

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. 20.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 19, 1871.

Whole No. 201.

ALBION HOUSE.

New Goods,

PER STEAMER "ASSYRIA."

22 CASES AND BALES

NOW OPENING,

Comprising Newest Goods in the Markets, personally selected in the

LONDON MARKETS.

NEW HATS,

BONNETS,

FLOWERS,

RIBBONS,

GLOVES, &c.,

NOW READY FOR INSPECTION,

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Lowest Living Profits.

JOHN THOMAS.

Fredericton, May 5, 1871.

THOMAS LOGAN

Has received, and now opened, per "City of Dublin," via Halifax:

SIX BALES

NEW CARPETINGS;

ONE BALE

HEARTH RUGS

AND

Door Mats;

ONE CASE

ENGLISH OIL CLOTHS,

1, 1½, 2 and 3 yards wide;

ONE CASE

NEW DRESS GOODS.

337 An inspection is solicited.

THOMAS LOGAN,

Fredericton, April 7, 1871.

The Intelligencer.

THE VALUE OF SOULS.

To estimate the value of the soul infinitely surpasses the capacity of man and angels. He who made man, and "breathed into his nostrils the breath of life," alone knows his worth.

Notwithstanding the utter impossibility of ever attaining to a full and appreciative estimate of the immortal part in man, yet we are driven to the conclusion from what we learn of the infinite expense to redeem the soul, that it far outweighs everything of a terrestrial character. He who comprehends all things, whose wisdom is perfect, looking upon a universe of worlds on one hand, and the soul of man on the other, gives a decided preference to the latter. Nothing of which we have the slightest knowledge calls from the Author of spirits so large a degree of interest as the soul of man. The gift of gifts has been bestowed for its redemption, so that unmistakable proof has been afforded in favor of its priceless value.

All souls belong to him who called them into existence; and he exercises no respect in regard to them; in the price of redemption no mention is made of superiority or inferiority; it costs the sufferings and death of Christ to save one soul, it costs no more to save another; no condition or circumstances surrounding an individual, no color of skin, no distinction of nationality, nothing can serve to heighten or lessen the price of the soul.

Now, what are we to infer in regard to God's design in bringing back a revolted world to himself? Are we rational in the conclusion that a few weak efforts are sufficient to meet the demands resting upon those already made the heirs of God by faith? Can it be that the great work commenced in the council of heaven, occupying so large a place in the mind of the Sovereign of all worlds, is to be accomplished without self-denying effort and sacrifice on the part of those who are styled co-laborers with God? Again, are we to be regarded as faithful stewards in the disposition of the wealth of this world, when we appropriate all, with the exception of a mere pittance, to the gratification of self? "The earth is the Lord's and the fulness thereof;" God is the rightful proprietor of all things in earth and sea; not a treasure was ever taken from the quarry, nor a diamond taken from the earth that did not belong to God; all things are his; man is only to have dominion over them, to use them for the good of man; one man is not to use all he can for his own good, and allow many other men to suffer unpeppable loss therefrom; the blessings of the world belong to the world, just as the waters of one locality belong to another. What would be the result should the rivers cease to flow and no clouds hereafter be formed? Why, the ocean itself would be one stagnant mass of putrefaction, and all places remote from the streams would become barren wastes; yea, the rivers themselves would become impure. The rivers receive waters and give waters; so man should allow an open channel through his heart, that the things he receives may flow on to bless others. If there was no holding the Lord's money, the darkness of heathendom would be long dispelled, and the brightness of spiritual noonday take its place.

