

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor,

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 3, 1873.

Whole No. 1028.

## ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

## NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDONIAN," "AUSTRIAN," and "ISMAILIA."

## MILLER & EDGECOMBE,

Begin to announce that they have received by the above Steamships a large Importation of

STAPLE AND FANCY

## Dry Goods,

For the Fall and Winter Trade. Now ready for Inspection:

### DRESS GOODS,

Shawls,

Cloth Jackets,

Far Muffs,

and Collars, &c.

### PRINTS,

Tweeds,

Grey & White Cottons,

Felt Skirts,

Yarns, &c.

## CAMP BLANKETING.

## Grey & White Blankets,

## BLACK GOODS.

ALPACAS,

QUILTS,

MERINOS,

ORANGE CLOTHS,

PERSIAN CORDS,

SATEEN CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MILLER & EDGE COMBE,

Fredericton, Oct. 3, 1873.

## NEW GOODS.

JUST RECEIVED:

## BLACK ALPACCAS.

## Black and White Prints,

## BLACK FIGURED NETS,

## Brussels Net,

## LADIES' SILK UMBRELLAS.

THOMAS LOGAN.

## The Intelligencer.

### THE COMING CONFERENCE OF THE EVANGELICAL ALLIANCE.

Distinguished men, representatives of the religious thought and learning of the age, are already arriving, to take part in the great Conference of the Evangelical Alliance, to open October 2, 1873, in New York. Among these great and good men are some of the most illustrious of German theologians and Christian scholars, French pastors and authors, and British divines and laymen, Members of Parliament, and others.

These arrivals include Drs. Dorner and Krummacker, Kraft and Christlieb, of Germany; Coulin and Pionier, of Geneva; Azzis, of Lausanne; Stoughton, Angus, McMillan, Harrison, Aveling, Tyler, Harris, and others, of London; Arnot, of Edinburgh; Charles Reid, M. P.; Rev. Dr. Smyth, of London; Prof. Jones, of Wales, and some thirty more, who have come almost a month in advance of the time.

The programme of the approaching Convention is sufficiently arranged to enable us to give the following outline of the

#### PROCEEDINGS.

The Conference opens at Association Hall, corner of Twenty-third street and Fourth avenue, at 7 o'clock, p. m., October 2, 1873. The rooms of the Association are to be thrown open to the Alliance and invited guests for a reception, and after a social entertainment, an address of welcome will be delivered by Rev. Dr. Wm. Adams, and responses made by one or more from each of the foreign countries represented.

Friday morning, October 3, the regular sessions of the Conference will be commenced. At 9 A. M. of that day, and each subsequent day, a meeting for prayer, continuing three-quarters of an hour, will be held in the Madison Square church (Dr. Adams) which will be conducted by the clergy of our own and other lands. Brief addresses will be made, and meetings of great interest enjoyed.

At 10 A. M. the business sessions of the Conference will open in Association Hall. The morning session will continue until 1 P. M., when a recess of an hour for lunch will be taken. This will be furnished free to the delegates, and at a moderate charge to others.

At 2 P. M., the Conference will meet in three sections, one in the Hall, one in St. Paul's M. E. Church, and one in the 4th Avenue Pres. Church. These afternoon sessions will be conducted respectively in the English, French and German languages. The subjects to be considered are arranged under appropriate heads, and include these themes for the times:

Friday, October 3—"Reports and Discussions on the Present State of Christianity."

Saturday, October 4—"Christian Union in its Various Phases."

Sunday, October 5—"Christianity and its Antagonisms—Infidelity, Rationalism, etc."

Tuesday, October 7—"Christian Life—Family Religion, etc."

Wednesday, October 8—"Protestantism and Romanism."

Thursday, October 9—"Christianity and Civil Government."

Friday, October 10—"Christian Missions—Foreign and Domestic."

Saturday, October 11—"Christianity and Social Evils."

The evenings of each day will be occupied by popular meetings to be held in various places. On Monday and Friday evenings, Oct. 6 and 10, a French and German meeting will be held, free to all. On Wednesday evening, Oct. 8, in Brooklyn, at the Academy of Music, a grand popular meeting will be held. On Tuesday, Oct. 7, and Thursday, Oct. 9, the Church of the Disciples (Mr. Hepworth's) will be the place for public addresses; and on the two Sunday evenings, Oct. 5 and 12, the Academy of Music on 14th street will be thrown open, and speeches made by the eloquent strangers from foreign lands. The last Sunday evening (Oct. 12) will be the closing meeting, the farewell occasion, when the Conference will be formally dissolved. In the meantime, of the subjects to be discussed, the relations of the Conference to the interests of evangelical Christianity in the earth, and the learning, worth and influence of the members of the Conference, this is to be one of the most important and interesting assemblies ever convened on this continent. It represents no church or party. It is a voluntary meeting of the friends of free thought and Christian work, who come from all lands to confer in regard to the interests of Christ's Kingdom.

