

# 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.

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### THE PERILS OF THE MINISTRY.

BY REV. DAVID SHERMAN.

The office of the minister of Jesus Christ is the noblest on earth, whether we look at the authority whence it emanates, at the work to be performed, or the consequences near and remote, to flow from it. The commission is given by God himself; the work is a part of that given to our Saviour to perform in human redemption; and the results are to flow on in an unbroken stream through centuries of unmitigated despair, or of glorious triumph and joy.

In proportion to the dignity and importance of the office, are the dangers that beset the path of those who devote themselves to this department of service. They are the leaders of God's past. The people look up to them for guidance, and expect in them to find a purity and strength able to baffle temptation. The fall of one in this position affects their brethren, as when a standard-bearer fainteth in battle. Their defeat is the defeat of the whole host.

That the arrow of the enemy should be directed against persons occupying such a position, is not remarkable. By the fall of one leader, he brings a greater discomfiture to the cause of righteousness, than by the ruin of an army of common men. Hence, it might be expected that he would assail men in the sacred office by fierce and terrible temptations.

That ministers possess some incentives to holiness, and some peculiar advantages for leading a devout life, is quite true. They are surrounded by the sacred vessels, and live, as it were, in an atmosphere of purity and devotion; the tide sets heavenward in that service. At the same time, it is indisputable that these great advantages, this very familiarity with sacred things, may be employed by the enemy as a snare. Always among them, the most sacred matters become common, and as a result, the man of God lays down his watch. Neither the most terrible warnings, nor the most precious promises of the Bible affect him, as in days when more distant from the altar. He is in constant danger of transforming religion from a worship to a mere service, a matter of business, or means to obtain, or a piece of bread.

While a minister is surrounded by some favorable influences, he is at the same time exposed to some peculiar temptations, to guard against which will require constant care and watchfulness. These dangers expose both body and soul, and meet him both in solitude and society.

Like the Apostle, he will need to keep the body under, lest after having preached to others he become a cast-away. Much of his work is irregular, and tends to derange and lower the tone of the system. But as new occasions require constant physical exertion, the temptation arises to use some stimulant which will restore the flagging energies of the body, and enable him to perform with his accustomed vigor. For once it seems necessary, and is used as a sort of medicine, without the design of repeating the experiment. But the next morning nature requires not only the like, but greater aid; having used a staff, she is not able to walk without one. The habit grows, and the man is demoralized. No drinking is so thoroughly condemned in clergymen; they are tempted to stimulate by strong tea, by tobacco, or, worst of all, by opium in some of its forms. The result in all is damaging, and teaches the minister to be temperate in all things, and to keep himself free of the beginnings of such evil habits, which eat as doth a canker, and permit another to take his crown. He who would rule in the Church of God must be master of his own appetites.

With him, a still more important matter is the due regulation of the temper of the soul. Great differences no doubt exist naturally in men in this respect, but much may be done by discipline and grace. If the complexion of the mind may not be entirely changed, the temper may be brought under control of the individual. Great exertions tend to lift the soul to an undue elevation and enthusiasm, when a man may attempt to transcend his situation, while on the other hand, there may be a reaction that will, in private, send him down the depths of despair and darkness.

If his success becomes visible, he is in danger of pride; if not, of despair or distrust. In the one case, persons gather about him, grateful for the aid he has afforded, and tempt him to think some peculiar virtue resides in him; in the other, in his isolation from human sympathy, he is in danger of thinking he was born, and has lived in vain.

Ministers are exposed to social dangers. It is a part of their duty to mould society, and in order to do so, they must mingle in it, and feel the touch of its various elements. With many salutary influences, they meet others that are deleterious, and that without care, will damage reputation and morals beyond repair. In these circles they will meet worldly men, very properly engaged in various secular schemes, who may lead them to make the Gospel secondary to some one of these departments of human knowledge, or activity. Were to the minister when he places science, letters, politics, or money-making before the Gospel of Jesus Christ.