Oh, ye who have been blessed with light from heaven, how can you restrain the diffusion of its rays? Why not unclasp your hands, and uplift your hearts for the benefit of benighted ones? Numerous are your wants, you may say; but are they real or imaginary? Can you urge absolute necessity respecting this matter, when you compare the welfare of souls with the importance of superabundance of dress, or costly attire for yourselves and families? Dare you speak or even think of richly furnished dwellings, while considering the desperate condition of those souls where the light of the gospel has not yet shone? Do you not rather say, these would be convenient, if my Father's rebellious ones were all brought to his allegiance, but while there are any of them ignorant of the way to happiness, having never had the preached gospel, I cannot enjoy these good things? Contrast the value of every earthly blessing which the human heart can desire with the present and eternal salvation of one benighted son or daughter of heathen night, and then think it is possible that, not merely one, but all not absolutely required for the faithful perpetuation of your being, should be turned into the treasury of the Lord. Did you think when purchasing that costly carriage, or that "silver set," that your Lord might have designed that money to be expended in the publication of Bibles, to be placed in the hands of those beyond the sea? Remember, God knows no difference in souls; all are alike precious in his sight. The same price ransomed each. With love infinitely surpassing any ever known to swell the heart of an earthly parent, does God look upon those whom he has purchased, who are yet in a state of alienation from himself. Will we be in sympathy with God, will we labor and trust the Master for our wages until the adjustment of accounts? Will not a blissful eternity be sufficient in which to rest and enjoy the fruit of our labor?

After the completion of the gospel day, and all are gathered in that will hear and live; then shall Christ and those who have sacrificed and endured for his cause, inherit all things in the kingdom of the Father.

A. J. FAIRBANKS.

In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unexpressed; the most impressive preacher at a funeral is the silent one whose lips are cold.

Your sins may be ever so black, you may be sunk ever so low in sin, but believe, and Christ's blood will cleanse you from all sin; and his righteousness will be your righteousness; his merits, your merits; his holiness, your holiness; his wisdom, your wisdom; his strength, your strength; his perfection, your perfection.

MOVEMENTS AGAINST CHRISTIANITY IN CHINA AND JAPAN.

A private correspondent in Japan, and the public despatches from China, bring us distressing intelligence of the reaction against Christianity in those countries. At a moment when we had supposed the cause of religious liberty and toleration had been victorious in all the earth, we learn that the Governments of Japan and China are setting themselves against the progress of Christianity, and are interposing obstacles in the way of missionary labor, which are almost tantamount to its expulsion.

Our correspondent in Japan writes: My object in writing is to solicit your assistance in behalf of Christianity in this land. From the fact that you sent a letter to the American Minister in reference to the late Christian persecution here, I know that you are already interested in our work. I enclose a copy of the law prohibiting Christianity in Japan. The history of that law you know as well as I. The principal laws of the country are written on boards, which are put up under a shed placed at all conspicuous places. I send you a picture of this shed, which is placed at the great Nippon bridge in this city. This bridge is near the centre of the city, and is noted as being the place from which all distances are reckoned in Japan. Similar sheds are to be found throughout all Japan. All who violate any of the laws thus published, are subjected to very severe punishment, if not death.

My teacher copied the law prohibiting Christianity, placed at the Japan or Nippon bridge. As you will hardly be able to read it, I will give you the Japanese words and their translation. They are—

1. Christian shunmon no gi wa kore made no tori, kataka go sekin no koto. 2. Jashu mon no gi wa, kataka go sekin no koto.

1. The Christian religion, as heretofore, is a strictly forbidden thing. 2. Christ religions are a strictly forbidden thing.

You see that the above law is divided into two sections. One against Christianity, the other against all corrupt religions. It would seem that the framers of this law were contented with the religions of the land, and were determined, henceforth, to exclude Christianity and all other religions which might seek entrance into the country.

This law has been the great obstacle to all missionary operations in Japan. Ever since coming here, the missionaries have labored on in hope, trusting that the intercourse with foreign nations might show the Japanese that there was nothing to be feared from the admission of Christianity into their country, and in accordance with that impression, repeal the law. But it is now nearly twelve years since the first of them came here, and the law remains the same. This barrier must either be removed or greatly modified, before the cause of Christ can make much progress in this land. In fact, it binds our own hands. We wish to teach the people to be law-abiding citizens, but the very fact of our teaching them Christianity, is trying to make them violate the laws of their land. It is right to teach people to violate a bad law; still, as the people have nothing to do in the making of the laws here, it would require them to rise en masse, before their opposition would induce the rulers to modify a law.

