

all men! The skill, industry, wealth, all the resources of human thought and activity would be given to help and bless. The desert could not fail to bud and blossom with beauty under such a regime. The contrast between such a state of things and what now exists, would be as marked as that between glory and woe, the land of blessedness and that of despair.—*Ed.*

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

## TERMS AND NOTICES.

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## Religious Intelligencer.

ST. JOHN, N. B., JANUARY 27, 1871.

## SUGGESTIONS CONCERNING PROTRACTED MEETINGS.

This is the season of the year when "protracted meetings" are generally held. A great many things conspire to make it the most favourable time for special religious effort. Of course, we believe that God is ever willing and ever able, to bless His people and save sinners; but that there are times, when more than others, "all things are ready" for carrying on His work is evident. The Baptist and Methodist bodies especially give themselves up to special exertion at least once every year. As yet, we have heard of but few protracted efforts being made. We occasionally have some tidings of Christians renewed, and sinners rejoicing in salvation through "the blood of the Lamb." But so far as is known, comparatively little has been done.

In view of the low state of the church generally, the necessity for a humble, vigorous, and hearty entrance upon and continuance in the work of the Lord, is apparent; and we hope may become the strongest conviction of every heart. One month of the new year will have passed ere this reaches all its readers. Soon, almost before we are aware of it, the season will be gone; and, with many, secular duties will greatly multiply. Time lost cannot be recovered. Opportunities unimproved cannot be recalled. Use the time, make the most of the opportunities while they are here. Not an hour ought to be wasted. Christians themselves have much at stake; they also have great obligations resting on them with reference to the scores and hundreds of unconverted that are all about them. We long to hear of great revivals in all the churches of every denomination. Go to work, Christians, with faith in the exceeding great and precious promises which have never yet failed, and you will assuredly see the salvation of God. Do not allow yourselves to rest contented while sinners are perishing. At least stretch forth the hand and endeavor to lead them to Christ Jesus, their all-loving Saviour.

While upon this subject, here are a few suggestions which will be found valuable to those who are, or will be, engaged in revivals. It is very often asked why revivals are of so short duration. The following may solve the query—

"It might possibly be found that some revivals, most promising in their commencement, are cut short by an *excess of sermons*. The faithful preaching of the gospel is, indeed, the prime agency for the conversion of the world. But "preaching the gospel" is a very comprehensive term. When the Master gave the word, "Go into all the world, and preach," he included all forms of communications between man and man, by which the "good news" could be made known. He certainly did not intend to confine it to the modern method of "sermonizing." Now, of all forms of preaching, the formal sermon is perhaps the least adapted to those warm-hearted, soulful occasions when the Spirit's gracious influence fills the place, and every heart, constrained by the love of Christ, has a message, or a prayer, or a song, which cannot be repressed without spiritual loss. The very method and regularity of the discourse, when every soul is boiling over with zeal and love, is felt to be, in nine cases out of ten, an oppressive restraint upon feeling. Again and again are revivals *remonished to death*, that might have flourished in almost perennial life with less formal labor.

But another thing—and this is generally consequent upon the other mistake—is the lack of that incessant "taking of the kingdom by storm" through prayer, which is the sublime privilege of every believer. Many excellent Christians seem possessed with the notion, that never-ending exhortation—talking incessantly to, and at, and about sinners—is the way to reach their obdurate hearts. Exhortation is good—the right word at the right time is golden—but it is *PRAYER* that gives to all other efforts, by the blessing of God, whatever success is achieved in spiritual labor. To maintain the spirit of revival, constant, zealous, believing prayer, is as essential as rain or sunshine to the life and beauty of nature.

Too much "management," also, sometimes brings a precious revival to an untimely end. We have seen a hopeful work of grace brought to a conclusion in more than one instance, by foolish attempts to control and hedge about its progress. A zealous but overbearing pastor, actuated by the fear that unless he "manages" everything, somebody might make a mistake, may easily "manage" a revival to death. Revivals cannot be "managed." Pride, which is really at the root of all such efforts, is a spirit so utterly opposed to the humility of the revival spirit, that the two cannot exist together.

