

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.

Vol. XVIII.—No. 47.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 24, 1871.

Whole No. 931.

THE NATIONAL Life Insurance Company

OF THE UNITED STATES OF AMERICA

WAS chartered by Congress, in 1868, with a capital of one million dollars, and has since that time accumulated a surplus of over \$1,000,000. It is the only company doing a life insurance business exclusively in the United States, and has a surplus of over \$1,000,000.

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PREMIUM TO NEW SUBSCRIBERS.

"THE OPEN DOOR" WITH EACH PAPER!!

We are anxious to increase our list of subscribers. We have therefore been at some pains to make arrangements whereby we can offer the following liberal inducement:

To each new subscriber sending one year's subscription (\$2.00) we will send (post-paid) a copy of "THE OPEN DOOR."

INDUCEMENTS TO CANTYSSERS.

To our present subscribers we are deeply thankful for their faithful adherence to the paper. That they may also receive the premium, we make them the following offer:

To each person who will send us, before the first of January next, FIVE NEW SUBSCRIBERS (with the cash, \$10.00) we will forward a copy of "THE OPEN DOOR." The names may be sent singly or all together, only being required that the whole number be sent before January first, to secure the premium.

The book which we propose to give is a good one, and we know the reader cannot but be interested in its perusal. Its retail price in the United States is \$1.25; and it is only by special and very favorable arrangement with a friend in New York who is interested in the work, that we are able to offer it as we do.

Shall there not be a grand rally of the friends of the INTELLIGENCER to increase its subscription list? Begin the work at once, and carry it on vigorously, and we do not fear for the result. Send the names along as soon as possible. From whom shall we hear first?

JOHN C. RISTEN, P.O. Box 42, Saint John, N. B.

References in regard to the Company's standing will, upon application, be given to prominent men in all parts of the Lower Provinces.

CHURNS! CHURNS! CHURNS!

HEALTH! TIME! MONEY!

WHY SHOULD I BUY KITCHEN'S PATENT CHURN? Because they preserve health, save time, save money, and the churning is all done in 5 or 10 minutes. You will then believe what I assure you is true, viz.: That I have for sale the best churn ever invented—KITCHEN'S PATENT ROTARY DOUBLE DASHER. This churn has two Dashers, each revolving in an opposite direction. It is as simple as a description, and is so simple that it is as easy to use as a broom. It is so simple that it is as easy to use as a broom. It is so simple that it is as easy to use as a broom.

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But the road to heaven, which the crucified Jesus has opened to you, can only be entered by your abandoning of your sins, and following him in faith and self-denial. "Except a man be born again he cannot see the kingdom of God." "Except a man take up his cross and follow Christ he cannot be his disciple." Friend, this "fare" you must "pay" to enter heaven. Are you "willing" to?

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"SHALL I GO TO SCHOOL?"

BY PROFESSOR G. S. BRADLEY.

"If I do, souls will perish while I am doing nothing to save them." So a great many young men reason. It seems to them that if God has called them to preach, they ought to enter the field at once. Perhaps they have been taught this by old ministers; such used to be the instruction given. The argument was, that if God had called any to preach, he would qualify them for the work. All that they had to do was to open their mouth and God would fill it. Persons recently converted, and called to enter the ministry, very naturally get the impression that the salvation of men depends upon mere preaching. This is true within certain limits; but when the idea is left out of the question, the preaching is of little account. Here is where a good deal of the difficulty lies. Our young men think they must preach, but do not stop to consider that something else is demanded. To take a text and say a few commonplace things about it will never accomplish the work. To preach involves far more than this. We affirm, then, that no young man ought to be encouraged to enter the field as a minister until he has acquired a good education. I do not say he should go through a full college course, but he should be well educated; for what can ignorant men do in these days of general information and varied attainments? I have been led to these remarks more particularly by receiving letters from young men, running after this style:—

I have been called of God to enter the ministry, and wish to go to school a short time. I am limited in means, and consequently feel that I cannot afford to spend much time in school.

What a mistaken idea! Let me say to all such, "Don't imagine that the salvation of the world is going to be brought about all at once. Men's souls will be worth just as much five years from now as at the present time. If you enter the field without a good education you will find constant difficulty. You know that the masses are pretty well informed. Do you wish to be behind them in general intelligence? A minister must be well posted if he would have real success."

There are plenty of ignorant ones already at work. The world needs educated and consecrated men. Error is more various in its forms than formerly, consequently the minister must have wider knowledge. If he exhibits ignorance with regard to common every day matters—ignorance of natural philosophy, astronomy, chemistry, etc.—his hearers will be very apt to conclude him an unsafe leader in spiritual matters. Suppose you are somewhat along in years; better take time to educate yourself. Don't imagine that the world will entirely go to ruin if you do not enter the work at once. With a good education you can accomplish more in one year than you could in five without such education. God may call you to preach, but he expects you to prepare for the work. He will no more give you the requisite qualifications without study on your part than he will give food or clothing without labor. While he calls to a certain work, at the same time means are afforded which must be employed, otherwise the person will fail.

