RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

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E. McLEOD, Editor. GEO. W. DAY, Printer. } Office, No. 6, King Street.

That God in all things may be glorified through Jesus Christ.—Peter.

H. J. UNDERHILL, D. W. CLARK, WILLIAM PETERS, } Pub. Committee.

NEW SERIES. SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 9, 1854. VOL. I.---NO. 23.

Religious.

[The following is a copy of a Bill, written by the late Rev. ROWLAND HILL, which was stuck up at RICHMOND, on Saturday, 4th of June, 1774, close to the Play Bill for that day. The design of which was to divert the minds of the gay and dissipated from the vain amusements of the THEATRE, and to fix their attention to the awful circumstances which usher in and succeed "THE GREAT AND TERRIBLE DAY OF THE LORD."]

BY COMMAND of the KING OF KINGS. (1)

And at the desire of all who love His appearing.(2)

AT THE

THEATRE

OF THE UNIVERSE,(3)

ON THE EVE OF TIME, (4) WILL BE PERFORMED

The Great Assize

OR

DAY OF JUDGMENT. (5)

THE SCENERY.

Which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception.(6) There will be a just REPRESENTATION of ALL THE INHABITANTS of the WORLD, in their various and proper colours; and their costumes and manners will be so exact, and so minutely delineated, that the most secret thought will be discovered.(7)

"For God shall bring every Work into Judgment, with every secret thing, whether it be Good, or whether it be Evil."
Eccl. xii. 4.

This THEATRE will be laid out after a new plan, And will consist of

PIT and GALLERY

only; and, contrary to all others, the Gallery is fitted up for the reception of persons of High (or heavenly) Birth, (8) and the Pit for those of Low (or earthly) Rank.(9) *N. B.—The Gallery is very spacious,* (10) *and the Pit without bottom.*(11)

To prevent inconvenience, there are separate Doors for admitting the company; and they are so different, that none can mistake that are not wilfully blind. The door which opens into the GALLERY is very narrow, and the steps up to it somewhat difficult: for which reason there are seldom many people about it.(12) But the door that gives entrance into the PIT is very wide and very commodious, which causes such numbers to flock to it, that it is generally crowded.(13) *N. B.—The Straight door leads towards the right hand, and the Broad one to the left.*(14) It will be in vain for one in a tinselled coat and borrowed language to personate one of HIGH BIRTH, in order to get admittance into the upper places,(15) for there is One of wonderful and deep penetration, who will search and examine every individual,(16) and all who cannot pronounce SHIBBOLETH(17) in the language of Canaan,(18) or has not received a white stone and a new name,(19) or cannot prove a clear title to a certain portion of the LAND of PROMISE, (20) must be turned in at the left door.

The Principle Performers

are described in 1 Thess. iv. 16, 17; 2 Thess. i. 7, 9; Matt. xxiv. 30, 31, and xxv. 31, 32; Daniel vii. 9, 10; Jude 14 to 19; Rev. xx. 12 to 15, &c. But as there are some people much better acquainted with the contents of a PLAY-BILL that the WORD OF GOD, it may not be amiss to transcribe a verse or two for their perusal:—

"*The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the Gospel,*" but "*to be glorified in his Saints.*"(21) "*A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened.*"(22) "*And whosoever was not found written in the Book of Life was cast into the Lake of Fire.*"(23)

ACT FIRST

Of this Grand and Solemn piece will be opened by

An ARCHANGEL with the Trump of GOD!!!

"*For the Trumpet shall sound and the Dead shall be raised incorruptible.*"

ACT SECOND.

PROCESSION OF SAINTS

In White, with Golden Harps, accompanied with shouts of joy and songs of praise.(24)

ACT THIRD.

An Assemblage of all the Unregenerate.

THE MUSIC will chiefly consist of CRIES, (25) accompanied with WEEPING, WAILING, MOURNING, LAMENTATION, and WOE.(27)

To CONCLUDE with an

ORATION BY THE SON OF GOD.