To take a part in such a convocation, to contribute to its success, to entertain its members, to attend its deliberations is a privilege for which every Christian will be grateful and glad.

#### ADMISSION TO THE SESSIONS OF CONFERENCE.

Inquiries are constantly made in regard to the ways and means of obtaining admission to the daily sessions of the Conference. It is of course impracticable to have the meetings in any hall adequate to hold all who would be glad to attend the deliberations of such a convention, which will be held only once in a generation in this country. Admission will be of course by ticket. Those who wish to attend day by day can obtain a ticket securing to them a reserved seat for the whole of the ten days, and to the daily lunch at one o'clock. The price of the ticket for the lunch and seat for ten days, will be ten dollars. The number of these tickets will be limited, and they will be furnished in the order of application which may be made by letter or in person to the office of the Alliance, No. 33 Bible House, New York. These tickets will be transferable, so that a person holding one may give it to another for any occasion when he is not able to attend.

The seats not sold will be free to the public, who will be admitted by ticket obtained at the door in the order of application, each day, until all the seats are filled. Admission

will be limited to the number of seats in the hall.

By this arrangement the opportunity is given to all those who wish to contribute to the expenses of the Conference to secure a permanent and eligible seat during the entire session, and those who are not so disposed will also have the opportunity of attendance according to the capacity of the hall.

#### RELIGIOUS MOVEMENT IN NORWAY.

The daily papers have recently given details of the coronation ceremonial of Oscar II. More interesting to our readers will be an account of a recent visit by the venerable Dr. Duff, of Scotland, which he gave at a late meeting of the Commission of Assembly.

No one could visit the country without thinking of what the difficulties must be of reaching these people who are so scattered. Some people could only go to church once or twice in a year. The minister could not go to them and they could not go to him, so that the people had lapsed into a sort of spiritual destitution or spiritual death. That was the state of matters until a very recent period, when there arose a remarkable man—a peasant—who had a heart and understanding. When he began to speak his word had power, and his writings had power, and he went up through the whole country like an Elijah or a John the Baptist. There was no toleration for him; his toleration only commenced in 1843, and if a man was anything else than a God, Lutheranism was put into jail. At that time there was a great dearth of salt throughout the country, and the authorities knowing that this man had a thorough knowledge of the manufacture of that article, eased him from prison; but as soon as they got the quantity they required they put him in prison again. By and by they got tired of keeping him there, and let him out, and that was the beginning of a revival movement.

Then, twenty or twenty-five years ago, some writings of a remarkable man in Copenhagen found their way to Christianity. One of the professors of theology, named Johannsen, began to give Bible readings to the people in Christianity, and a considerable interest was awakened. Then a Jewish convert from Germany was appointed professor of Hebrew, and by their teaching and work it would seem that between the years 1850 and 1860 a kind of revival took place among the students of the university, especially the theological students. Since then a considerable number of young ministers have been sent forth whose hearts had been to all appearance turned to God, and light was increasing. Lately some said that although they could do little in Norway the Government could find no fault with their sending the Gospel to the heathen. They had now established pretty strong mission stations in Zululand and in Madagascar, and had raised about £100 for the Jewish missions. They had also got up a Home Mission Society. That seemed to be the agency best calculated to advance the interests of religion there. A Scotch lady resident there had lately subscribed £500 for the purchase of premises for religious purposes. The schoolmasters received only 4s. or 5s. a week, and they seemed contented with that.

The Moderate party thought the first thing to do was to try to reform the State Church. The first grand object was to liberate the Church from the bondage of the State, which would then become a free Church in alliance with the State. They had learned so much from reading and studying the matter. It was resolved lately that they should call a land's meeting—a meeting representing people of the whole land of Norway, and that they should hold that great meeting in the capital, Christiania. The representatives resolved that the meeting should be open to all ministers and all laymen from every portion of Norway who chose to come there to represent any district. They got the use of the church of the garrison—a Government church—in which to hold their meeting. The meeting commenced on Monday morning, when a president was chosen to preside during their deliberations. They are not demonstrative in their way of conducting business; but one could see evidence of their intense earnestness in the right manner in which they listened to the speakers, and how when things pathetic were spoken the tear was in their eye. A series of propositions were set down for discussion at the meeting, and generally a vote was taken upon them. Usually every day there were thirty or forty speakers, who were limited to a certain time, as the object was to obtain the feeling of the people from all parts of the country. The King, happening to be in the city at the time, heard of the meetings, and was so greatly interested that he attended on Thursday last, and remained present a considerable time sitting amongst the members as one of themselves. In Norway no one can hold any office whatever under government who is not a member of the Lutheran Church, and has not taken the sacrament; and if any man holding office, no matter whether the highest or the lowest, were to join any other sect or body, he must at once relinquish his appointment. This was felt to be extremely tyrannical, and on Monday last the question before the meeting for discussion was: Ought this system to be abolished? When it came to a vote, about 400 were for the abolition of the law, and only twenty or thirty were old Conservative or Moderate ministers, as might be expected.

