

ST. JOHN, N. B., FEBRUARY 15, 1866.

## What does our Religion cost us?

We put this question to individual Christians—we put it to churches. Are you a redeemed soul? To you then, as to an earthen vessel, God has committed the treasure of his gospel, and he calls upon you not to put it under a bushel, or to tie it up in a napkin, but to proclaim it all abroad. To what extent are you fulfilling your mission? What do you give for the propagation of this message of love among the destitute at home? What do you give to send it to the perishing heathen far away? Christian, do you give as much for the salvation of souls as you expend upon the gratification of your passions? Does your religion cost you as much now as you formerly lavished upon the rumseller, upon theatrical amusements, and other sinful pleasures?

Do all the evangelical churches of St. John of all denominations give as much money to communicate life eternal to immortal souls as our pleasure loving citizens expend during the summer months in Lanergan's theatre? Is there not more money spent in one short month in this city in the drinking habits of society than is given by all our churches, during the whole year to sustain the missionary enterprise? Will God's witnesses examine this matter, and enquire if all be right between them and their Maker? That as a servant of the devil, I should be willing to give more time and money to blast and destroy my own soul and the souls of others, than I am willing to give as one redeemed by the invaluable price of the Redeemer's blood, to promote the interests of his kingdom, seems a perfect enigma. Can it be so? How is it with the people of God in other cities? The *Christian Era* states some plain facts on this subject. Read them, believer, and then go to your closets and blush for the Christianity of the nineteenth century. "We see it stated that the receipts at Niblo's Garden (N. Y.) for six months ending Dec. 31, were \$169,907; Wallack's, \$111,114. Of the Chestnut Street Theatre (Philadelphia), twelve months, ending the same time, \$166,068; Arch Street Theatre, \$148,867. Receipts at Pike's Opera House, Cincinnati, for thirteen weeks \$76,000. Edwin Forrest played five nights at Crosby's Opera House, Chicago, last week. The receipts were \$11,379.50. In Chicago in eleven months \$145,458 were expended at operas and concerts, and \$299,611 at the theatres.

Just look at these figures which only begin the column. Niblo's Garden absorbs in six months as much as all the Baptists of North America expend in Foreign Missions for a whole year. As much is wasted on actors, clowns and harlots as our whole denomination gives to evangelize the world. Wallack's theatre costs as much for six months as all the Baptist Churches in New York cost for a whole year. A Baptist minister labors a whole year for \$1,500, or \$2,500, but in thirteen weeks an engagement of Edwin Forrest brings in \$11,379.50.

These figures give us an idea of the cost of pleasure. But what countless sums are expended on pleasures and vices that never see the light of day, never appear in the open gaze of society, but are hidden in darkness. The Christian should read such statistics with a feeling of mortification that the devotees of dissipation are so much more willing to pay for vice, than the people of God are to send the gospel over the world. We should learn something from worldly men. We should allow them to teach us how to give for Christ. As they give for the pleasures of sense freely, so we should give freely to build up the kingdom of our Lord and Saviour.

## Revival News.

This, to the truly Christian heart, is the best of all news. Ministers full of faith and of the Holy Ghost—chartered aroused by the Spirit's power to agonize in prayer for a world's redemption—prodigals returning to their Father's house, where there is bread enough and to spare—the Son of God walking in awful majesty in the midst of the seven golden candlesticks, scattering rays of glory all around, and gathering, by his sovereign might, precious souls into his saving embrace. What is to compare with this? For long weeks we have been hoping and praying that the watchmen on Zion's walls would be able to report revival progress from their respective posts; but as yet, most of our churches, we fear, are slumbering while souls are perishing. Surely we ought as God's ministers, "cry aloud and spare not." The tide of worldly conformity is sweeping away the safeguards of a living, practical piety, and souls are rushing heedlessly to ruin. We must repeat and do our first works, return to God with weeping and supplication. God's church, throughout all her sections, must clothe herself in the panoply of the eternal spirit, and come forth from the wilderness terrible as an army with banners. Let there be in every place hearty co-operation with the pastors in seeking the salvation of lost sinners.