And may it not be that revivals are sometimes cut short by very excess of zeal? There is a zeal, we are told, which is "not according to knowledge." May not that zeal be called such which multiplies labor to the point of exhaustion, and in a brief period, compels a cessation of toil in the midst of the harvest? What with preaching services, night after night, prayer meetings unnumbered, inquiry meetings, special Sunday services, overwrought nature is unable to endure the strain, and the revival breaks down from the sheer physical inability of the church to carry it on. A little wise discretion here might save the church from a long period of coldness, sure to follow such injudicious overtaxing of strength.

But these are mere suggestions, made in the hope that they may help to a better understanding of a subject of transcendent concern to us all. God grant that his work this year may go on to the year's end, to the glory of his name, and the gathering of numberless souls, saved through his abounding grace!

\* Glad to hear of the generous donation to Bro. Fitzgerald.

\* The writer of No. IV. on Sabbath Schools should be ready now.

## EDUCATION IN THE MINISTRY.

A writer in the *Star* says the following pertinent words on this subject:

"That the fathers of the Free Baptist denomination were uneducated in the popular sense, is true; but that they were ignorant, and unprepared for the work to which they were called, is what their success disproves. They were devoted men of God, and did a noble work. To combat the errors which they were called to encounter, did not require profound research and deep learning. The two great errors which they opposed were Calvinism, in its most unlovely form, and dead formality, especially in the pulpit. They studied the word of God, and without a knowledge of the established rules of biblical interpretation, were enabled successfully to maintain the doctrine of a full and free salvation. A divine unction attended their preaching, and many were led by them to the Lamb of God that taketh away the sin of the world."

But who can tell how much more they might have accomplished for God, if they had been men of large mental culture and profound knowledge? Their power would have been felt in a more influential and wider circle, and they would have attracted men of learning, wealth and social position to their standard, and adopted more comprehensive measures for growth and permanent prosperity. They would have seen the importance of occupying centres of influence, and would not have confined their labors to the rural districts. Times and people are so changed, that more is demanded of the ministry now than then. Christianity is assailed with wit, satire and science, and secret threats are made at the vitals of Christianity, under the pretence of a more liberal religion. The old issues are past, new forms of error are constant arising, and infidelity must be met on its own ground, and its heaviest artillery turned against its strongholds. The minister of Christ may well exclaim with Paul,—"Who is sufficient for these things?"

But will the proper training for this great work increase pride in the heart? There is danger that educated men will be proud, and not trust in God. But are all ignorant men humble, and all learned men proud and haughty? Is ignorance the mother of devotion, and knowledge the father of pride? The more thoroughly a man knows himself and God, the more humble and lowly he will be. This is evident to every observing man.

## CHRISTIAN MORALITY.

The teachings of Jesus were designed to instruct man primarily in regard to salvation from sin. Though not given in a systematic form, they do, as a whole, furnish a complete religious system. He came to seek and to save the lost; and His instructions here this is accomplished. It is, therefore, for their religious character, that the teachings of Christ are to be most highly prized. They reveal what man should be, in view of his relations to God; how he may obtain forgiveness of sin and eternal life. But they are also to be regarded as containing the purest and most perfect code of morals that was ever yet presented to man. The high morality of Christ's teachings is to be prized, therefore, aside from their strictly religious bearings. They furnish rules by which moral conduct should be regulated, and moral character formed. They show what man should be in his relations with his fellow-men; and we may never neglect the morality of Christ's teachings, if we expect to be benefited and saved by the religion which He taught. For really His system of morals is included in His system of religion; the two are in close companionship throughout. We are to love men as we love ourselves, and to do by them as we would have them do by us. In this is contained the great practical rule of Christian life, the sum of what may be called Christian morality, so far as our conduct towards others is concerned. And yet how frequently how sadly is this rule disregarded by those who profess to be Christ's followers, yes, and teachers of Christ's religion. They are not careful to inquire how they would have others do by them if the relations which they sustain to them were reversed. But they are careful to do injustice, they use it, and justify themselves in doing it. Selfishness or self-interest renders their minds obtuse, and they do not apprehend how they would feel were they in the circumstances of those whom they wrong. They keep within the limits of the world's morality, but not within the limits of *Christian* morality, or *Christian* manliness. The illustrations of this are too obvious to admit of contradiction. That is indeed a golden rule which Jesus gave. "As ye would that others should do unto you, do ye even so unto others." But many who profess to be followers of Christ have not yet learned to practice this rule. They are not His followers in this respect. Consequently, His religion suffers reproach. The world looks for more in the lives of Christians than it finds. They are more for more than it ever can find while human nature remains as it is. But it has the right to expect a higher toned morality than now we exhibit. The word of a Christian should be as sacred as his bond. His regard to the feelings and interests of others should be above all selfish and unchristian considerations or designs. Christ's disciples should seek to waste Christ's spirit and teachings into life, and thus show that they faithfully learn of Him while they profess to follow Him.—*Ed.*