Again, the treaty between the United States and Japan says, that "neither nation shall interfere with the religion of the other." This makes the presence of American missionaries in Japan a violation of the laws of their own country. If we were to be law-abiding citizens, but the very fact of our teaching them Christianity, is trying to make them violate the laws of their land. It is right to teach people to violate a bad law; still, as the people have nothing to do in the making of the laws here, it would require them to rise en masse, before their opposition would induce the rulers to modify a law.

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We teach the Bible to such as come to our houses for that purpose. We speak to them whenever opportunity affords, of the falseness of their religions, and of the one only true God. We also teach them scientific books, thinking that in this way we may lead them to an acquaintance with Christianity and remove their prejudice. And we circulate all the Bibles we can among them. This latter work is quite unobjectionable. During the last year, almost three hundred copies of English and Chinese Bibles have been distributed among the people. They were not given either, but sold to persons who came and inquired for them and willingly paid for them. These have been taken to all parts of the country. During the present month, the representatives of two different princes or rulers of provinces, came to my house and bought Bibles and other religious books in the Chinese language, to send to their countries. The translation of the Bible into Japanese is now in progress, and it is hoped that ere many years, we can give the Bible to the people in their own language. But the learned classes can read the Chinese translation, which we are distributing among them. We hope and believe that the prejudice against Christianity is constantly being overcome in the minds of the people, but the Government seems as determined as ever in its prohibition. The Emperor holds that he is descended directly from the gods, or rather that his ancestors were gods. The native religion is based upon this idea, and the rulers think if this religion was overthrown, that the Mikado or Emperor would no longer be obeyed. In other words, that there would be a general revolution of the Government. They say that Christianity is in direct opposition to their Government.

The following despatch has been received from China, by way of London:

Shanghai, April 12.—Advices from Peking state that the Imperial Government has made

a demand upon the foreign Ambassadors that schools for the education of females be abolished; that the teaching to male subjects of the Empire of all doctrines opposed to those of Confucius be forbidden; that missionaries shall be considered Chinese subjects, and that women shall not be permitted access to the Empire in that capacity. It is also notified to the Ambassadors that the attendance of women upon religious service is one of the occasions for the recent massacres of foreigners; and that though those events cannot but be deplored by the Imperial Government, compensation for their commission is absolutely refused.

This despatch would indicate that the Chinese Government has determined upon a suppression of all efforts on the part of foreigners to propagate the Christian religion, but it is difficult at all times to understand just what is meant by the edicts which are issued, or how far the government intends to carry them out. The whole result of the Tientsin massacre has undoubtedly been to render the Chinese more hostile to foreign influence than before, and the authorities feel bound to have the appearance of conforming to the prejudices of the people; but not every edict becomes effective. At the Treaty ports, the missionaries will be under the protection of their respective governments, and all the rights secured to them by Treaty will be maintained; but the result may be to restrict their operations in the interior. If foreign governments insist upon the carrying out by the Chinese of all treaty stipulations, the Chinese on the other hand may just as rightfully claim that the stipulations shall not be transcended.

One of the most unpromising features of the whole case is that Chinese have had so much occasion to cherish toward foreigners the spirit of hostility which they are now manifesting. China was opened to intercourse with the outer world not by diplomacy, but by force; and this force was employed not for the purpose of promoting the interests of China, but for purposes of gain, and gain acquired by outlying upon the people of the Empire one of the direst curses that ever fell upon any people. The record of England's opium wars cannot be effaced from history, and it is too much to expect that it shall be soon effaced from the memory of those who are suffering from a curse which they deprecated by every argument that could be urged even by civilized people. It was only last year that the Prime Minister of China at Peking made the intensely sarcastic remark to the British Ambassador, as he was taking his leave to return to England, "Now that you are going home, we wish that you would take with you your opium and your missionaries." It is easy to see that such a people as the Chinese should associate the two things, or that they should attribute selfish and evil designs to all who are seeking intercourse with them against their will.