If we would have special results we must have special preaching, special praying, special effort. If our churches have not commenced this special work, let them do so at once, and may the divine spirit descend upon them in mighty power!

We rejoice to be informed that BUTTERNUT RIDGE AND NEW CANAAN have shared recently in these blessed influences of the Spirit in more than ordinary measure. The pastor, Rev. G. W. Springer, since November last, as we understand, has baptized, in the two places, some thirty persons, and he is still labouring with zeal and energy to bring souls to Jesus. The Lord grant him increasing success.

## AT HOPEWELL.

The good work reported some weeks ago, is still in beautiful progress. Rev. Geo. Sealy, who has just returned from a visit to that section, informs us that ten candidates had been received for baptism, and that the pastor, Rev. J. C. Hurd, M. D., expected to baptize them last week. This is cheering. May this blessed work of grace extend to all sections of the county of Albert, that multitudes may be brought into the fold of Jesus.

## Temperance in Nova Scotia.

We are glad to see by the *Messenger* that the friends of Temperance are rallying their forces at different points, and are preparing for a deadly onslaught upon the drinking usages of society. Dr. O'Connell recently delivered an able lecture on the evils of intemperance in the Baptist Chapel, Wolfville. This is the first of a series of monthly lectures to be delivered under the auspices of the Wolfville Division.

The Aurora Division, West Cornwallis, has been re-organized, and about 30 persons will be proposed for membership at the next meeting. The Good Templars also are doing a good work and there seems to be a pretty general waking up in the *Temperance cause*. For these several years the friends of Temperance have been napping. Intemperance has been making fearful strides in almost all classes of society, especially among the young men.

Our many friends will be glad to hear that Mrs. Bill's health continues to improve. Present indications are exceedingly encouraging. So far the Lord has been better to us than our fears. To his name be all the glory.

We invite attention to the advertisement of the *Morning Journal* in our present issue. The *Journal* is ably conducted, and is reliable in its statements.

We regret to learn by the communication of Rev. B. F. Rattray, which appears in another place, that Rev. Isaac Lawrence, pastor of the Baptist Church, Newcastle, has fallen in the battle-field. Consumption marked him for its prey some time ago, and that fatal disease has cut him down in the midst of his days. He was a young man of devoted piety, and was much beloved by all who knew him. We shall look for particulars with interest, as promised in Bro. Rattray's letter. In the meantime we tender to the bereaved widow and her fatherless children our deepest sympathies.

## The Progress of Methodism.

The history of Methodism is an impressive illustration of the power of the revival element. It originated in the spirit of revival under Whitfield, the Wesleys, and their coadjutors, and spread with amazing rapidity, first to many parts of England and Ireland, and at a later date it crossed over the broad Atlantic, and struck its roots deeply in American soil. A century has passed since a few humble, pious Methodists, who had emigrated from the old world to the new, commenced a religious meeting in an upper room of small dimensions, in the city of New York, and now their successors have to exclaim, "What hath God wrought?" All along this century, the ministers of Methodism have gone forth, filled with the spirit of earnest zeal for the glory of Christ and for the salvation of souls. They have been largely engaged in pioneer work, and how astounding the results! They now number, it is said, in all the States and territories, nearly two millions of souls. This year is set apart by them as a great memorial year, in which they will present their centennial offerings upon a magnificent scale. They propose to raise two million dollars as their centennial offering. One rich man among them has already subscribed a quarter of a million, to begin the endowment of a theological seminary! He will put it on a complete foundation. A million of money is to be raised for the Missionary cause this year. Sunday-school collections are to be taken up, and each child that gives one dollar, or collects five, will be entitled to a medal prepared for the occasion. The uses to be made of the money thus obtained are such as must recommend themselves to the charitable public. Church debts are to be paid and memorial churches erected. The Universities and Colleges of the Church are to be freed from embarrassment, enlarged and endowed. The Theological School at Concord is to be taken to the vicinity of Boston, and commodious buildings erected worthy of the denomination. With what funds are left it is proposed to erect for the book concern a grand memorial library.