It is all nonsense to say that if a minister will open his mouth God will fill it. It is true the Holy Spirit will aid; but the man must do his part of the work. You might just as well say that men need study the Bible, for God will impart all knowledge as to say that a young man can preach without special scholastic training.

I know of young men now in the ministry who are accomplishing good, but would be able to do a much larger amount of work if the training of school life had been added to their natural ability. You see a man drowning. Now would it be wisdom for you to plunge in after him, knowing that the water was over your head, and knowing, also, that you could not swim? What folly? Would it not be better to make some preparation first—get a plank, a rope, etc.? Just so in the ministry. You need to have your mind trained. You need some of the rough corners knocked off. Your pronunciation must be looked after. You ought to post yourself in the science of common things. Suppose you are twenty-five years of age; is that any reason why you should not spend two or three years in study? Preach if you must, but do not allow yourself to think of doing nothing else. How many ministers of the present day deeply lament their want of scholastic training. So it will be with you in a short time if you neglect the necessary work now.

"But I am poor." So other men have been poor, and yet they have gone through college. You can and ought.

EVERY-DAY LIFE.

"Come to Jesus, but don't come to my well." These words, written on a piece of paper, were found by a minister in his yard. The story is brief, but significant. The good minister, whose calling it was to preach Christ, had looked up his well—not to exclude his neighbors, as the caviller had so captiously supposed, but to prevent his small children from falling in. While the incident illustrates how hasty and unjust the world often are in their condemnation of Christians, it shows, also, how small a thing may bring reproach upon our Christian character and even the cause we profess.

Some one has said that Christians are the only Bible men men read. Paul speaks of the Bible as an epistle known and read of all men. As our lives are made up largely of common, every-day facts, the extent of most men's influence in the way of example is limited by these. They may carry only a rush-light, but if that is only kept trimmed, and burns with a steady, constant flame, it may eclipse in effect the brilliancy of the calcium light, which now and then flashes out in the life of some great man.

It is pleasant to think that to all our active efforts for Christ is added this passive influence, which flows from the example of our every-day life. The little things which make up our daily life may be like the influence of a gentle rivulet, which has hewn out a new course, and encounters in its path the

hard rock, over which its pure waters ceaselessly flow, grain by grain, removing its protruding angles, and atom by atom its flinty, uneven surface, until, after long years, through its crystal waters is mirrored the polished granite. So the even, consistent flow of our lives may be wearing off the rough, flinty angularities of some among us, until by and by shall appear the solid surface of Christian character, reflecting the glory of the Creator.

But there is another view which, though not so pleasant to reflect upon, yet is just as essential to our usefulness, namely, our so-called little inconsistencies. While the world takes notice of the upright, consistent Christian, it observes with keen penetration his defects, and is influenced even more powerfully by them. The home, perhaps, mirrors a person's character as there reflected exposed to view. In the closet, at the family altar, at the table, around a hearth-stone, there should be such a halo, that when we go out into the world it will follow us, and no darkness of sin shall be able to dissipate it.—*Christian Weekly.*

A LIVE COAL.

We have read of "prayer-meeting killers" in the form of garrulous, or self-righteous, or conceited men. But there is nothing that kills a meeting of devotion like unbelief. This strikes at the heart.

The live coal that can kindle a cold, formal, lifeless meeting, is faith in God. The actual and confident belief that God is, and that he is the rewarder of them who diligently seek him. Such faith grasps the throne of infinite love with both hands, and feels as sure that God hears prayer as a man feels sure of his own existence. Such faith cannot be silent—yet it can afford to wait for answers, if God can. It is his word that faith is believing, and his promises that faith is pleading, and his lost and perishing children whom faith is trying to save from perdition. Faith has nothing to do with results; she leaves them to the infinite wisdom that commits no mistakes. If I preach God's word faithfully, he stands behind it; its issues are in his hands. If we do battle for the right, we are fighting God's battles, and in the long campaign of time, God never can be defeated. Faith is that quick-eyed grace that lays her plan on God's plan, and draws her weapons out of his armory, and if

"Crushed to earth, will rise again; The eternal years of God are hers."

The Christian who is possessed with this faith, prays as if he saw the very heavens breaking to pour down the shower; and he sows as if he heard the harvest-song already ringing in his ears. "In due season" he shall reap. If one device fails, he tries another; for faith is fertile in invention. If one prayer does not bring the blessing, he prays on with a new and tightened grasp on the promises. He "will not let God go, except he bless him."