Deeply as we desire to see Japan and China opened to free intercourse with and from other lands, and earnestly as we long to see the Gospel making progress in those empires, and triumphing over all forms of false religion, we desire just as sincerely to have our diplomacy and all our intercourse with these nations established upon principles of justice and equity. There are many who advocate a harsh war with China, for the sake of opening the Empire more completely to foreign trade; but no Christian man can so far sanction the iniquitous principle of doing evil that good may come as to wish to propagate the Gospel by such means. Rather let us look to the great Head of the Church, who, in his wonderful working providence, is bringing about so many revolutions in the sentiment of the world, peacefully to prepare the way in that land for the coming of his kingdom; and if it be needful, let us wait for the opening of the door for farther efforts to Christianize the people, rather than seemingly to sympathize with the Mahomedan principle of propagating religion by the sword. Let us do right and advocate the right, whatever may be the result.—N. Y. Observer.

LONG PRAYERS KILL PRAYER-MEETINGS.

BY THE REV. R. V. LAWRENCE.

The prayer-meeting is the most important institution of the church. It is the engine-room; here the power is received to move all the machinery. Here the shot are cast that are to hit the enemies of God out yonder. Here the bolts are forged that are to breach the walls of the citadel of sin.

A church that is worth anything has a life prayer-meeting. Prayer-meetings are often killed with prayer. Strange but true. At least killed with what is called prayer. The prayers, however, would not be so killing if they were not so long. If nothing was ever said about long prayers, it is hard to tell where some dear brethren would stop.

Some prayers are systematic enough to kill a meeting if they had no other destructive quality.

If you can be patient enough to analyze them, you will notice that they have exordium, statement of facts, argument, peroration, etc., but no petitions, no supplications. They are speeches or orations, delivered on the knees, or standing with eyes closed.

Some prayers are a sort of general report to the Lord of the state of things in the church and in the world, with a recommendation to look after them as soon as convenient. Occasionally you hear a prayer that would do very well for an exhortation if not offered as a prayer.

Again a brother who is not pleased with some one in church, while ostensibly praying to the Lord, is praying at some one near him.

Then you hear the rambling prayer, rambling here and there and yonder. The dear brother rambles on eight or ten minutes, and you think he is putting on the brakes (excuse the expression) when he breaks out in behalf of missionaries. Now he must need go to India, China, and of course, to the "land of the sea." By the time he gets back home he finds something loose there that needs attention, so he winds up after about fifteen minutes, with half the congregation nicely com-

posed to sleep and snoring, and the other half so nervous they can hardly keep still. When the "Amen" comes, several of the less godly jump up and rush out, as if they had stood it as long as human nature could endure it, and now must have a breathing spell.

Of course the minister is resigned. He doesn't find it necessary now to caution the people about undue excitement and noise. It is so still that the silence is almost audible. Here you have the eloquent prayer, sickening with rhetorical flourishes.

But any of these styles of prayer might be endured if not so long; but the long prayer wears out and stupefies the most godly congregation.

On the other hand, short singing and short praying keep everybody awake, and excite interest. Just feel the need of something, and with the simplicity of a child ask the Lord for it.

There is no sense in praying for every possible thing in every prayer.

With the altar full of penitents, and, as you would suppose, all the interest centering in them, I have known a brother to offer a general prayer, just referring incidentally to the penitents at the close. How much, do you think, would such a prayer further the objects of the meeting; general, when the need of immortal souls called for specific prayer.

