

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. 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, JULY 7, 1871.

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THOMAS LOGAN.

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## The Intelligencer.

### PERSONAL EFFORTS.

Skill to converse with unbelievers on religion is an indispensable qualification of a good pastor. Power in the pulpit is very desirable, but this of itself is seldom successful in winning souls. Personal conversation supplements the sermon and renders it effectual. There are a few men who do a great work by preaching alone, but they are exceptions, and by some means manage to have others do the more direct and personal work. Among the most successful pastors of our day there are not more than two or three great preachers. They are generally described thus: "He is not a remarkable preacher, but a great worker." That means that their chief power is in personal contact with men. This is the case with Dr. Cuyler, and Dr. John Hall, and many others of less note. They have a peculiar facility of laying their finger upon men as they meet them in everyday life. They touch them as it were, unawares; it seems like a mere accident, but there is a design in it, and it clings to them. Silken threads of influence are constantly falling upon sinners, and they are drawn, they know not how, to think, and feel, and finally choose the good part. It is said of Dr. Hall, that he drops words into hearts, in the social circle, at weddings, funerals, in shops, and in the street, which are not easily forgotten. Yet he does it so subtly that his words flow right along with the natural currents of friendly converse, and no one suspects he is being talked with about religion, though he feels a peculiar drawing of heart to Christ.

The too common style of personal appeals is offensive, and repels from the Saviour more than it draws to him. The talkers begin and spoil the job from lack of skill; and they lack skill because they have not carefully and prayerfully studied the case and practiced on it. They do so little at it, that they are awkward of course. How can it be otherwise? They devote all their strength to the sermon, and what little pastoral work they do is done in a formal, pretentious way, which is always repulsive to sinners, and almost terrific and alarming to most families and persons. Sinners are more frequently provoked and repelled than persuaded by such ministrations, and the young flee from such ministers as they would from a sheriff or policeman.

"I never had one speak with me about religion but that it made me mad, except Mr. —," said an intelligent young lady. How many of us can recall similar experiences. The manner of address, the spirit and bearing, was such as to provoke and irritate, or at any rate to leave cold and indifferent. "He that wins souls is wise," but the many are not wise. They do not know how to fish for men. The fault begins in the education of young men for the ministry. They are taken out of society and confined mostly to books from six to eight years, until they know little of anything except books. Living, crooked, passionate, sinful, intractable sinners, they know nothing of. They are no better fitted to train and tame them than they are to train wild colts to the harness. And many never become skilled in anything but books, and are as incompetent to their work as mere book farmers, or book mechanics, or book merchants are for their business. They are well read in doctrine, but are ignorant of men. And what makes the matter worse is, that they generally charge the fault upon others, and fret and swell with contempt, because the uneducated, rude people do not appreciate talent and culture. Talent and culture indeed! A man may know the anatomy of a horse, and be wholly unable to harness or drive him. And they are in the same category. The talent and culture which a minister needs, is skill and power to teach and lead bad men to Christ.

Every young man who contemplates the ministry ought to begin at once to converse with sinners about religion, and keep it up through his entire course of study. He should be drilled and disciplined in it by his teachers and fellow-students, until he has the address to do it, without appearing impertinent, intrusive or rude. Every day he should be sent among rough, worldly men, as far as possible, that he may learn their modes of thought, their prejudices, difficulties and points of access. A thorough knowledge of worldly people is indispensable to success in doing them good. The reason why many uneducated men outstrip the educated in the ministry, is that the former know men, while the latter only know books. If our students could graduate with both kinds of wisdom, they would be a power. And they may, if they improve every opportunity to gain experience by actual service.

Some complain that they have no gift for this personal converse, that it is not natural to them. No one has a gift for it without discipline. It is a thing to be learned by practice, like other things. The reason so many have no such skill, is because they have not drilled themselves in it. They study books and elaborate sermons, but make no effort to become wise to talk to sinners. That they leave to accident, make no account of it, or recoil from it as an unpleasant duty. And it is an unpleasant duty, like everything else, till they learn to do it well; but when they learn to fish for men and catch them, there is great pleasure in it. Every minister can do this if he will. But he must work for it. He cannot dream, nor wish, nor study, nor pray it out, he must go to it, practice, drill, persevere, never give it up, and he will win.—Ez.