We live in an age of pleasure-seeking, where men study hard to fill up life with magnificent trifles. That minister is popular who approves their style of life, and joins with them in their sports; but it is to be feared, the "well-done" of his Lord will not be so readily received.

Ours, too, is an age of courteous unbelief. Men gracefully bow to the Lord Jesus. They do not presume to be heathen and reject the Gospel, but no minister of that Gospel should be so rude as to put in the severer features of the system, as they were literally uttered by the Author himself. He may say heaven as mellifluously as he will, but he should never be so wanting in culture as to offend delicate ears with the utterance of so terrible a word as hell. It is only a pious, as well as a brave

spirit, that can bear up against this base infidelity, and openly and squarely avow the teachings of the Lord.

The relation of the minister to the female sex, presents another danger. "Converse sparingly with women," was a rule John Wesley gave his helpers, the wisdom of which every succeeding year more fully demonstrates. Many churches are largely composed of females, and the relation of the pastor to them necessarily becomes intimate, so that he needs to make a covenant with his eyes, as well as to ask God to keep his heart when he goes to the house of God. It is true, a heart devoted to the work of God will be on his commands, but the many lapses of even princes in our Israel, strongly caution us to the caution of our Saviour: "Let him who standeth, take heed lest he fall."

The minister travels the enchanted ground. Foes are on all sides. The way is narrow, and the gins of the Arch-deceiver are thickly set. That so few of this class fall, shows the general purity and devotion of the ministry to their work, while at the same time the few cases of moral defection should cause every one to eschew the very appearance of evil.

### IDEA OF ETERNITY IN SCRIPTURE.

Scriptures prove themselves in manifold ways to be a divine echo of the human heart as well as a unique revelation of the will of God. Jehovah often interprets, better than we can ourselves, the thoughts, yearnings, and hopes which sway our souls, and his voice finds a response from the profounder depths of our spiritual nature more readily than any other we are privileged to hear. Not only is this the case with the truths he communicates to us, but even in the mode and degree in which some of those truths enter into the structure of the Bible there is a striking resemblance to, in fact an almost perfect transcript of the experience of men.

The conception of the field of inspiration as it does in that of every day life, now so abruptly as to compel every traveller's gaze, and now so unobtrusively that only practiced and sympathetic eyes can discover it. As the idea is not always, perhaps only occasionally, strongly felt by men, so it is not luminously present on every page of Scripture. But as the shadows of eternity are ever falling on the common scenes of daily duty and daily care, so the pages of God's word there are glimmerings of the light of the unseen world. Doubtless some portions of the book and life do not immediately betray the presence of the powers of the world to come, but it would be extremely hazardous to declare that their influences are absolutely absent from any page of the former or fragment of the latter. For as men living in the very centers of worldliness, in an atmosphere saturated with time and sense, often catch glimpses of eternity, so there may be seen enigmas and symbols of the invisible world in the biographies of Haman and Mordecai, the skepticism of Ecclesiastes and the whirlwind of doubts that rushes through the book of Job. The imperious instinct of immortality which persists in asserting that our individual existence is not closed when the curtain falls on the stage of our earthly activity, long ages since urged the Hebrews to a similar anticipation in the wilderness, gave him a joyful song in Zion's temple, and an un-failing solace by the waters of a Babylon. Natural religion has always intimated a coming day of retribution. The children of a "least-expected past" have ever looked forward to the rich harvest of an all-compensating future. The logic of the conscience has generally conducted men to the belief in a time when the discords of sin will be hushed in the harmonious music of a regenerated world. Suffering and wronged man has learned to project his being into another and rectifying state, and in his dying hours has been sustained by a vivid faith in brighter and never-ending scenes. The descendants of Abraham enjoyed all the results of such a training, and possessed in addition the special revelation of God.