Suppose that the Syro-Phoenician woman, when she came to get the devil cast out of her daughter, had commenced her prayer by naming all the attributes of the Deity, then described the religious or irreligious state of her neighborhood, then spoken of the general prevalence of paganism, then asked that the millennium might come pretty soon, then prayed for "the sick and afflicted," and "all for whom we are in duty bound to pray," for the Missionary Society, Tract cause, etc., winding up with a few words about her devil-possessed child; do you imagine that Jesus would have taken any notice of such a string of platitudes?

But she had a *want* that was eating up her very soul; she came to Jesus crying about that; her earnest, sincere, natural pleadings touched his heart of love, and soon the prayer was answered. In your public prayers, bring the matter engaging the attention of the meeting to the throne, and then close, allowing some one else to take up the strain, while you pray on in secret. You can't wear the Lord out with secret pleadings, though you can soon wear a congregation out with long public prayers.

When some good brethren are called on to pray, many in the congregation put themselves in the most comfortable attitude possible; for they know they are to have a long heat. May the Lord help us to feel our need, then we will pray and not make long speeches to the Lord and to the people.—Ed.

ADVICE TO WIVES.

Wives often regret that their husbands do not talk with them. This is not the place to discuss the shortcomings of a man, but sometimes when I have listened to the fault-finding, the gossamer repetitions, frivolous details, the childish exactions of sympathy and attention with which some women bore their homes. But it is a great loss if a man is silent among his wife and children. The husband and wife live so much of the time in a different world that intercourse can be a great help and pleasure to each of them. You will not be likely to make a man talk by telling him that he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. He deserves the companionship of a sensible man. Avoid talking of persons, or insignificant details concerning yourself or your work. Have something interesting and valuable to say. The story of your child's prattle may be full of interest. The number of pies you have made, or the rooms you have swept, may not be worth repeating. Cultivate the graces of character, speech, and tones of voice, and you may find that the man who was glad to escape from the loquacious, complaining, exacting woman, goes reluctantly from her who knows when to talk and when to be silent, "who openeth her mouth with wisdom and in whose tongue is the law of kindness."

WHAT MUST I DO?

The true penitent frequently utters this exclamation. He feels that something needs to be done, that something must be done, to help him out of distress and on to happiness. We hope that some eye, filled with penitential tears, may read these lines. Some heart that is well nigh bursting with the question, "What shall I do?" find direction here.

We will not say, do nothing. There are some things that you can do, grace helping you, and which you must do. You can and must resolve to forsake all sin. This you are conscious that you have the power to do. Perhaps you think you have done this already. But pause and consider whether the resolution is deliberately taken, to forsake all sin now known, or that may be yet revealed.

You can resolve also to serve the Lord, and him only. Think over this resolution. Do not take it for granted that your determination is perfected until it is seriously and solemnly reviewed. You can actually forsake all known and outward acts for sin. No one is compelled to commit overt acts of sin. Do not suppose you are not required to do this before you become a Christian, or make a profession. You are to do it as a seeker. "Let the wicked forsake his way, and the unrighteous man his thoughts." You can strive against and mourn over the inward stirrings of a sinful nature. Over pride, vanity, ambition, anger, deceit, levity, censoriousness, etc., and pray earnestly to God to cast the old man out. You can read the Bible and religious books and converse with Christian friends, and attend all the public means of grace. You can pray, and must pray if ever saved, and you will pray if in real earnest. You will pray all manner of prayers, and pray without ceasing. Whatever the apparent effect of your prayers, you must not cease praying. No prayer of the true peni-

tent is an offence to God. You can contemplate Christ as the only Saviour. You can think of the cross, of the grave, and of the ascension, and intercession, all for you. Dear penitent, there is much you can do, and must do, or not be saved. And yet there is nothing you can do to merit salvation. There is no merit in mounting over or in forsaking sin; there is no merit in using the means of grace; there is no merit in casting your burdens on Christ; yet all these must be done. These will lead toward Christ. These will open the way to believe on Him and be saved. You can and must believe that Jesus died for you, and that he will now save you.—Northern Christian Advocate.