## For the Christian Visitor.

## Female Education.

The following resolution is an extract from the Minutes of the last meeting of the N. B. Education Board, at St. John, December 26, 1865:

"Moved by the Hon. W. B. Kinnear, and seconded by C. D. Everett, Esq., 'That we consider it advisable to add a Female Department in connection with our Seminary at Fredericton, believing as we do that a school of this description will be self-sustaining, and add additional interest to our institution there; and further, that the Rev. Dr. Spurgeon, J. E. Hopper, A. F. Randolph, and R. H. Phillips be a Committee to make inquiries as to what arrangements can be made to effect this object, and what outlay would be required in fitting up a suitable place for the same, and report to this Board.'"

I have thought that it might be well that our brethren throughout the Province should know of this action, and the progress the above-named Committee have made in carrying out the wishes of the Board.

Inquiries have been made in reference to obtaining a suitable building for the accommodation of the Female department. Two have been examined, either of which would, in the judgment of the Committee, meet the want. The rent in either case would be about \$200.

Some correspondence has been had with a lady in Columbus, Ohio, relative to the securing of a competent preceptress. We hope soon to be able to report with what success, and the amount of salary required.

The demand for a Female Institution seems to be imperative. That demand we hope to be able to supply. Money is required, and with such advocates to plead in this behalf as the wives and daughters of the Baptists of New Brunswick, we know we are not over-sanguine when we venture to affirm that next summer will see "the needful" forthcoming.

The Male and Female departments should be opened next academic year at the same time, and with an attendance of not less than one hundred pupils. Shall it be?

"Nothing is hard to mortals," is saying of Pagan wisdom. Let us, as Baptists, prove it true.

Yours, &amp;c., J. E. HOPPER.

## Will he never wake again?

Will he never wake again? Will my papa never speak to me again? Whose earnest, anxious inquiries are these, and of whom are they spoken? There lies the wasted form of a servant of God, a meek, humble, faithful minister of the New Testament, breathing his life off sweetly, calmly on the loving breast of his dear Redeemer. There too bends the weeping wife taking a long, a most heart-rending farewell of the companion of former and happier days, and there also with face bedewed with tears, and eyes expressing the deep emotions which are thrilling the little sorrow-stricken heart within, stands the little daughter, the eldest, the first born of that sweet family group. And these are her utterances amidst sighs and groans and sobs. Will he never wake again? Will my papa never speak to me again?

Dear reader, the above is not a vision of the mind, not a sketch of fancy or imagination to awaken thoughts of inquiry in your mind. Ah no! There is the dying Christian minister, there his wife and little ones and there the numerous weeping, sorrowing friends. There stands the gray-haired pilgrim testifying to the faithfulness of his dying Pastor, and the youth speaking of the watchfulness and care for their souls so often manifested by the servant of God, now crossing the swellings of Jordan to possess the promised rest, the land beyond the flood. Yes, the scene is real, it is solemn, it is awful, yet glorious! It is death! It is also life, life, everlasting life. He hears the voice that calls him home. Sweet home, Heaven, sweet heaven, where he will be with Jesus.

Hark the whisper, angels say,  
Sliver spirit comes away.

Will he never wake again? Will my papa never speak to me again? These are the words of a dear little girl about six years old. Hannah Matilda Lawrence, daughter of Rev. Isaac Lawrence, pastor of the church at Newcastle, Grand Lake.

Is Brother Lawrence dead? Yes, Brother Lawrence is dead. The silver cord of life is unrolled. Nature's wheels now stand still. He has preached his last sermon. Invited sinners to come to Jesus the last time. Dead! But, though dead he yet speaks.

Some have daily anticipated this announcement, being acquainted with the delicate state of health in which he has been for some length of time, but others will read these sad tidings with astonishment, and then read again to assure themselves that it is not a dream of the night.

## Brother Lawrence is dead?

On the 8th inst., his poor diseased body ceased to be the tabernacle for the redeemed soul. The hand that created the mysterious bond of union gently severed it, and the ripe sheaf of precious wheat was gathered into the house not made with hands.