Hence on the pages of Hebrew literature man is seen fervently desiring the eternal. His soul thirsts for the living, the everliving God. Oppressed with a sense of weakness and weariness, vexed with the vanity of life's intensest struggles, and threatened with the speedy and irresistible approach to death, he seeks a refuge that can never be invaded, a home that outlives all generations, and a portion that continues to satisfy when heart and flesh shall have failed forever. Everywhere the Old Testament reveals the immortal God. He is the same and his years change not. His being abides unaffected amid exhaustless vicissitudes. He is the Lord Jehovah in whom there is everlasting strength. His counsel stands fast forever and ever, and the thoughts in his heart to all generations. His laws know no change. Made with an infinite foresight, they embrace the necessary adaptations to all the varieties of human circumstance and the exigencies of different ages and climes. On the solid rock of his eternal truth men anchor in safety, and, notwithstanding his infinite purity they confidently gaze, for his glory can never be dimmed. From his power they constantly draw, for it is inexhaustible as it is gentle and tender. In the midst of his mercies they dwell full of peace and hope, giving thanks with a glad heart because his mercy endureth forever. —The God of the Hebrews is always the Eternal and Almighty Father of his people.

But the idea of God's eternity generates in the atmosphere of inspiration, and as by a natural law, the conceptions of man's illimitable future. Because he lives he shall live also, is an axiom to the Christian consciousness. The notion, not the fact, of our enduring existence springs in a nature like ours out of the knowledge of his immortality. There is a heaven for us because there is a God, and we have a personal subjective eternity of being because there is a personal, real and eternal Deity. The roots of all life are in God, and man soon learns to see his own immortality clearly when he has seen God's. The book therefore that discloses to us the "I am that I am," will scarcely be barren concerning the future of men.

Nor is it. The creation of Adam in the divine image is the audible whisper of this divinely fact of man's spiritual nature, and

though the first sin defaces, it does not completely efface the stamp of eternity impressed on his brow. The victory of Abel's faith was not eclipsed by his cruel death, but forthwith proclaimed by means of angels in a cloudless land. Enoch walked with God and was not. But why? Because death had seized him with relentless grasp? Because the grave held him with tightening grip? No: God took him to be with himself. Abram, cheered by promise eagerly looked for a city whose foundations were firmer than Zion's and whose builder was God, Job, cast down but not destroyed, bravely battled with hosts of objections, taunts and insinuations, marshaled by his friends, and victoriously sung of his faith in the everlasting Redeemer who could not fail him in the latter day. Moses, reared in the lap of Egyptian plenty, dowered with the riches of Egyptian learning, flushed with the bright hopes of an Egyptian Crown, boldly casts all aside, preferring the care and society of the people of God because he has respect, not to the pleasures of sin which are for a season, but to the recompense of an enduring reward. Elijah ascends to heaven, not as a death-vanquished captive, but as a living victor in a free-claret of triumph. David drew abundant comfort from the well of expectation, and sung at once of his Lord's ascent from the grave and his own satisfaction in conscious resemblance to God after death. Daniel taught the captive Jews that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever." The fact still lives in the book of Wisdom. Jesus met with it amongst the current conceptions of his day, brought it to the light of his life and illuminates it, carried it to its stable throne by his resurrection, and since then it has ruled without intermission the faith of the Christian church, and given an unprecedented dignity and value to man all over the world.

To say, then, that this fundamental fact of man's spiritual nature is not taught in the Old Testament, is to commit two mistakes. It confounds in the most glaring way the definitions of a creed with the declarations of truth, and dogmatic representation of a belief with its existence in and dominion over the soul. It forgets that truths which powerfully affect the springs of human action, coloring thought, controlling emotion and directing will, often fail to put themselves obtrusively forward in the noisy talk of the senate, the market and the street. Read the more ancient Scripture in the light of every-day experience, and it will be seen that as Nature nowhere formulates her laws but incessantly obeys them, moving along with an almost unbroken quiet, so the revelations of God and man in Scripture are all cast in the mould of the idea of Eternity.

J. C.

### SHALL THE CHILDREN BE TRAINED TO WORK?

The field was wide, and the harvest ripe, in the days of Christ's public ministry. Then the harvest was plenteous. Then the laborers were very few. The work of the world's conversion has been in progress since, and now, for eighteen hundred years, the harvest is still large, and the laborers still few.