It is written in the 25th of Matthew, from the 31st verse to the end of the chapter (but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses), "Then shall the King say to them on his Right Hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall he also say unto them on his Left Hand, 'Depart from me, ye cursed, into everlasting fire, prepared (not indeed for you, but) for the devil and his angels.'"

After which the Curtain will drop.

Then! O to tell!
Some rais'd on high, and others down'd to hell.(1a)
These praise the Lamb, and sing redeeming Love,(1b)
Lodged in his bosom, all his goodness prove:(1c)
While those who trampled under foot his grace,(1d)
Are banished now for ever from his face:(1e)
Divided thus, a Gulph is fixed between,(1f)
And everlasting chains up the scene.(1g)

(a) Luke x. 28, 29. (b) Rev. v. 9; xiv. 3, 4. (c) Luke xvi. 22, 23. (d) Luke xix 14, 27. (e) Matt xxv. 30, 2 Thess i 9. (f) Luke xvi 26. (g) Matt xxv 46.

"*Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God, O Israel.*"—Amos iv. 12.

TICKETS for the PIT

at the easy purchase of following the pomps and vanities of the Fashionable World, and the desire and amusements of the Flesh,(28) to be had at every flesh-pleasing Assembly. "*If ye live after the flesh, ye shall die.*"—Rom. viii. 13.

TICKETS for the GALLERY,

at no less rate than being converted,(29) forsaking all,(30) denying self, taking up the Cross,(31) and following Christ in the Regeneration(32)—to be had nowhere but in the Word of God, and where that word appoints.

He that hath ears to hear, let him hear. And be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. Matt. xi. 15. Gal. vi. 7.

N.B.—No money will be taken at the door,(33) nor will any Tickets give admittance into the Gallery but those sealed by the Lamb.(34) "Watch, therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh.—Matt. xxiv. 44.

(1) Rev. xix. 16. 1 Tim. vi. 15.
(2) Tim. iv. 8. Titus ii. 13.
(3) Rev. xx. 11. Matt. xxiv. 27; xxv. 31, 32.
(4) Rev. x. 6, 7. 1 Cor. xv. 51, 52.
(5) Heb. ix. 27. Jude 15. Psa. ix. 7, 8. Rev. vi. 17. 2 Cor. v. 10.
(6) 1 Cor. ii. 9.
(7) Matt. xii. 36; xxv. 32. 1 Cor. iv. 5. Rom. ii. 12, 16.
(8) John iii. 3, 5. 1 Pet. i. 23. Rom. viii. 14.
(9) James ii. 14, 15. Rom. iii. 18.
(10) John xiv. 2. Luke xiv. 22.
(11) Rev. ix. 1, 2; xix. 20.
(12) Matt. vii. 14.
(13) Matt. vii. 13.
(14) Matt. xxv. 33.
(15) Matt. vii. 21, 22, 23; xxii. 11.
(16) Psa. xlv. 21. Jer. xvii. 10. 2 Tim. ii. 19. John x. 14.
(17) Judges xii. 6.
(18) Isa. xix. 18. Zep. iii. 9.
(19) Rev. ii. 17.
(20) 2 Cor. xiii. 5. Gal. iii. 29. Heb. ix. 1, 8, 9.
(21) 2 Thess. i. 7, 10. Matt. xxiv. 31.
(22) Dan. vii. 10.
(23) Rev. xx. 15.
(24) Rev. xix. 2, 3; xv. 2, 3, 4.
(25) Matt. xiii. 49, 50; xxv. 32, 41. 1 Cor. vi. 9, 10.
(26) Psa. cxii. 10. Rev. vi. 16, 17.
(27) Luke xiii. 28. Matt. xiii. 50. Rev. i. 7. Ezek. ix. 10.
(28) James iv. 4. 1 John ii. 15, 16, 17. 1 Tim. v. 6. Eph. ii. 2, 3.
(29) Matt. xviii. 3. Acts iii. 19, viii. 18-24.
(30) Luke xiv. 33; xviii. 28-30.
(31) Luke ix. 23; xiv. 27.
(32) Matt. xix. 28, 29.
(33) Acts viii. 18-24.
(34) 2 Cor. i. 22. Eph. iv. 13, 14: iv. 30. Rev. vii. 2.

