

things then can satisfy me! I must meet death, I must meet judgment, I must meet God, I must meet eternity.—Cecil.

## Religious Intelligencer.

SAINT JOHN, N. B., SEPT. 1, 1853.

### THE LAW OF LOVE:

THE ONLY SYSTEM OF TRUE BENEVOLENCE, AND THE ONLY ELEMENT OF TRUE HAPPINESS.

LOVE is an original property of the soul. Its existence is essential to our happiness—its annihilation produces the deepest misery. It is the element of the heavenly world, and it is perfection there, which renders the inhabitants thereof "blessed and holy." It cannot be found in the realms of woe, and it is its absence therefrom, which renders that world the abode of misery and death. Love is the proper element of true religion, for "God is love;" and there can be no true religion which is not God-like. It was in this image of God that man was created; hence it was the proper element of his nature, and the law that bound him to his Maker. His happiness depended on his obedience, because it harmonized the soul, body and spirit, and rendered each conducive to the happiness of the others. It was the first-law to man, and is the only element in which he can be happy. In the fall of man, this law in him was not annihilated. If it had been, his redemption would have been impossible. The affection continues, but it is placed upon a different object. The only happiness man is still capable of, is in the exercise of his love. But he once loved God, and he was happy in the enjoyment of God,—now he loves the creature, and knows no happiness above the enjoyment of the same. Hence, the happiness of man is now as far below its proper scale, as the creature is below the Creator. The soul *once* capable of the enjoyment of God, is *now* the slave of beastly lusts and passions. Blinded, and insensible to all that is good, it only surfeits in the gratification of carnal appetites and desires, and knows no other joy. Happy, however, for man, that it is even thus. In this he differs from devils. They know no happiness arising from the accomplishment of any purpose. Man's governing motives are *love to self*—theirs are *hatred to God*. The end of our designs do afford some joy—theirs only aggravates their woe. Their case is hopeless, because in their fall every principle of good was annihilated—ours is otherwise, because those principles were only perverted. Terrible as was the shock which our moral nature received by the fall, we have a moral nature still. It was not like theirs totally buried in the ruins. They are incapable of any happiness—we may be happy, because we can be holy. To accomplish this glorious work, is God's Covenant of love and mercy in Christ Jesus—the wondrous scheme of redeeming grace—beside which, no other plan could be devised, because it only, harmonizes with God's original law, and hence it must be in harmony with this plan alone that man can be saved.

And in accordance with this has been every word of God to us. What are his threatenings for sin, but messages of mercy to deter me from ruin. What his promises, but so many cords of love to draw us nigh to God. What his commandments, his statutes and his precepts, but the words of wisdom and righteousness to guide us in the paths of happiness. All—all, are conducive to the one great thing—to elevate us from the dust—to bring us back to God—to purify our affections.

With the foregoing ideas in view we are prepared to consider the NECESSITY of the first com-

mandment:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." There can be no salvation without this, because this alone is the element in which it can be found. A profession without this, a religion below this standard, cannot at most be any more than a *splendid failure*. But there is another feature connected with it, in which the wisdom and beneficence of Jehovah stand forth with great prominence; and that is, the association of "LOVE TO OUR NEIGHBOUR," with love to God. In the introduction of CHARITY into the element of man's happiness, God so constituted our enjoyment dependent on the enjoyment of others, that in a world where sorrow and misery exist, real happiness can only be possessed by us, in proportion to the amount of woe we alleviate—to the number of broken hearts, which we bind up. And so wisely and mysteriously has He interwoven these two first commandments—upon which hang the law and the prophets—Thou shalt love God, and thy neighbour—that to break one is to be guilty of all. How beautifully benevolent was the law of love under which man was created; but how much more gloriously does it stand forth in the wondrous scheme of redeeming grace.