BREAD UPON THE WATERS.

Nearly half a century ago, long before railroads were invented, a stage-coach used to run every day between Glasgow and Greenock, in Scotland. One day a lady, who was travelling in this coach, noticed a boy walking barefooted, and looking very tired as he struggled to get along. She asked the coachman to take him up and give him a seat, and she would pay for it. When they arrived at the inn at Greenock, which is a seaport town, she asked the boy what he had come there for. He said he wished to be a sailor, and hoped some of the captains would engage him. She gave him half-a-crown, wished him success, and told him to be a good boy, and try to love and serve God.

After this twenty years passed away. One afternoon the coach was going along that same road, returning to Glasgow. Among the passengers was a sea-captain. When they reached about the same spot just above referred to, the captain observed an old lady on the road, walking very slowly, and looking very tired and weary. He asked the driver to put her in the coach, as there was an empty seat, and he would pay for her. Shortly after, as they were changing horses, all the passengers got out except the captain and the old lady. As they were alone, the lady thanked the captain for his kindness in giving her a seat, as she was unable to pay for one. He said he had always felt a pity for poor tired foot-travellers, for twenty years ago, when he was a poor boy travelling on foot near this place, some kind-hearted lady ordered the coachman to take him up, and paid for his seat. "I remember that very well," said she, "for I am that lady; but my condition is very much changed. Then I was very well off, but now I am reduced to poverty by the bad conduct of a prodigal son."

Then the captain shook hands with her, and said how glad he was to see her. "I have been very successful," said he, "and am now going home to live on my fortune; and now, my good friend, I will settle twenty-five pounds (i. e., a hundred dollars) upon you every year, as long as you live." God paid her back again more than a hundredfold what she gave in pity to that poor boy.—Dr. Newton's "Best Loan."

THE SIN OF INDIFFERENCE.

Consider the great High Priest of our profession, who Himself showed the way of obedience to His own precept, "That men ought always to pray, and not to faint." Consider, too, for ourselves, the blessedness of being allowed to bathe our spirit's wings, as in living streams; of running, and not being weary; of being able to bring everything that is distorted within us, that it may be illumined; all that is rebellious, that it may be subdued. Consider this, and who it is that invites, beckons, entreats, commands us to do this; and then consider how great at once our guilt and our folly must be, if, with such a throne of grace provided for us, we only approach it languidly and rarely; if, with such powers of the world to come brought within our reach, we do not eagerly lay hold of them; how just our doom will be, if, when God was ready to give, we did not want to ask; if, when he was waiting to be found, we were not willing to seek; if, when heaven's door would have opened to our knocking, we counted ourselves so far unworthy of eternal life, or rather counted eternal life so little to us, that we did not care so much as earnestly to knock at that door!—Trench.

RANDOM READINGS.

There cannot be a more brotherly office than to help one another in our prayers, and to excite our mutual devotions.

One of the abominations of public dishonesties is, not so much that they take away money, as that they take away manhood; as that they take away conscience; as that they take away public spirit, and quash and destroy it.—Recher.

The spiritual giants of God's church have not wasted much time in reveries, or gone to "conventions" for their graces; they have grown strong by sharp self-denial, by prayer, and by the tough exercises of such graces as their Master gave them. This was the "stuff" that the Luthers, the Wesleys, the Lyman Beechers, and the Albert Barneses were made of.—Dr. Cuyler.

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.

We are needy in every condition. We are soldiers, and we need that grace should find us both shield and sword. We are pilgrims, and we need that love should give us both a staff and a guide. We are sailing over the sea of life, and we need that the wind of the Spirit shall fill our sails and that Christ shall be our pilot. There is no figure under which the Christian life can be represented in which our need is not a very conspicuous part of the image. In all aspects we are poor and needy.—Spurgeon.