THE IDLE CORNER.

Who that lives in a village or country town does not know the *Idle Corner*?—the place where the thoughtless or evil are fond of standing in the vacant hour, or the evenings, or on Sunday. I speak not of the place where neighbours, after the day's work is over, stay a little while together to chat before they go home to their firesides: nor yet of the place where the youth gather for some hearty manly game in a leisure hour. But I mean what everybody knows by the name of "*That idle corner*," where young men stand lounging against a wall or a gate, encouraging each other in loose jests and foolish sinful talk; or, perhaps, rudely laughing or mocking at the quiet passer-by; till decent people hardly care to pass more than they can help. How much mischief is planned there, how much wickedness first thought of! It is usually the first step to the beershop; a sort of recruiting place for drunkards, and thieves, and poachers. Many a man in his sorrowful old age, looks back with bitter remorse to that *idle corner*, as he says in the anguish of his heart, "I was almost in all evil in the midst of the congregation and assembly." (Prov. v. 14.)

The *idle corner* seems to have been well known would think that holy David was warning every one against that corner, when he said in the first Psalm, "Blessed is the man that standeth not in the way of sinners;" and I often wonder how that verse, when read in church now, does not strike such young men as are fond of standing there "in the way of sinners." Another of God's servants seems warning young men against that corner when he says, "Go not in the way of evil men;—avoid it, pass not by it; turn from it, and pass away." (Prov. iv, 15.) I earnestly wish young men would do so: they would save themselves a world of sorrow and guilt if they would. The *idle corner* is the place where the Bible saith that Wisdom goes to look for the simple (or foolish) ones, for there they are sure to be found: "She crieth at the gates, at the entrance of the city (or village) at the coming in of the doors: she standeth by the way, in the places of the paths: she crieth in the chief place of concourse, in the openings of the gates,"—"saying, How long ye simple ones will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" (Prov. i. 20—22; viii. 2, 3.) There the bad, and the self-willed, and the mischief-makers, used to get together of old, just as they do now;—"The ungodly is so proud that he careth not for God, neither is God in all his thoughts: he sitteth lurking in the thievish corners of the streets." (Ps. x. 4, 8—Prayer-Book.) At *the idle corner*, of old time as well as now, the foolish, the giddy, the light, and the lewd,—whether men or women,—well knew that they should find one another: the guilty still lie in wait at that corner; and the "simple void of understanding," passing through the street, still meet with temptation, and fall into ruin and sin at that corner. (Prov. vii. 5—12.)

There—at *the idle corner*—stand the Sabbath breakers. The quiet and church-going people of a village as they are on the way to God's house, see them lounging there,—a disgrace to a Christian land,—the open and avowed servants of God's enemy, wearing in their looks the mark of Satan, who hates the Lord of the Sabbath. Perhaps they stand bold or daring with a pipe in their mouth, scoffing, or passing a rude jest to annoy the quiet church-goer; or, if not so lost to shame, at least shewing that they have no care for the Sabbath, and for him who gave them the Sabbath, and laid down his own life to save them.

You may always know the *idle corner* lads or young men: there is a stamp upon them which they carry about at work or anywhere, all day long: a stamp, a sign, a brand, which makes one think of Satan's mark. * * *

Let us look about a village and listen to what goes on. A master wants a servant; a stout lad is mentioned: the master answers, "Yes, that's a strong active lad; but then he is one of those that stand at the *idle corner*, and is sure to have bad companions and idle lounging habits.—I dare not trust him in my house." Many lose good situations because they are seen to stand at that corner. I say to a farmer, "Such a young man is out of work, can none be found for him?" Often have I heard the answer, "Oh, he is one that I see at the *idle corner* as I go to church;—there he stands, instead of going to church,—with all the loose fellows of the village—I won't have him on my grounds: steady lads who keep out of idle company for me."