O what a fatal mistake is that which makes God's redeeming scheme one only, of arbitrary justice, and his statutes and ordinances the laws and edicts of a despot. Who that has looked into the principles of the human soul—that has contemplated man in his original constitution—has traced him in his moral wreck; and by the light of revelation and moral science, has analyzed the properties of his nature,—does not know that in the most depraved—the most vicious, there is a latent principle, that can only be made joyful by the joy of others. The exhumation of this principle—the development of this property, and the exercise of this original function, is the first aim of redeeming love. Social happiness, (exclusive of religion,) depends on the happiness of our social relations; and the man or the woman that would have domestic comfort, must first make all around them as comfortable as they can. It is true, the sorrows of our enemies may sometimes afford *gratification* to those vicious tempers which we received in the fall; but it is equally true, that in the highest gratifications of these tempers there exist no happiness—their element is only misery. Go send the most vicious—(whose souls have not become a blank) into some abode of sorrow, some scene of mourning and woe—deprive them of the means of consolation—of the human ability of condolence with the distressed, and you add to their wretchedness. But give them on the other hand the means of alleviating the sorrow among which they have entered—let them begin to bind up the broken hearted—and they will soon find a joy they never knew before. The reason there are so many unhappy *christians* in the world is, because they do not seek the happiness of any but themselves. The reason the world is unhappy, is because the world is *selfish*. If we would be happy, we must seek the happiness of others. And the only true principal upon which this can be done, is that standing at the head of this article, *The Law of Love*, as developed in the scheme of redeeming grace.

ELDER A. TAYLOR.—Elder Taylor desires us to say to the Churches at Jones' Creek and Jerusalem, that he intended to visit them immediately, but in consequence of being urged to attend the Protracted Meeting appointed at Upper Sussex, he must defer his visit to them for a short time. He is now (Wednesday) at the Henderson Settlement, and is to spend next Sabbath at the Washademoack Lake.

### ASSOCIATION LOAN FUND.

At the General Conference of Free Baptists held in Woodstock, in July last, it was agreed to establish a "Book Concern," in connection with the publication of this paper. It was of course *supposed* (and very justly, judging from the past,) that the subscriptions to *The Intelligencer* would be fully adequate to sustain it. But to obtain a capital to invest in a Book Concern, and to enable us to carry forward a general business of that description without embarrassment was the desire of the Conference. In order to accomplish this purpose, it was agreed to raise a capital which should bear the name of the *Association Loan Fund*, and to be raised in the following manner. First, by shares of *Five Pounds* each to be loaned to the General Conference for the term of *three years without interest*. Second, by *donations* from one dollar and upwards to this Fund, to be appropriated in the same manner as the Loans. The Conference was fully aware that there are a multitude of brethren throughout the country who have means in their possession for which they have no present use, and who could materially aid the cause of God, by simply giving the *use* of some of their means for a short time. In this way therefore, it is intended to raise a capital of from three to five hundred pounds, the profits arising from the use of this money to be the property of the Fund, and to be appropriated in disseminating religious knowledge in such a way as may seem most judicious. A committee of three persons, (B. J. Underhill, Wm. Peters and D. W. Clark) were appointed, to whom the money for this Fund is to be paid, and to whom is intrusted the duty of bringing the proposed Book Concern into operation. These all are men who are acquainted with business, and who are carrying forward successfully, extensive business of their own. They have agreed to perform the important labour assigned to them by the Conference without reward. In the Conference in which this plan was proposed, a subscription was opened for shares and donations. Twenty shares were subscribed and a donation of *TEN POUNDS* was immediately paid over by Brother John Slipp formerly of the Hampstead Church. Since then, some additional shares and donations have been received, and we trust the full sum required will be obtained at an early day. Our readers will understand that it is designed to perpetuate this Fund as long as it may be required, or till a capital may arise from its use, in the same way in which it is now raised, so that the payment of the shares now taken will be met by those subsequently subscribed to. At a meeting of the committee a few evenings since, it was agreed to establish the proposed business as soon as possible, for which purpose the shares in this Fund are required at as early a date as convenient. At that meeting it was proposed that we should visit New York and other places in the United States (in company with Brother Underhill who purposes visiting those places on business connected with the mercantile transactions in which he is engaged) in order to select a stock of Books for the present and to make such arrangements for future operations as may be necessary. We expect to leave home about the 15th inst.

The following is the Preamble and agreement to be subscribed to by those giving shares to this Fund:—

Whereas, The General Conference of Free Christian Baptists deem it expedient and necessary to open a Book Concern, for the purpose of placing on sale religious and useful books of all descriptions, and especially for supplying Sabbath Schools with Libraries and other books suitable for them, and placing them within the reach of all classes in the Province, thereby supplying to some extent the ministerial deficiency which exists in the country; and whereas, a capital in money is necessary to accomplish this desirable object, We, the undersigned, therefore agree to pay to the Committee appointed by this Conference to receive the same, the several shares of five pounds each (or donations given by us,) annexed to our names; the condition of which is, that the said shares in full, without interest, shall be paid back to us,