Another still more important question came up on the day following, Tuesday. In Norway the subject of confirmation is of great importance. Between the ages of fifteen and nineteen every young person, male and female, must be examined by the minister of the parish, and must satisfy him as to their knowledge of Christian truth, and then a week after confirmation they must take the sacrament according to the rules of the Lutheran Church. The examination is made by a Moderate minister, who does not understand what conversion means, and so the people have begun to feel

that all was not right. But they must appear and confirm. If a young person is not confirmed before the age of nineteen, he was liable to be put in jail. The question then was, shall this confirmation be continued? This was discussed for two days and when it came to a vote between 400 and 500 voted for the alteration, and only two or three Moderates for the continuance of the present system. In this way things were progressing. Another burden was that on the subject of marriage. A man must be married in the Church of the State and nowhere else, as if he were a confirmed converted Christian. That question was discussed for a whole day, and the conclusion arrived at was that system also must be abolished, and that they must introduce a system similar to that in this country. And so they went on with various other matters. They declared that members of a congregation ought to have something at least to say in regard to their own spiritual interests and ecclesiastical affairs generally; and they began by asking that the Council should be chosen by members who had been proved to have a scriptural knowledge, and who promised that they would act conscientiously and according to the faith and doctrine of their confession. They said they thought it reasonable and right that they should give the State the opportunity of granting them those reasonable reforms, in which case they would continue the established but spiritually free Church of Norway. If the government consented that, then it was all well, but if they refused, they would then say that they had done their best—they had appealed to the State and to the Parliament, and if they refused these reforms they would have no alternative but to convert themselves into a free protesting Church.—Dr. Duff.

#### DISCOURAGED MINISTERS.

There are too many promising young ministers whose faith fails them, as did that of John Mark, in the first apostolic missionary tour. They are discouraged by the numerous obstacles always lying in the path of one who sets himself actively to war against the world, the flesh and the devil, and turn aside to less wearisome and better paid positions, in some form of secular business. They may gain in some respects, by such a course, but how much they lose? The late venerable and devoted Hentzel, then it was all well, but if they refused, they would then say that they had done their best—they had appealed to the State and to the Parliament, and if they refused these reforms they would have no alternative but to convert themselves into a free protesting Church.—Dr. Duff.

the key of the position, was purchased for the round sum of one thousand Mexicans, and the devoted man came forth from his cage. The sum realized from this trick, I understand, was about \$5,000.

#### MAN AND WIFE.

Thomas Jefferson wrote the following excellent advice. There is much human nature and good sense in it:

"Harmony in the married state is the very first thing to be aimed at. Nothing can preserve affection uninterrupted but a firm resolution never to differ in will, and a determination in each to consider the love of the other of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affection of one with whom we are to pass our whole life! And though opposition in a single instance will hardly of itself produce alienation, yet every one has his pouch into which all these little oppositions are put; while that is filling the alienation is insensibly going on, and when filled it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he finds his affection wearied out by a constant stream of little checks and obstacles. Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversation, a disposition in either to criticize and question whatever the other says, a desire always to demonstrate and make him feel himself in the wrong, especially in company. Nothing is so galling. Much better, therefore, if our companion views a thing in a light different from what we do, leave him in quiet possession of his views. What is the use of rectifying him if the thing be important; let it pass for the present, and wait a softer moment and more conciliatory occasion of reviving the subject together. It is wonderful how many persons are rendered unhappy by inattention to these little rules of prudence."

#### THE FIGHT AT THE WOOD-PILE.

One night at a late hour Dr. Bently, well known among the clergy of olden time, was disturbed at his studies by a rattling sound among some wood which, sawed and split for his study fire, had been left by the teamsters the afternoon previous, too late to be properly housed. He rose, went cautiously to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and on looking out a second time he saw a similar operation, the woman filling her apron to its utmost capacity. When she had gone he returned to his book with a tender pity in his heart for a destitution which sought relief in this lonely, dreary, not to say sinful manner. By and by he was startled by a crash of falling wood, and hurrying to the window, beheld the poor woman casting the very dust of the wood from her apron. He remained motionless, his gentle heart filled with commiseration.