Let us ask a parent why we seldom see his eldest son at church? the answer is almost sure to be,—"Ah, Sir, the boys at that there corner have drawn him in among them, and he won't be ruled by me. It's a heavy grief to me."

I go to see a poor widow, and she pours out her sorrows to me: she has scarce bread to eat, or fire to warm her, and no friend on earth to comfort her. "Well, but your son is twenty years old, and has good work, surely he helps his mother now." She replies in an agony of tears,—"Ah, no, Sir, he was as good a boy as ever was; after his poor father died he was my comfort and friend, till he got to stand at that there corner with the idle lads; and now he spends his money at the beer-house, and won't listen to me: I never see him now till bed-time, and he hardly gives me money enough to buy food for him, let alone any to help the rest of us. He never talks to his poor mother now, and I fear he will be drawn in to join in some wickedness."

A boy grows up and leaves the Sunday-school steady and promising: for a few months perhaps he is always in his place at church along with his friends: I hope soon to prepare him for confirmation, and trust that there is something more than merely outward good conduct about him. At length he is no longer regular at church, and I enquire, and find that he has taken to stand at the *idle corner*.

A poor girl, steady and respectable, happens to miss a place, and is at home for a few months before her mother can find a proper situation for her. At first she is always at church: then I see her seat often empty: I learn that she has grown light: I hear that she is disgraced. "Ah," says her agonized mother, "Ah, Sir, she passed along the street, and at length she was enticed to stop a little, as she passed that corner, and thus she fell into wicked company; and Oh! what shall I do now for shame and sorrow of heart!"

Alas, that *idle corner*! Who can tell how much guilt, and shame, and bitter trouble, have their source from it! Is a young man taken before the magistrates for poaching,—for rioting,—for pilfering? It always happens that he is one of those who are to be found at that corner. O young men,—why will will you rush into Satan's net? Why not occupy yourselves in your [illegible] reads, or with innocent and healthy games? I wish my voice could warn all of you against the *idle corner*. I have only spoken to you on common sense grounds, which you can all understand: I need not tell you how ruinous to your souls are the ways and habits which belong to that corner. Let me but remind you that a the day of judgment, you may find that you have lost, for ever lost, your souls: and you will then perhaps look back and remember how much *the idle corner* has had to do with your everlasting misery. It will be too late then; but it is not too late now; give up, at once give up, the ways, the habits, the company which belong to *the idle corner*; shake off from you the stamp of the *idle corner*.—*C. P. Magazine.*

ORIGIN OF THE MORAVIAN CHURCH AND MISSIONS.

In the early part of the 15 century a little flock of Christ re-appeared in east of Germany, bearing the name of "Unitas fratrum," or "Unity of the Brethren." The club from which it sprang, and of which it claim to be the representative was first constituted the year 1547, and for nearly 200 years continue to exist in Bohemia and Moravia as a distinct religious community; sometimes in a state of comparative rest and tranquility—more frequently in circumstances of trial and of suffering, an object of jealousy and suspicion to the civil, and of hatred and hostility to the ecclesiastical powers. It proclaimed the truth of God, affected the absolute and sole authority of His Holy Word, maintained the purity of His ordinances, and exercised a wholesome and scriptural church discipline. Hence the enmity of the world which it experienced, and the unrelenting persecution to which it was subjected by the Church of Rome. The storms of adversity it braved uninjured; the sunshine of prosperity it could not bear. The liberty which it acquired, and the favour which it enjoyed towards the close of the sixteenth century, hastened its decline, and were, in no small degree, the occasion of its downfall. Though the foundations of the church were sound, the superstructure was so far weakened by the admission of perishable materials, that it was in no condition to encounter the tempest of civil and religious strife which, bursting forth in Bohemia in the year 1618, involved all Germany, and nearly the whole of Europe in the misery and desolation of the Thirty Years' war. Before that war had reached its termination, the Unity of the Brethren, yielding to the violence of a yet fiercer persecution, had ceased to be known as a church in the countries of its origin. Of 200 congregations once flourishing in Bohemia and Moravia, not one remained; in Poland alone, some vestiges of this ancient community continued to be discernible, and here its doctrine, its discipline, and its church orders were providentially preserved.