My thoughts like palms in exile,  
Climb up to look and pray  
For a glimpse of that dear country  
The land of the living, where  
That mistle leaves of healing  
My soul may find her rest.

As a brief sketch of the life and ministry of our deceased brother will be prepared for the columns of the *Visitor*, I will not enter upon the particulars.

May the gracious assurance of a gracious and covenant keeping God be fully realized by our bereaved sister and her fatherless children. "A Father of the fatherless, and the judge of the widow's is God, in his holy habitation."

Funeral services in Kingsclear, by Rev. C. Spurgeon, D. D., on Sabbath afternoon at three o'clock, of which further mention will be made.

B. FRANKLIN RATTRAY.

For the Christian Visitor.

## Platform Missionary Meetings.

Ms. Editor—I have often wondered how it is that New Brunswick Baptists have become so lukewarm in regard to Missions—both Home and Foreign. Years ago, I find on reference to the Association Minutes, it was not so. I have asked some of my brethren for an explanation, but no satisfactory reason could I get. Now, if we have gone behind hand in this respect, how can we bring up the old Missionary spirit, and arouse the denomination to duty and action? As the best means to bring this very desirable object about, I would suggest Platform Missionary Meetings—not as a spasmodic effort, but as a fixed institution—not in one church, but in all the churches throughout the Province.

In Canada this mode of stirring up the churches, and keeping their duty before them, is adopted with much success.

Last year, or the year before, the Western Association passed a resolution asking the churches to hold Missionary meetings, but beyond two or three churches in St. John, nothing further was done to give effect to the wishes of the Association.

One reason I give why so little attention is paid to the recommendations and suggestions of the Associations is, that the churches fail to select their best men—their business men—to represent their annual gatherings. In how many of our churches, when our delegates return home, do they have a verbal report of what was done or said? Is there not very much lost on account of this silence? The consequence is that by the time the Minutes are printed the interest is dead. If a statement was given of the speeches, &c., the effect would be good, and the machinery for carrying out the plans of the Association could then be set in motion easily, helping the objects for which the Associations were formed.

ADURIAK.

February 15, 1866.

## Revival Intelligence.

(From the "Christiania Era.")

We have more cheering news to report in regard to our city churches. At Tremont Temple there is a good work in progress. Meetings were held every evening last week, and are continued every afternoon and evening this week. Many are enquiring for the way of life, while some are seeking shelter in the Sabbath school a very large number request prayer in their behalf last Sabbath. Brother Fulton baptized ten candidates, and others are ready to go forward. Every Wednesday is observed as a day of fasting and prayer. In the 12th Baptist church several have recently found Jesus precious, and are rejoicing in his love. Brother Grimes is anticipating a precious harvest. At the Bethel church, things never looked more encouraging. A goodly number are saying, "Men and brethren, pray for us." At Harvard Street there is not any very marked religious interest, and yet there are occasional conversions. The congregations are large and attentive to the word preached.

In Charlottetown there are some tokens of good. Brother Gordon and Brother Morse each report four candidates baptized. A cloud of mercy seems to hang over the churches, and a precious shower of grace is fondly anticipated. A revival of religion has commenced in Ashland, and several persons are rejoicing in hope. In Fall River there is a precious outpouring of the Spirit. At the Baptist Temple the series of meetings is continued with increasing manifestations of the presence of God, and the Holy Spirit's converting power. Church members have been greatly revived and are rejoicing in the Saviour's love. Quite a number have found peace in believing, and many are inquiring that they must do to be saved. In East Slaughter, there is a revival of religious feeling. Several conversions have recently occurred. The ladies have raised the sum of \$220 for the erection of a chapel.

New HAMPSHIRE.—We are glad to hear of a precious revival of religion now in progress in Fitzwilliam and also in Carroll.

RHODE ISLAND.—A cheering work of grace is reported in the Wilberforce Institute, a few miles from Providence. This school is specially designed for fitting college teachers to go out and teach among the Freedmen.