A selfish person can have no joys greater than his own interests are valuable. A patriot may have joys as great as the welfare of his country is important. A philanthropist's joys may rise as high as the well-being of the joys is precious. A benevolent person (and every true Christian is one) may have joys infinitely great; for he can rejoice in the happiness of God, the infinite, and of all the inhabitants of earth and heaven. Every one's joys will actually be greater in proportion as he gets away from selfishness, and becomes like God in his benevolence—that is, in his "love."

### WITHHOLDING MORE THAN IS MEET.

NO. 1.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24. See also Prov. xiii. 7.

"If you believe in natural philosophy you must believe that if I give a dollar to the cause of Missions, I must be just one dollar the poorer for it." This seems to be sound argument, and sound it really would be were there no philosophy but *natural* philosophy. But there is a higher, *superior* philosophy, which teaches a very different doctrine. The doctrine of the New Testament, as well as of the Old, is that withholding from the Lord his due does not increase the wealth of a godly man, though it may perchance of an unbeliever, and that "honoring the Lord with our substance," is a sure way of increasing our means of doing good. I do not say *amassing wealth*, for that is hardly, if at all, consistent with true godliness. High authority has settled that question. "Ye cannot serve God and Mammon."

The following facts are worthy of record, as illustrating the best policy of "withholding," as it "tends to poverty."

The first two cases I shall mention were related to me by the Rev. Mr. Woolsey, who a few years ago used to visit Nova Scotia as a Bible agent. He assured me that he knew them to be unvarnished facts.

An agent called at a house and asked for a donation towards circulating the Bible. He was told that there was *no money in the house*. But before he had left, and while at the gate, he was in the act of preparing to start, a little girl came out of the same house holding in her hand a dollar bill, which she was going to get changed. Staring at the stranger as she passed, she forgot her charge and the bill slipped out of her hands and was carried away by the wind. The poor little thing gave chase, but the paper eluded her grasp and was lost. She returned to the house and reported her misfortune, when all hands turned out and searched, but the bill was irretrievably lost, and what was worse, the parties stood convicted of having uttered a base, heaven-daring LIE, just such a one—only worse, as Ananias and his wife were struck dead for telling! In both cases the parties gained nothing, but lost heavily by "withholding more than was meet."

Mr. Woolsey told me another story, and he was he said acquainted with all the parties. A wealthy farmer, a professor of religion, and as it was believed, a real child of God, but at the time in a state of backsliding and worldliness, was asked to make himself—a "life director," if memory serves me—by the payment of one hundred dollars to the Bible cause. But he was too poor, he said; one of his daughters was about to be married, and this, with all the other calls, would exhaust his spare means, and the Bible cause could get no money out of him at that time. So the agent withdrew.

He next called upon a Medical Doctor in the same neighborhood, and made a similar request. The doctor really was poor, but he had some faith, and after weighing the matter he said he would trust in the Lord to enable him to pay the one hundred dollars. So his name was added to the list, and the payment was to be made in two instalments.

Now mark! The daughter of the wealthy farmer, who was on the eve of being married, took a heavy cold, which settled into consumption, and she died. The doctor was called to attend her. His bill was just fifty dollars. This money was paid him just as his first instalment to the Bible cause came due. *With that identical fifty dollars he paid this first instalment!*

But the matter did not rest here. A second daughter of the wealthy farmer was taken ill and died. She, too, was attended by the same physician. A second bill of fifty dollars was rendered and paid just as the second instalment to the Bible cause became due, and the *identical money* was handed over in payment.

By this time the chastisement had had its desired effect. The father was subdued, cured of his worldliness, and brought back to his Father's banqueting house, and the banner over him was love!

Brother Woolsey assured me that he knew the agent who had received the farmer's refusal and the doctor's subscription, and that he had heard the whole story from a reliable source. But passing through the same neighborhood some time after, and wishing to make assurance doubly sure, he called on the doctor, and in the course of conversation asked him if the story was literally true. He said the doctor was not disposed to say much about it, but assured him that the facts of the case were just as he had heard them.

"Then," said Bro. W., "I called on the other brother—the farmer referred to. He gave me a handsome donation, for which I thanked him, and I then remarked, as it were, incidentally, that I did not think any one lost anything by giving to the cause of God, or gained anything by withholding." I saw the big tears at once rush to the aged brother's eyes, when he answered in a subdued and tremulous tone, "No, indeed!"