At length it pleased the Lord to revive it, after a long interval of suspended animation, and to enable it to put on strength. In the year 1722, He brought out of Moravia into Saxony a few families, consisting of persons truly concerned for the salvation of their souls, and gave them favour in the sight of Count Zinzendorf, a pious Protestant nobleman, by whom they were permitted to settle on his estate of Berthelsdorf, and to commence the building of a village, afterwards called Hernhut. In 1724, they were joined by a second band of emigrants, genuine descendants of the ancient Moravian Unity; and in the course of the three following years, by several hundred refugees, not only from Bohemia and Moravia, but likewise from other parts of Germany. As each successive company brought with it its own peculiar views of doctrine and church constitution, and all were more or less earnest in the attempt to carry them out, it was not long before harmony was disturbed and mutual edifications interrupted. By the blessing of the Lord on the earnest and faithful endeavours of Count Zinzendorf and his coadjutors, the progress of discord was, however, arrested, and the danger of schism mercifully averted. On the 12th of May, in the year 1727, the members of the newly-formed congregation gave their assent to a series of Scriptural principles and church regulations, and on the 13th of August, while celebrating the Lord's Supper in the church of Berthelsdorf, they were so overcome by the constraining power of the love of Christ that they could yield cheerful obedience to his last command, and love each other fervently. On the former of these occasions, they were made to be of one mind on all essential points; on the latter, they became as believers in Jesus, of one heart and one soul. And from this memorable visitation of Divine grace the renewed Church of the Brethren dates its existence as a living family of Christ.

Nor were the results which immediately followed of a less striking or blessed character. Before the close of the same month (August 1727) the Holy Spirit shed upon the children his awakening and converting influences, and manifested himself to the whole congregation as the Spirit of grace and of supplication. The agreement of the majority of its members to become henceforth a company of intercessors, who, dividing among themselves the hours of the day and of the night, should be instant in prayer to the Lord for each other, for the flock to which they belonged, and for the whole church of Christ on earth, seemed to bring into fulfilment the promise given by the mouth of Isaiah the prophet (lxii. 6, 7). To this remarkable institution, the missionary spirit which was shortly after displayed is in no small degree to be attributed. Nor were other regulations wanting, indicative of the presence and the power of the [illegible] desire for instruction and edification was met by frequent, varied, and appropriate services; while the appointment of elders, in addition to the brethren exercising the ministerial office, provided for the counsel and direction of individual souls, and conduced to the maintenance of Christian morality and good order.

THE IMPIOUS DANCERS AND THEIR END.—Before the cholera came into the town of Sligo some twenty years ago, and when it had appeared in other places, a party were dancing in a public-house in that town on a Sabbath evening: One of them got on the floor, and cried out, "I'll dance a jig for you which I have called 'The *cholera jig*.'" On his finishing it, he was loudly applauded by the party, who *all* joined in it soon after.

The awful scourge visited Sligo a *few* days after, and before it ended swept off nearly TWELVE HUNDRED of the inhabitants: and among the *first* victims were the cholera-jig dancers.

This awful fact was related by the Rev. Wm. Armstrong, then curate in the town, and who coffined with his own hands several of those victims. "*Shall I not visit them for these things, saith the Lord?*"

THE SCOFFER ANSWERED.—In Western New York a wild, frolicsome young man formed one of a set who sometimes derived their sport from playing upon the most awful themes in the word of God. One day he came out of the public house where he had become excited by profane revelry with his companions, mounted his horse, and struck into a gallop. A venerable officer of the Church, a man long distinguished for his earnest and solemn tone of piety, was passing along the road. When the youth overtook him he said, "Deacon, how far is it to hell?" The old Christian calmly replied, "Young man, at the rate you are going you will soon get there." The reckless sinner struck the flanks of his horse with his spurs, and dashed off on a wild canter. After passing a few rods, his horse stumbled; he fell over his head to the ground, but rose not again. The deacon reached him only in time to hear one faint groan, and all was over.