She swiftly departed and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence, and thus ascertained who she was. What she was, was no mystery to him. The last hour had shown him her virtue's lofty height. He called early in the morning on Mr. B., the wood-dealer, and directed him to send a half cord of his best wood, sawed and split, to Mrs. —, but by no means to let her know from whom it came, which was readily promised. Mr. B.'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the yard, replied to her eager inquiry who sent it, by relating the conversation he had overheard.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart besides her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness told him the temptation to which her extreme poverty had reduced her of breaking the eighth commandment. "Sir," she said, "though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little one, I could not keep it! I could not keep it! My conscience would not let me!" "Say no more, my dear madam," said the good man. "I saw it all—I saw you conquer the devil in two fair fights."—*Salem Register.*

#### HELPS FOR TEACHERS.

The *Reformed Church Messenger* suggests that teachers might be helped to greater efficiency in their labor of love by the following means:

1. Form Bible classes for the benefit of the teachers. Let the text-book be the Bible. Study its history and the relation between the Old and New Testaments. Take up the books of the Bible separately, and examine their contents as a whole. For example, take up the Gospel according to St. Matthew. Let the teacher explain why and for whose benefit this Gospel was written, and state the leading thought of the writer. This is much better than the one in which the teachers come to study a part of the chapter. At least, it gives them a better understanding of the Bible as a whole. The pastor is perhaps the most competent person to take charge of this work. The introduction of the books of the Bible in Commentaries will furnish all the information called for in this plan.

2. Establish a library in every school for the benefit of teachers. Books are provided for the children, whilst the teachers are neglected. Teachers ought to be provided with such books as will give them ideas, and help

them to teach more efficiently. This library ought to be separate, and for the benefit of teachers and officers only. Teachers must read more and study harder.

3. Get them to realize that their work is important, and one which requires thorough preparation and study. We can never secure competent teachers as long as they feel that they can teach without preparation. What we need, then, more than anything else, is teachers who will devote themselves earnestly to the work of teaching the Sunday-school. That involves study.

#### RANDOM READINGS.

THERE are 38,688 pupils in the Boston public schools. They have 1,001 teachers.

In a late sermon, Brigham Young boasted that he had as many wives as any man, and yet he kept his hair.

The annual consumption of beer in the United States is an average of 26.47 quarts for each man, woman, and child, while in Germany it is only 21.23 quarts per head.

DON'T GIVE LIQUOR TO CHILDREN.—One of the first literary men in the United States said to the writer after speaking on the subject of temperance: "There is one thing which, as you visit different places, I wish you to do everywhere; that is, to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life and all my days to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop to a child."

NEED OF RELIGION.—It is a dismal thing to be getting old, without the rejuvenating influence of religion. When we step on the downward grade of life, and see that it dips to the verge of the cold river, we want to behold some one near, who will help us across it. When the sight loses its power to glance and gather up, we need the faith that can illumine. When we feel the failure of the ear, we need the clear tones of that voice which in olden time broke up the silence of the deep with the cadences of mercy. When the ax-men of death have down whole forests of strength and beauty around us, and we are left in solitude, we need the dove of divine mercy to sing in our branches. When the shadows begin to fall, and we feel that the day is far spent, we need most of all to supplicate the strong and beneficent Jesus, in the prayer of the villagers, "Abide with us, for it is toward evening."—*Talmage.*

WHO MADE IT?—Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study, who did not believe in God, but declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked, "Who made it?"

"Nobody," answered Sir Isaac. "It happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant. The Bible says, "The fool hath said in his heart, There is no God." Must not that man be a fool indeed, who can say that this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or picture, or anything in it, but what has a maker. We might better say that this paper we are reading grew just as it is, than to say that the sun, moon and stars, and this globe on which we live, came without a creative hand.

BEAR BURDENS.—It is dangerous to be relieved from burdens. Rich men's sons are usually failures because not forced to struggle. Those who begin life with wealth generally end it in poverty. State patronage of churches destroys their piety, for it relieves them from paying. The incessant begging in the Methodist churches has given rise for incessant praying, and insured growth. The steward is the man of power, the fireman that keeps the furnace hot, the steam up, the machinery in motion. Beggars are a means of grace; more churches die from lack of them than by having too many. Men and churches are made strong by burdens, weak by indulgence and ease. It is their misfortune that they shirk the yoke. Everybody wants help; few are ready to afford it. Withholding tends to poverty of soul, if not of pocket. Churches which expend but little to support the gospel, get very little good from the gospel, and never become strong. Paying denominations are the growing ones. Ministers often injure their churches by indulging their indolence. The only way to make them strong is to induce them to do liberally to extend the kingdom of Christ.

ONLY TWO.—Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion: only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. What are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only two judgments. Those on the right hand will be blessed. "Come, ye blessed of my Father." Those on the left will be cursed; "Depart ye cursed." All must appear before the judgment seat of Christ to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death—heaven and hell—the one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other, weeping and wailing and gnashing of teeth. God will be in the one, and angels, and saints, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place?

Fredericton, August 29, 1872.