We have a few more illustrations of the same kind, which we reserve for another communication. We are not "casting pearls before swine," dear reader; we are not writing these things for *infidels*, formalists, cavillers, or hypocrites. We are writing them for *believers*—for those who believe in the Bible, and who eagerly desire that their faith may be increased. The former class are *foolish*, and would not believe though one should rise from the dead. But the latter class are "*wise*" and they "*observe these things*," and they "*shall understand the loving kindness of the Lord*." See Psalm cvii. 43.—Rev. S. T. Rand in *Christian Messenger*.

### THE ANSWERED PRAYER.

Christians believe that God hears prayer, but how many act as if their prayers had passed into empty space never to return, like arrows shot into the darkness of the night! We plant seed and watch for the tiny sprout and the growing plant, and the blooming flower; we expend effort and we look for the

result in business of various kinds, but we pray without expectancy, and when we have obtained our desire we have forgotten that the gift is an answer from God. The church in earlier days prayed for Peter's deliverance, and when Peter stood at the door they were astonished. The believer of to-day is found in the same unbelief. Would we could rise to a firm belief in the law of prayer, as being as firm a law as that of gravitation. He who said, "Seek and ye shall find," bound together a cause and effect in those words just as surely as he bound the particles of matter in the age of creation. Let one more proof be added to the thousand which every Christian life affords.

There was trouble in a home I lately visited. The mistress of the home was a Scotch woman in middle life. Her face struck me as belonging to one who is like the Master, "acquainted with grief." There is a quiet beauty often to be marked as resting on those whose life tribulation has wrought patience, experience and hope—flashing out in expression and glorifying a face most care worn in repose. The shading lines of sorrow refine the very appearance of others, as the shadows of the picture subdue and chasten what would otherwise be too brilliant or gaudy in effect. I knew there was trouble as I looked on that Christian woman's face, but alas! Christian sympathy could bring out little relief. "Your best plan," said I, "is to bring your sorrow to your father in heaven. God who loves you will make the path plain, and either give strength to bear the trial or will remove the burden. Have you not found it so in the past, and can you not therefore say 'because Thou hast been my help, therefore in the shadow of thy wings will I rejoice?'"

Her face lighted, as I spoke. "Yes, sir, God himself taught me that; none knew better than I that God answers prayer. Would you mind, sir, if I tell you what happened wonderful like, in my life long years ago."

"My father was a good man, an elder in the kirk, and he brought us up to fear the Lord. Ah! my father's day I've sat and listened to him and some good minister about the things of the kingdom of the Lord, for he loved the Bible more than all beside. My mother died long before my father, and at last came the woful day when he was taken away. And then, sir, trouble fell on us. There was no will, and a brother who went to sea when a lad, and who had never been heard from, came back at once, and he took the house and the land; there wasna much mair. A younger brother and myself lived a while at the old house, but there was bickering between him and his brother, till at last he and I went together to Glasgow to see if we could not support ourselves, and then troubles came faster, for it was hard work to get enough to keep us in lodgings and food. A married sister in the Highlands sent us help now and then, but for the rest we worked. My brother worked at a mill, and I kept indoors sewing, and settling the matters about the house, and having his meals a' ready when he came home, tired out poor fellow."

"Well, sir, the time I speak about was one black afternoon, and I remember it as if it were yesterday. Everything had been spent, and where to go I didna ken for the life of me. There was nothing in the house but some oatmeal, and na' siller to get milk for the parritch, and for a hungry man parritch without milk is poor feeding. Indeed, sir, I went up and down feeling wair o'er it every minute, for I kent my brother would sune be lame. And at last what should I do, sir, but get down on my knees and ask the God of my guile father to help me, for there was na help here on earth. I did na' say much, but said that again and again, and then I was somehow in comfort."

"It was na' an hour after, when there came a knock of the postman, and when I ran down to the door, there was a letter for me. I opened it, and I tremble, and what should I see but a bank bill for ten pound, and there was writing from a man who lived near my father, and been helped by him with money now and then. He said he didna owe it, for my father had given it, but now he was doing well, and he wanted to pay back a' he had been given, and this was the beginning. He had heard I was living there wif my brother, so he sent it to us. Indeed, sir, I only read part of that letter, for I couldna see a' the words at first. But when I read it through, then I went down on my knees before God, and I just cried, for my heart was so light. Now, sir, I doubt that God answers prayer. Was na' this his doing?"

What could I reply? Let the infidel talk of unchanging systems and superstitious fancies, but those simple words proved again what that Christian woman had been taught, "that this was no orphan world." Together we knelt at the mercy seat before the great Redeemer and King who makes all things work together for good to those who love him. And then I went away having been taught rather than teaching.—*Christian Treasury*.