NEW YORK.—A correspondent writes to the *Christian Era*, that the First Baptist Church, Norwich, N. Y., Rev. R. A. Paterson (late of Newburyport), pastor, is enjoying a powerful revival. Over eighty persons have indulged hope during the last two weeks, many of them heads of families. The church, which seats over 1,000 persons, is densely packed, and the convulsions attendant with the spirit of God, are ready to burst forth at any moment. This is Brother Paterson's second pastorate in this church, having been ordained and settled here when he graduated from Hamilton, in 1859; its membership then numbering over 600. It is about 30 miles distance from Hamilton, the seat of Madison University and Theological Seminary.—A correspondent in Brooklyn writes us: "Rev. A. B. Earle commenced a series of meetings in this city last Sunday in the Strong Place and Church, and the attendance was very large. He will alternate between the two churches Monday and Tuesday in the Tabernacle, Wednesday and Thursday in Strong Place, then back and forth; and as the Sabbath schools and congregations in these churches are large, we ask an interest in the prayers of your readers that God would pour out a great blessing on this meeting. There is preaching each afternoon at 4 o'clock, and each evening at 7. Kentwood, Rev. J. H. Rogers is reported in New Brunswick, and in Unity Church, near Calloway. In the latter place 45 have been baptized recently."

The *Banner & Chronicle* report a revival in Franklin, N. Y. Twenty-five have thus far been baptized. The same journal says that "In Belfast, N. Y., Rev. J. Hendrick, pastor, nearly one hundred souls profess newly found hope in Christ, twenty of whom have been baptized. Mr. T. H. Frericks writes from Norway, N. Y.: 'We are now enjoying a glorious work of grace in our church. We have held evening meetings every evening for three weeks, with preaching almost every night by the pastor, Rev. R. A. Paterson. A large number of the Sunday school scholars have been converted, together with some heads of families. The work is increasing. The Baptist church at Charlottetown, N. Y., Rev. H. Cornell, pastor, is enjoying a blessed revival. The meetings have been held in the meeting-house, school-house, and in private dwellings. Forty have been hopelessly converted, twelve of whom have been baptized. The good work still goes on. Rev. J. Saver, pastor of the Baptist church at Ottawa, Kansas, says: 'I am happy to say that our success as a church is, so far, equal to our expectations. There have been additions every month since my coming. Of late there has been unusual awakening, several have professed conversions, and eight have been baptized. A glorious revival is in progress with the First Baptist Church of Trenton, N. J., Rev. D. Henry Miller, pastor. Several profess conversions, and some are seeking the Saviour. A very interesting work of grace is enjoyed by the Bedford Avenue Church, Brooklyn.'

QUARTERLY MEETING NOTICE.—The York County Quarterly Meeting will be held in the First Kingsclear Church, commencing the first Saturday in March, at 2 o'clock P. M. A general attendance is respectfully requested.

P. WOODWARD, Clerk.

There lies deep in human nature a sense of personal weakness which creates a craving for strength. There is a feeling that help is urgently needed, and that if it is to be obtained at all it must come from some external quarter. This conviction enters the heart of a great variety of forms, but in none more frequently than in that of union. It is a universally received doctrine that "Union is strength." In the commercial world we have it abundantly illustrated. Here is the firm of Johnson and Co. The Co., or Company, thus associated with Johnson give their united monetary power to the establishment, and hence it becomes a "firm," that is to say, a strong, solvent concern. You find in the religious realm; hence, in one direction, the Evangelical Alliance; and in another—competent hierarchies. The Protestant Church has long been divided into many sections, each constantly trying to strengthen itself by the accession of numbers; but Rome, wise in her generation, has allowed no such waste of power. She has prudently provided for the peculiarities of all minds by the institution of a large number of "orders." For example, you dislike work, you can enter the order of begging monks; you are fond of shoes, you have only to walk over to the order of barefooted brethren; and if you abhor water, the order of the unwashed opens its fraternal arms to receive you. This is an admirable system; for, while your taste is gratified, you still remain a faithful son of the Church, and she gets the benefit of your begging, barefoot, or unadorned piety, as the case may be. There are men among us who long for some such scheme of "compensation." This conception enters the heart of a great variety of forms, but in none more frequently than in that of union. 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