In the period of the early labors in Christ's field, the facilities for advancing the work, as well as the laborers, were limited; yet the cause was prospered, and with amazing rapidity Christianity was propagated among the nations; the hand of the Lord was with those who went forth preaching the gospel every where.

They were in earnest in those days. This must have been so. It was so; else how account for the fact that so much was done, in so short a time, by so few laborers, and with means and instrumentalities so limited? The laborers were not only in earnest, but self-denied, laborious and persevering—they had faith in God, and their hearts were in the work. Satan's kingdom fell before them, and Satan himself fell as lightning before them.

Now, as never before, God furnishes us means, instrumentalities, facilities for great work, but our work, the one fruit as far from being equal to all these. See our Bibles, poured out by the millions from our Bible-making presses, and borne, as on wings of angels flying through the midst of heaven, to every kindred, tongue, and people. See the hundreds of millions of wealth in the hands of Christians, and under the influence and control of nominal Christianity. Paganism, Islamism, and Catholic masses represent poverty. The world's merchant princes and millionaires are in Protestant Christendom. Italy is poor; Spain is poor; Mexico, with every other priest-ridden country, is poor; Rome, herself, the metropolis of popery for ages, has been verbally the city of priests, of soldiers, and of beggars; Africa is poor; Turkey is poor; India and China are poor.

Not so with countries blessed with Christian civilization, and a Protestant Bible Christianity. In the merchant cities of Protestant Christian America and Great Britain are the world's millionaires. In our own Young America the surplus wealth surpasses any such on this globe. God has, with liberal hand, given us means. The desideratum is to call out and apply it to the propagation of Christ's kingdom.

We are behind the times, the facilities and the means God has given us for doing His work. How, then, shall we come up to the demands of the times,—to the demands imposed by the vast open fields before us,—to the demands of the facilities furnished for reaching those opened fields,—to the demands of the unparalleled wealth God has poured into our lap? The gold and the silver are His; and we fail to give "as the Lord has prospered us." Can we change the habits of the fathers,—of the present generation of workers and givers? It is to be feared that we, who are sometimes called *old folks*, are too old to learn much,—too old to come up to the spirit and demands of the times.

HAVE THE CHILDREN WORK?

We can train the children to do and to give. There may be forty thousand, or more, children in our beloved church, between the ages of three and twelve years. These spend each uselessly from, perhaps, five to ten dollars

yearly. Much of this, indeed, worse than uselessly. Much, very much, of it in ministering to sinful appetite, and training to the slavery of fashion, folly, vice, intemperance, and habits of spending and waste. Instead of all this, we can do something in imitation of our Saviour's training, when he said, "Gather up the fragments, let nothing be lost."

If these forty thousand children spend yearly, in this way, one hundred thousand dollars in the aggregate, can't the pastors, elders and parents so train as to secure much of this waste for the cause of missions? Have we ever tried it? Have we ever employed the means and motives by which to train our little ones to saving and giving? It is doubtful. No; it is rather certain we have not.

A PLAN.

Then, permit us to suggest to every parent, elder and pastor, this simple systematic plan of operating upon the minds and habits of our children. Procure for every child, under eight or ten years, a penny missionary box, into which each can throw every penny saved from candies and toys, or solicited from kind friends. Let it be understood that these boxes will be opened at the end of every three or six months, and their contents forwarded to the Treasurer's of our Boards, and reported in our papers, with the understanding that premiums, graded according to the sums and ages of donors, shall be awarded. Will not such an arrangement soon bring out twenty thousand competitors, and a sum of fifty thousand dollars contributed, with the prospect of an annual increase surpassing the increase in numbers of the donors and membership of the church?