### REFORMATION.

The heading suggests something to be reformed, and we briefly consider the subject in several aspects. Individually as a church member. No one is perfect at heart, and the great mass of the population are very imperfect. Human nature being the same in all ages, to produce reformation in the individual requires a greater power than self-will, and even the non-professor of religion admits this fact. Omitting this class of persons, let us look into our churches generally of every name. They are much alike in many respects. The church-book contains the names of a host of persons whose lives furnish no proof to themselves or their neighbors that they obey Christ in anything but the outward profession. A nearer examination into each church reveals anything but moral principles. One person is guilty of falsehood, another of drunkenness, another of dishonesty, another of covetousness, etc., and such a large proportion of the members of each church violate the code of honour and of gentlemen that the thoughtful lover of truth is inclined but little to cast in his lot with such a body.

What is the influence of such a church in a community? For any practical good, it is very little. Even the young and children of a larger growth see with too great clearness the vast difference between profession and practice, between the nominalist and the real Christian, and the keen observer and conscientious believer turns away from such a church in search of a purer body of Christians. To any one intimately acquainted with the internal condition of churches these statements are too obviously true. How futile, then, for churches to labour merely to add to their membership! This course only aggravates the evil. Like produces like. The unworthy christian gathers into his church persons like himself, and cares little for the spirituality of the members as individuals, or of the church as a whole. The result is apparent through the country. One church dies out—as it ought to die—and another rises in its place, and flourishes for a while, then again follows the fate of its predecessor.

The solution of this matter is not so easy as one might consider. Discipline, to be effectual, must be without partiality or respect of persons; and if the great object of a Christian church is the object of each member, a reform may take place. Otherwise not. When the members of a church are fully determined to lead Christian lives, to exhibit Christian virtues without worldly vices, and to have their hearts really engaged in spiritual things, there can be nothing but Christian progress. The community feels their influence for good, and God visits them with his blessing. The Holy Spirit descends in copious effusions, and a Pentecostal outpouring of joy pervades all hearts.

This is the usual effect of reformation, and nothing else is a substitute. Half-way measures accomplish nothing. The root of the matter must be reached, and all violators of moral principle must be removed. When a church pursues this regard to morality she prospers, and continues her onward course of prosperity. Mr. Spurgeon makes the statement that if any of his 4,000 members should be guilty of any violation of moral principle they would be disciplined in a week; and just as long as this regard for their Christian character is entertained, the divine blessing will be enjoyed. The same may be said of any other church.

### THE WORK DONE INSIDE.

One of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and entering a grocer's shop, addressing the master, said:—

"Will you oblige me with the largest sheet of paper you have?"

"What, my friend? What's the matter?"

"O, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?"

"Why, whatever are you going to do?"

"You shall see presently." He then quickly printed, in large letters:

"SPECIMEN OF THE WORK DONE INSIDE."

He then fastened the paper over the drunkard, and retired a short distance. In a few moments several passers-by stopped and read aloud, "Specimen of the work done inside."

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did; but, if you mean the MAN, you did that!" This morning, when he arose, he was sober—when he walked down this street, on his way to work, he was sober—when he went into your gin-shop he was sober, and *now* he is what you made him. Is it not a true specimen of the work done inside?—Rev. Charles Garret, in *Band of Hope Review*.

### "I WILL DIE A SOBER MAN."

A man, well known to the writer, had for long years been a slave to his appetite, a grief to his loving wife, a disgrace to himself and to his friends. But at last he was induced heartily to join the Washingtonians, and became a thoroughly reformed man. Restored to self-respect and to the confidence of others, he again mingled in society, and enjoyed the esteem of a large circle of friends. He had suffered all the tortures of an accusing conscience—the agonies of despair; was bound hand and foot, as it were, a helpless slave to the one consuming appetite for drink. But, with God's help, he resolved to make one desperate effort to throw off the chains with which Satan had bound him. He signed the *pledge of total abstinence* from all that can intoxicate, and had so faithfully kept it that the old appetite was entirely overcome. He could rejoice in his freedom without a fear. At last, when somewhat advanced in years, he was prostrated by a malignant bilious-typhoid fever—a disease so extremely prostrating that many physicians consider stimulants absolutely necessary. His disease progressed rapidly. The physician prescribed brandy; the friends urged it. But the patient calmly but decidedly refused. Finally, the physician told him plainly he could do nothing more for him; and the only chance for his life lay in his using stimulants. His mind was clear and unclouded, and looking calmly in the face of his physician, he replied, "Well, then, if I die, I will die a *sober man*; not a drop shall pass my lips." Well he realized the danger of tampering with the poison, well he remembered the terrible ordeal through which he had passed, and well he knew, in these later years of his life, how impossible it would be for him again to fight the battle he had once fought and come off victor! He would rather die than risk the risk! But die he did not. Slowly