## COURAGE VS. DESPONDENCY.

New Year's eve fell on the evening of the weekly prayer meeting at the Metropolitan Tabernacle, Newington, London. Rev. C. H. Spurgeon took advantage of this circumstance to hold what is popularly called "Watch-night services." The immense building was crammed in every part. The exercises consisted of praise, prayer, and addresses. We extract from the *Christian Times* a portion of Mr. Spurgeon's address, which shows that he has little sympathy with the dark, discouraging view of the Lord's work on earth, which some are continually presenting.

He said—"Some people at the present day seem to take very gloomy views of religious nature. They appeared to think that what with the spread of infidelity, Popery, and Ritualism, real religion was at a standstill, and was rather retrograding than progressing. He confessed he did not share in the gloomy forebodings of those parties. He recollected when the clergyman who preached the funeral sermon on the late Dr. Buntings was lamenting the death of that great and good man, and was stating that he was gone, and several other great names in Methodist annals had disappeared, that the glory had departed from them, and that they might despair of further progress, an old woman sitting under the aisle exclaimed in true Methodist fashion, "Glory be to God, that's a lie!" Now he was much of the opinion of that old lady, for when he heard all these gloomy forebodings as to the fate of Christianity and religion, he was induced to exclaim, "Glory be to God, that's not true!" There never was, he believed, a brighter prospect for the spread of Christianity than at the present time; but then they must increase their pace threefold, say, by a hundredfold. They must have more workers, more earnestness, and if they had that, the cause of Christianity would prosper and God would be glorified."

The Boston *Journal* says that there were no fewer than 4455 truant cases in their public schools investigated the past three months. A stringent looking after cases of truancy is needed in every large town and city where our school system is in operation to make our present system complete.

Professor Galwin Smith, besides giving to Cornell University his No. 1 library of three thousand five hundred volumes, has given it \$2,500 for the purchase of books.

## INFIDELITY OF MODERN ADVENTISM.

A writer in an American *Exchange* deals the following hard blows at modern adventism.

"That Christ will come again to judge the world no firm believers in the Bible deny. But under a term of modern adventism, which is intended to propagate certain tenets which are in no way connected with the Bible doctrine of the second coming of Christ."

Modern adventism, in endeavoring to prove the annihilation of the wicked, throws away entirely and professedly the doctrine of the immortality of the soul. Its criticisms on various passages are intended to show that "everlasting fire," "everlasting punishment," "eternal damnation," "eternal life," &c., mean no eternal existence at all. Admit the force of their reasoning—grant every claim which they make—consider the words expressive of punishment to be incapable of meaning an unending duration as they claim; then as the same words and no other words are used to express the duration of happiness in heaven, it follows that these same words must mean, in the Christian's future state, teach the Christian's annihilation. It also follows that as the strongest words known in language to express duration of existence are applied to the wicked, and these cannot express their immortality; then, no stronger words being applied to the righteous, the word of God is thereby rendered meaningless. We have no words capable of expressing immortality, and the idea itself becomes a mere fancy, even when applied to Deity. Their argument, once admitted, forever shuts the gates of paradise against every Christian.

If, to avoid this, we claim that these terms mean unending existence to the righteous, then it must follow that the same words used in the same manner of the wicked, mean the same thing, that is, eternal existence. To rid itself of this difficulty, modern adventism invents the theory that there is no immortality at all either for the righteous or the wicked; but that God will bestow upon the righteous immortality at some future time—an idea not found in the Bible, and which is suicidal from the fact that it would be as valid a supposition that God would annihilate the wicked also immortality at some future time.

