the injunction to "pray without ceasing," and yet they can never be approached on the question of benevolence without wishing to change the subject. They pray earnestly, loudly for a revival, forgetting that it is their first duty which is keeping back the revival. Let them bring the tithes into the storehouse, and then see if God will not pour them out a blessing.

Perhaps we do not recognize sufficiently that the child of the period is a mixture of selfishness, pettiness, and disregard of superiors. Who is to blame? Why parents, who by their misrule, as well as by their example, allow their children to grow up lawless and godless—the very apes of their pleasure-seeking, wealth-adoring seniors. We believe in family government—not a capricious government, where commands are given for no other reason than to show authority—not a divided government, which allows a child to feel sure of an ally in one parent the moment he is thwarted by the other—not a spasmodic government, which dispenses kicks or kisses as impulses may direct; but we believe in a wholesome, well regulated, even handed government in the family. Woe to the family when the father—king of God's anointed—does not know how to hold the reins. We believe that education is a parental duty, even secular education cannot be entirely in the hands of professional teachers; far less can Christian parents commit the spiritual education of their children to the hands of Sabbath school teachers, however efficient, however zealous. How much injury children are sustaining we may imagine, when we consider how many parents are contented when they send their children to the Sabbath school, and how many Sabbath school teachers do their work in a slipshod and perfunctory manner.—*Presbyterian.*

### QUESTIONS PEOPLE SHOULD NOT ASK.

In a recent lecture room talk Mr. Beecher says:

"To-day I walked into the rooms of my dear brother and neighbor Camp, where the body of his eldest boy lay awaiting burial; and I put myself in the father's place. I said to myself, 'Suppose it were my eldest boy, suppose it were my Willie, that lay there?' And as I looked upon that lifeless form, I said to myself, 'How many things I can bear! But could I bear that?' And then I thought, 'Can I turn my eyes up, open, frank, clear, cool, and considerate, and say, 'Lord Jesus, do as you please. Here are the boys—take your choice?' Could I do it? No, blessed be God I cannot. But I have no doubt that when the time does come God will give me grace to do it. I feel certain that if such a trouble came to me I should be able to bear it. From the experience of the past I have a right to the conviction that He that never forsook me, that never broke a promise, that has always done exceeding abundantly more than I asked or thought, will not in my old age forsake me in fresh troubles. I do not believe that he is now going to turn his hand and administer in a different way from that in which he has administered heretofore.

And so I got comfort; and I said to myself: 'What is the use of shivering, and saying that I cannot bear this trouble? The time has not come for me to bear it; but when it does come, the strength will be given me by which to bear it.'

There is a great deal of sound practical common sense in the above extract. A disposition prevails among Christians to test their own piety, and that of those who present themselves for membership in the church, by questions of the nature indicated above, which it is unwise to ask, and which it requires no little presumption to answer in the way which would commonly be regarded as orthodox and proper. "Do you feel that you are prepared to die, here and now?" is a question which we heard to put a young man full of life and vigor, who was monthly meeting, and who had God had, for Christ's sake, forgiven his sins. He was frank enough to confess that he did not feel so. If he had felt so, he would be egregiously mistaken, for he was not to die then and there, and consequently, was not prepared for it by Him who meets out to us grace and strength in proportion to the emergencies which beset us.

Are you willing to give up that darling child, if it be God's will? Are you willing to be lost forever, if it would be for God's glory and the good of souls? These are questions which we have heard put to young converts on similar occasions. We submit that they are questions which no Christian has no right to put to another, unless he have reason to believe that the impending calamity is God's will. To raise such inquiries in ordinary circumstances tends to foster either vain glorious confidence or uncalled for distrust in the person interrogated, according as he

cannot work himself up to the acceptance of the test proposed. By all means let the person put to such purgation by well meaning but ill advised friends, answer in Mr. Beecher's cheerful, truthful spirit: 'Praise God! No.'

### THE SINFUL IN PAIN.

In a great revival recently enjoyed in one of the states, a gentleman connected with one of the learned professions, became a subject of the converting grace of God, and in the first meeting in which he confessed Jesus, he said that, notwithstanding they had seen his apparent quietness, he had been miserably unhappy, feeling convicted that all was not well while living without hope in Christ. This is the case with the unconverted generally. There is a terrible unrest. "There is no peace, saith my God, to the wicked." "The wicked travaileth with pain all his days."