We believe in the importance of encouraging children in penny-saving, in penny-gathering, and penny-giving. We have seen it tried. We have never seen it fail. It is a blessing to the children. It soon absorbs their minds, their little hands, and schemes and plans. It weans them from folly, vanity, fashion, appetite, and intemperance. It turns their thoughts to those very employments which fortify most powerfully against the temptations of the devil, who always finds something for idle hands to do. Who of the fathers in the church will propose and secure a fund for the purpose of giving premiums in the form of books or diplomas, as rewards of merit to children who shall save, gather, and give the highest in given periods for missionary purposes?

Shall we have a response from any quarter? Or will these suggestions be deemed the mere effusions of the visionary brain of a visionary old man? Or, the suggestions of our over-zealous and hopeful of the "coming church," and the present children, her future working material? Very few of our children need fail to secure, by respectful solicitation, pennies from acquaintances known to have surplus change. Very few gentlemen or ladies will refuse to give an interesting child a penny or a dime for its missionary box. And how many may be induced, by such simple appeals, to sacrifice a cigar, or a quid of the filthy weed, or other like useless or sinful objects of vitiated appetite, and transfer a mite to a better and holier use?

Children can be trained to noble saving, and soliciting and giving in a noble cause, and so placed on the highway to become noble and useful men and women, and noble workers and pillars in the Church of Christ.—E. C.

### GENUINE REVIVALS.

The following propositions drawn out after a conference of the Presbytery of Rochester, can be read with profit.

1. Revivals are the most precious and profitable seasons enjoyed on earth.
2. There are no exceptions to the universal law by which good and evil are always blended in this life.
3. The direct power of God, in special exercises, is the sole efficiency in the work then accomplished.
4. They eminently display the sovereignty as well as the grace of God.
5. No ill effect need be feared from the clearest presentation of the truths which most exalt and honor God; it is not necessary to ignore our own theology or be Armenians at such times.
6. A revival cannot be got up just when a people desire it.

Such a measure of the Spirit is always with a church as affords intelligent ground of hope that special effort timely and wisely made, will be attended with a special blessing.

7. Particular measures are non-essentials, and should not be made too much of, or be too tenaciously adhered to; variety here is ordinarily better than uniformity.
8. It is generally expedient to endeavor to secure some public manifestation of an interest in religion by the awakened; just what or how, to depend upon circumstances.
9. God honors practical wisdom in a diligent use of the best means here, no less than in carrying forward any reformatory enterprise.
10. Evangelists have been greatly owned of God, and should not be discarded.
11. Success alone does not entitle men and measures to approbation and confidence.
12. The rule should be to co-operate with such as God owns and blesses, but it admits of exceptions.
13. These seasons of spiritual harvest, like other harvest seasons, demand unusual diligence and labor.
14. Conversions ought to be constantly sought and labored for, whether there be a revival in the church or not.
15. Kindness and courtesy in the treatment of others are never more obligatory and important.
16. Not to direct more to follow the Spirit, is now, in particular, our highest wisdom.
17. First, last, and always, prayer, unceasing and importunate, must be employed to obtain and extend a revival.

THE WALDENSESS ROW WORSHIP publicly in the city of Rome! Oh! how the world has changed and is changing!—The noble Protest of Father Hyacinthe was published in Rome and 60,000 of it were sold in a few days.

### ROME, AND THE WORK FOR GOD THERE.

BY MISS BERTON.

Wonderful to relate, one feels as free as in London. I go about the streets, and distribute freely to soldiers and civilians and Jews in the Ghetto, tracts and Scripture portions, which one can do up to the gates of the Vatican, but not to the Papal guards inside. The King's troops guard the outside of the palace, and the Pope's Swiss guard within.