This is the faith that removes mountains. This is the faith that brings revival blessings on the churches. Mr. Finney used to speak of a church which enjoyed a season of large and rich conversions every winter for fourteen years. He did not know how to account for it, until he heard a member of that church make this confession in a prayer-meeting:—

"Brethren, I have long been in the habit of praying every Saturday night till midnight, for the descent of the Holy Spirit among us; and now," said he, weeping, "I confess that I have lately neglected this." That minister had men in his church who believed in prayer, and who prayed, believing.

Many churches are dry-rotted with unbelief. "Why start this new movement?" whispers lazy unbelief; "it will fail." "Why open that meeting for special prayer?" No one will come. To such wet-blanketing sneers faith replies, "If our people are unwilling to pray, they ought to be prayed for." So faith starts the meeting, and prays for his neighbor. Unbelief, "What is the use of going to talk with Mr. Heady? He will only resent it." So reasons sluggish Doubt. But Faith replies, "I will do my duty if he does resent it; but he won't." So Faith pays the kind visit to Mr. Heady, and is warmly received with the remark, "I am glad you came, for the good people seemed to think I was a hard case, and none of them came near me." At the next communion season, Mr. Heady is among the disciples.

Brothers, this faith is the live coal that can kindle our meetings this winter. All other substitutes fall short. Lively, entertaining remarks and spirited singing, may make meetings attractive. But faith in God can alone make them burn. Faith lights the flame. Faith teaches how to pray. Faith brings in the awakened sinner. Faith brings conversion, and the "new song" of the new-born soul. If faith is there, the Master is there, and then "our hearts shall burn within us" from the contact with Jesus.—*Ex.*

"THEM THAT HONOR ME I WILL HONOR."

I was conversing, one day, with a young gentleman, one who made no profession of religion, and we happened to be speaking of one of his college friends whom I had formerly known slightly. He spoke very warmly and admiringly of his friend's worth and high principles.

"Brown was always a good fellow," said he. "He never would go to bed, even when other students were in the room, without kneeling in prayer."

Such testimony to Christian firmness and a steady adherence to duty under circumstances very trying to a young man has much weight. There is an involuntary response in every heart capable of appreciating what is noble, to the display of even physical courage, and in a still higher degree of moral heroism. And though this might seem a very small act to be dignified as heroic, yet many a man who would not shrink from physical danger has been too great a moral coward to pray in the presence of his associates. And what was the effect, in young Brown's case, of his unconfessed fear of God? Far from ridiculing or disturbing him in his devotions, even those students who were themselves irreligious abstained entirely from interrupting or troubling him. No young

man was a greater favorite in college than he, no one more welcome as a visitor in the best families of the town, no one more looked up to or respected in the college society to which he belonged.

And one other little circumstance, related concerning him by a young lady at whose house he was a frequent visitor, impressed me very strongly. "Sometimes," said she, "I find it a little difficult to keep up a conversation with Mr. Brown, for he never will talk about people." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

I made up my mind that it was the strength of principle and conscientiousness he evinced that won the respect which all who knew him well involuntarily paid to his character. No promise, no threatening of God's word is more signally fulfilled in daily life than the promise above quoted and its contrasting clause, "They that despise me shall be lightly esteemed." Even those who had no love for religion it will not longer respect in their hearts, and their business relations, and with regard to those to whom they intrust their interests, they give constant testimony to its worth.—*American Messenger.*

HINDRANCES TO RELIGION.

Gains must have been in a most desirable religious condition when the apostle could throw his good wishes into this form, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a measure of outward and general progress as their souls are making in inward and spiritual things, would be no great advancement to many. It would be more natural and true to the facts with many, to express one's kindly desires in this form, "I wish thy soul may prosper even as thy body, or business, or family prosper."

And yet even our personal religion ought to have at least three things—Growth, which distinguishes all living things that have not reached perfection; Comfort, which attends the healthy exercise of all our capacities; and Power, which we possess in right, as a royal priesthood, but which, alas! in fact we forfeit by indolence and other forms of sinning.

Some of us suffer from having too many occupations. We attempt so many things we can do few or none of them well. Our time is frittered away on miscellaneous pursuits, and our strength is wasted over too wide a surface. We are not very good scholars, nor very good politicians, nor very good farmers, nor very good artists, nor very thorough workmen, nor very good Christians, from trying to do a little in several of these characters; and some who confine themselves to perhaps one thing only, in addition to their spiritual condition, are so awfully in earnest about that one thing as to leave too little time and strength for religious advancement. For reading, or as the Apostle represents it, feeding on the word, there is little time. Hurried eating of the daily food is bad for physical health. There is such a thing as swallowing the allowance of spiritual food so that it shall do no good. Thinking, meditation, or reflection is out of the question. To dress, pay and receive visits, keep abreast of the literature of the day, do common duties, and "be like other people," and at the