The reasons of this are obvious. 1. Those in sin and neglect of God are out of their proper element. Fish cannot live out of water. Men were made to be happy. In holiness and love they can be so. Outside of these they are out of their normal condition, and must be unhappy.

2. Because of the powerful, frequent and indeed almost constant reproaches of the Spirit. The wayward child of good parents, frequently told of his wrongs, not only has a sense of his folly, but feels that he is condemned by his best friends, and has no union with them and with what is really good. He who rebels against the government and under which he lives, or is a traitor to his country's cause, feels that this government and all the principles of right condemn him. God reproves and condemns transgressors. And in sin the almost constant feeling is, that there is no union with God and the eternal principles of right.

3. A sense of guilt. Guilty for wrong doing. Conscience declares it. God is greater than the conscience. He declares guilt. It is distressing to the whole soul.

4. Fear of wrath to come. Death and retribution are to come. A fearful looking for of judgment. The fear of the wicked, it shall come upon him. Fear is a tormenting passion of the mind. Some through fear of death are all their lifetime subject to bondage.

Ye in sin, turn at once from it. You have had suffering enough. Do you wish more? Are you desirous of the pains of the second death? There is good for you. Real good in this life and eternal bliss in that which is to come. To day the Saviour will receive and love you, if you will come unto him.

### NOTES FOR INSTRUCTION.

USUALLY MINISTERS.—Christ had one who turned out badly. Every age has had trial with some. One has compared such to a guide-board on the highway. It points others in the right direction, but does not go itself. Bunyan's Pilgrim saw one and as he turned from him, he saw written on his back, "Damnable Apostate." The saddest part is, few ministers who have fallen by some bad crime, ever have hearts to repent. One, in a section where we once travelled, was filled with terrible anguish in death. He said, "I have preached the truth, but have not lived it." What will this class of men do in the end thereof?

JUDGED BY WHAT THEY SAY.—When there are suspicions, accusations, or charges against one as to delinquencies or improprieties in what relates to Christian character, quite a class will believe he is good, as he preaches, exhorts or prays to such seeming advantage. Paul did not judge from this. He indicates that one may speak with the tongues of men and angels, have the gift of prophecy, have faith to remove mountains, give goods to feed the poor, and give the body to be burned, and yet there be a failure of love to God and men, and so be nothing.—1 Cor. 13: 1-3. We are to judge by the life men live, rather than by what they say.

LOVE FOR PREACHING AND LOVE FOR CHRIST. Good ministers often find that they love to preach Christ, yet even these may have to watch and see if they equally as well, indeed better, love the Christ whom they preach.

CHRIST ACKNOWLEDGED.—A class of infidels reject Christ and attempt to degrade him, yet unaware they acknowledge him, as they date all their writings and the documents by which they do business and hold their property, from the year of his birth. Thus in spite of their unbelief and hatred of him, they acknowledge him.

IS VAIN.—The sun's rays, the gentle rains, and the finest and softest breezes have all been in vain on some wastes of the earth. Nothing has grown and all is barren. So with some persons yet irreligious. The sun of righteousness has shone upon them, the rain of the Spirit has descended, and the breezes of God's love have waited to them the odors of his beneficence, but all as yet has been to no good effect. No fruit of holiness has been borne for God. Let such fear lest they be cut down as cumberers of the ground.

THE COST.—Some who help support religious institutions, almost think them too expensive and complain of the cost. But it costs more to be irreligious and support fashion, intemperance and amusement. An item on this last may be given. The receipts of theatres, operas and museums in Boston for the month of November were seventy three thousand dollars.

THE PRESENT.—Men spend their lives in anticipations, determining to be vastly happy at some period or other, when they have time. But the present time has one advantage over every other—it is our own. Past opportunities are gone, future are not come. We may lay in a stock of pleasures, as we would lay in a stock of wine; but if we defer the tasting of them too long, we shall find that both are soured by age.—*Colton.*

WICKED MEN PLY THEIR PRAYERS as the sailors their pumps,—only in a tempest, and for fear of sinking.

THE NAME OF JESUS.—The name of Jesus is not only light but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard.

Memory presides over the past; action over the present. The first lives in a rich temple hung with glorious trophies, and lined with toms; the other has no shrine but duty, and walks the earth like a spirit.

By suffering we may avoid sinning; by sinning we cannot avoid suffering.