Again, if there is no immortal soul and no spirit but the breath, then there is nothing upon which to bestow immortality in either righteous or wicked. The whole argument is based upon a false interpretation of two or three passages of Scripture, 2 Tim. i. 10: "Who brought life and immortality to light;" Rom. ii. 7: "They that seek for immortality" are promised "eternal life." 1 Tim. vi. 16: "Who hath only immortality," &c. It is as absurd to say that there is no immortal soul, and that men immortality is brought to light, as it is to say that the Greek word used in the first two places referred to and which is translated immortality is "aphthartia." The significance of the word itself is "without corruption." It means immortality composed of "A" or Alpha privative and word which signifies "to injure," "spoil," "corrupt," "deprave," "vitiate the disposition, morals," &c. [See Greenfield's Greek Lexicon on "Pitheiro" and "Pitheiros."] Compounded with Alpha privative the signification is a freedom from corruption and depravity of manner and morals, and a word which signifies "to injure," "spoil," "corrupt," "deprave," "vitigate the disposition, morals," &c. [See Greenfield's Greek Lexicon on "Pitheiro" and "Pitheiros."] Now if this text asserts that "freedom from moral corruption" is the necessary condition of "freedom from corruption," and that "freedom from corruption" is the necessary condition of "freedom from moral corruption," then it is a great and daring perversion of the Scriptures to deny existence, where the word has denied only "purity and happiness," and to promise, as brought to light in the gospel, existence when God's word has brought to light purity and happiness. But that perversion is the stronghold of modern adventism.

Neither is this idea, nor this word, to be found in the other text quoted—"Who only hath immortality," &c. "Athenians," whose accusative is used in those two passages. Now if this text asserts that "freedom from moral corruption" is the necessary condition of "freedom from corruption," and that "freedom from corruption" is the necessary condition of "freedom from moral corruption," then it is a great and daring perversion of the Scriptures to deny existence, where the word has denied only "purity and happiness," and to promise, as brought to light in the gospel, existence when God's word has brought to light purity and happiness. But that perversion is the stronghold of modern adventism.

An express qualification, however, is found in the text. Not only free from death in every possible sense, but also "dwelling in light inaccessible to man, trials and sorrows, and all that is mortal or that He only is self-existent." The qualification shows that the assertion is not made of the soul's immortality either to affirm or to deny, but to assert of one being, a higher immortality utterly unobtainable by any other being. If, as adventists claim, then it proves also that no one can have an immortal soul here or hereafter, whether he be good or bad; for such immortality no man "hath seen nor can see." Now, if adventists affirm that "freedom from moral corruption" is the necessary condition of "freedom from corruption," and that "freedom from corruption" is the necessary condition of "freedom from moral corruption," then it is a great and daring perversion of the Scriptures to deny existence, where the word has denied only "purity and happiness," and to promise, as brought to light in the gospel, existence when God's word has brought to light purity and happiness. But that perversion is the stronghold of modern adventism.

Another unfavorable feature in this session, was the few letters which came to hand from the churches—one only. If the churches would report by letter promptly, we might know at least how they were getting along. With no delegates, and but one letter, very much could not be expected as to matters of business, nor in the way of sharpening, as alluded to by the "wise man," Prov. xxi. 17. But, notwithstanding all these drawbacks, we had a pleasant, and we trust, a profitable time.

There were no delegates from the other churches, and but few others present. This was partly owing to stormy weather, and partly to lack of interest generally on the part of the church. It appears that many have lost sight of one of the most important objects of the Quarterly Meeting—that the churches where they are held may be encouraged, built up, and strengthened in the faith of the gospel. That this object may be accomplished, it is not necessary that there should be a great many ministers present, nor a great amount of business transacted; but it is necessary that the churches where they are held may be encouraged, built up, and strengthened in the faith of the gospel. That this object may be accomplished, it is not necessary that there should be a great many ministers present, nor a great amount of business transacted; but it is necessary that the churches where they are held may be encouraged, built up, and strengthened in the faith of the gospel. 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