Gavazzi is preaching here to the Romans, in the Free Church of Scotland, three times a week of an afternoon, on the creed of Pius IV., and of an evening to large audiences. Mr. Wali, the Baptist minister from Bologna, has, also, his meetings, and not only evangelizes in Rome, but holds meetings in the villages and fields around Rome. The colporteurs have sold 2000 copies of Scriptures, and do very well in the villages. A Roman exile has opened a school in the Sabine Hills, where he has collected 70 children, and, though a Protestant, the Government has given him an old church for his school room, and I am sending him books for his children. On Sunday he acts as Scripture reader to the people in the villages round about. The Waldensians have a good minister here from Leghorn, Mr. Ribetti, who preaches to a very steady audience in an old theatre, which they have taken and fitted up. There are two other evangelists, besides in the city. We have Dr. McDuff here, of the Church of Scotland, and Mr. Lewis (Free Church), and two English Churches—one High and the other Evangelical.

All our English churches are together, outside of the Porto del Popolo, amidst dirty public-houses—the Pope having ordered us there when he was master, to testify his respect and toleration. All the Italian Preachers are within the walls, where we intend to follow. I have been very well received by the troops, one officer only forbidding me to speak to his men which I obeyed for the time being, as the soldiers were standing around him. Rome swarms with troops, but the Government are engaged in a warm controversy with Monsieurg de Merode about the barracks some of them are quartered in, which he says belong to him—I mean, personal property.

I give away as many tracts to the Roman people, the children, the cabmen, and the Jews in the Ghetto as I can. The latter mobbed me in such numbers on their market day, for books, in the Campo del Fiori, that I feared being taken up by the police for creating a disturbance. The Papal newspapers, I am told, have made a fine story of it for the benefit of the faithful. The Pope never leaves the Vatican, and the cardinals only *inocuo*. There is a question of the Jesuits being made to leave the kingdom. I am sorry to say a party of English here, who are members of the Church of England, and persons of rank and influence, are siding entirely with the Pope. One feels ashamed of English people doing such things. The party in question decline to meet the Prince and Princess of Piedmont.

The new schools for the Romans are to be opened in a few days, and many scholars are anxiously waiting for the happy day. I gave away a great many spelling books containing something of the Gospel to the poor boys who go to the night schools, and find amongst the Romans more sympathy than I ever experienced in Tuscany. Passing the Inquisition palace and the prison to-day I was glad to find only priests were there living. No more prisoners and Italian soldiers at the gate. Why, I do not know. A respectable Roman passing by made some not very polite allusions to it. The people in general are well disposed, but the Pope still has a party and strong friends.

Ancient Rome is a very interesting place, New Rome, with its churches, etc., is of course interesting also, but the history of Romanism has been such an awful one for Europe in general, and Italy especially, that I look at its religious monuments with horror, and thank God there is liberty for His word and truth. Mr. Bruce, the agent of the Bible Society, seems satisfied and pleased. His shop is in the Corso, and the tract shop in the Stimate. I regret to say some ally of the priests broke the windows of the latter lately. I find the Roman police kind and liberal; they gladly receive tracts and portions. As time is short and everything uncertain here below, I think it better to make known to all classes with whom I come in contact something of Christ and His free salvation.

I have now given you, as far as it goes, some idea of Rome under its new government, which may God preserve!—And believe me, very truly yours.

(Signed) E. BERTON.

### THE IRISHMAN'S NEW TESTAMENT.

A farm laborer, in the county of Cork, Ireland, understanding that a gentleman had a copy of the Scriptures in the Irish language, begged to see it. He asked whether he might borrow the New Testament in his own tongue, that he might take a copy from it. The gentleman said he could not obtain another of the books, and he was afraid to trust him to take a copy in writing.

"Where will you get the paper?" he asked. "I will buy it."

"And the pens and ink?"

"I will buy them."

"Where will you find a place to copy it?"

"If your honor will allow me your hall, I will come after I have done my work in the day, and take a copy by portions in the evening."

The gentleman was so struck with his zeal, that he gave him the use of the hall and a light, in order to carry out his wish. The man was writing to his purpose, finished his work, and produced a copy of the New Testament in Irish to him in exchange, and the written one was placed in the hands of the late noble President of the British and Foreign Bible Society, as a monument of the desire of the Irish to know the Scriptures.

The best bank is a bank of earth. It never refuses to discount to honest labor. The best shares are plough shares, on which dividends are always liberal.