he came back to life and health—and note it, O ye doctors! came back without one drop of stimulants! And he still lives—a living witness that there is a value, there is a power, in a *pledge of total abstinence from all that can intoxicate*.—*Advocate*.

### HOW TO BUILD CHURCHES.

Dr. Kynett gives this advice on churches. Though designed for the smaller churches under the oversight of the Church Extension Society, they are of general applicability:

"1. As to the proper proportions of a church, as a general rule, the width should be equal to three fifths of the length, and the height to one half the width; but no church, however small, should be less than fourteen feet between the floor and the ceiling, and if twenty-six feet wide, it should be sixteen feet high.

"2. The windows should not be too wide, and should extend from a line a little above the level of the backs of the pews to within two or three feet of the ceiling, in small churches. Where the ceiling is not more than fourteen feet high, they should extend within eighteen inches of the ceiling, and in all cases the sashes should be hung so they can be dropped from above, as well as raised from below. There should also be, in every case, an aperture in the ceiling for purposes of ventilation. More complicated provision for ventilation is desirable, but in cases for which these suggestions are intended, it is perhaps impracticable.

"3. The aisles should be next to the walls, to save the walls from head-marks, and to give access to the windows in order to regulate ventilation. In no case should the aggregate width of the aisles be greater than the aggregate width of the doors. A very common fault is to use room unnecessarily with wider aisles than are required.

"4. The floor of the pulpit should not be elevated more than a half inch per foot on the length of the building, and the pulpit should be about two feet nine inches high, and only wide enough to accommodate the Bible and hymn-book. Never put the preacher in a box, but give him free access to the congregation. Special attention should be given to other points, as the height and form of the pew. The most common error is in making the seat too narrow, and the back too straight and too low for comfort."

### RANDOM READINGS.

As daylight can be seen through very small holes, so little things will illustrate a person's character.

Sin, all sin, is fruitless; it blossoms fair, but always deceives. "What fruit had ye in those things whereof ye are now ashamed?"

It is certain that the nearer we come to heaven or to a meekness for glory, the more we are impressed with the value and privilege of prayer.

Honest and courageous people have very little to say about either their courage or their honesty. "The sun has no need to boast of his brightness nor the moon of her effulgence."

Whatever you lose, do not lose heaven. Whatever you give up, give not up your God. And then he will never leave you nor forsake you; and you shall stand in Zion and before him.—*Becher*.

I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.

There are three things which can in no wise be used for good—malice, envy and folly; and there are three things that can by no means be employed for evil—humility, contentment, and liberality.

But cannot I gain some of the world, and not lose my soul? Perhaps so. But which is uppermost in your mind? Which would you give up first, your religion or your worldly enjoyment?

Notice in the seed the germ of the tree. Cut it open; study it under the microscope. Root, trunk, branches, leaves, are all there. So in the Christian's heart is planted the germ of all that makes a son of God.—*Christian Weekly*.

Co-worker in Christ! be content to sow little seeds for him; be patient to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting sublime fruitage; these are the chief lessons of the parables of the seed and the leaves.—*Christian Weekly*.

A transcendent faith, a cheerful trust, turns the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. They who thus march on are refreshed even in the wilderness, and hear streams of gladness trickling among the rocks.—*Chapin*.

Endeavor to take your work quietly. Anxiety and over-care are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift and the strong.—*Methodist*.

Some minds seem to be governed by a sort of evil fate, which makes them energetic in whatever concerns worldly business, but backward in religious work. How common are the complaints, "I haven't time," and "I am not adapted to this work"—made, too, by men who never lack either time or talent for trade, for political meetings, for study, for any kind of secular work which their hearts are set on.

When Rev. John Wesley was on his voyage to Georgia with General Oglethorpe, the general threatened revenge upon an offending servant, saying: "I never forgive."

"Then I hope, sir," said Mr. Wesley, "you never sin."

The general felt the force of the rebuke, and modified his action toward the servant.