ON APPROPRIATING CHRIST.—"I hope," said Dr. Chalmers to a friend, "you find no difficulty in appropriating Christ. If I were to come as an accredited agent to you from the upper sanctuary, with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible, your invitation to come to Christ. It does not bear your name and address, but it says '*Whosoever*'—that takes you in; it says '*all*'—that takes you in; it says if '*any*'—that takes you in. What can be surer or freer than that?"

Correspondence.

NEW YORK CORRESPONDENCE.

THE AMERICAN BIBLE SOCIETY.

Held its thirty-eighth Anniversary at the Tabernacle Thursday morning. Hon. Theodore Frelinghuisen, President, in the chair. The audience immense and the proceedings thrilling. Among the speakers were Drs. Duff and Lyman Beecher, and Rev. Philip Kent delegate from the British and Foreign Bible Society.

The following extract from the Annual Report gives some notion of the operations of this Society.

The receipts of the year for general objects of the Society amount to $394,340 50, being an increase over last year of $47,798 08.

The number of Bibles printed during the year is 306,000, and of Testaments 556,000; making a total of 862,000.

The number of volumes issued is 815,399, being an increase of 16,029, and would have been larger but for the unavoidable suspension of operations for six weeks, owing to our removal to our new premises. The entire number of volumes issued since the formation of the Society is 9,903,751.

Grants of Bibles and Testaments have been made to Auxiliary Societies, to Sunday and secular schools, to penal and humane institutions, seamen and boatmen, lighthouses, and to various societies and individuals for gratuitous distribution.

The Society has at present thirty-four Agents employed, including two in Texas, one in California, and one in Oregon.

Plates have been prepared for a new edition of 12mo., Nonpareil Bible; of the New Testament in Spanish; and the Testament in Welsh and English, in parallel columns. The Standard Imperial Quarto Bible for pulpits, in type larger than pica, is sterotyped, and will be ready for distribution in a few months.

The Library contains nearly 2,000 volumes, many of them of great interest and value.

Besides the grants of books, $28,189 have been granted by the Board in money to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, Greece, France and Germany, under the direction of various Missionary Boards and Bible Societies.

THE AMERICAN TEMPERANCE UNION.

Thursday evening at the Tabernacle, held its Anniversary. The audience was the largest I saw during the week. Rev. Henry Ward Beecher and Dr. Cleaveland were among the speakers. I went home from the meeting with a comfortable assurance that we shall yet have the Maine Law in this State despite vetoes and all other opposition. The efforts of the people of your Province were spoken of with high commendation in the Report.

THE AMERICAN BOARD OF COMMISSIONS FOR FOREIGN MISSIONS.

Held a meeting Friday morning at the Tabernacle. From August last to May 1854 the receipts have been $213,200. This society has now in the field sent from this country 407 ministers and other laborers associated with 39 native preachers and 192 other native laborers and 7 assistants more are soon to sail. It has 11 printing presses from which issued last year 37,127,251 pages and from the beginning 958,000,000 pages either of the Bible or of other religious reading; 9 seminaries; 23 boarding schools; 712 other schools, having in them together with the two former, some 24,000 pupils; 103 churches containing nearly 26,000 members. The speeches were made by Dr. Duff, Rev. J. P. Thompson and missionaries from abroad.

When it is remembered that this great Society and the Corresponding House Mission Society, the great Bible Society and American and Foreign Christian Union, the Tract Society and Sunday School Union and other great Societies leave the great sin of Slavery unrebuked, to call their course in relation to it by no worse name and when it is remembered how few and feeble those who oppose that shameful sin, even moderately oppose it, it is not difficult to understand why our Statesmen are about to extend the curse so far and so wide. You can understand why all the earnestness of the press and the pulpit now have so little influence upon Congress.

In my next I shall undoubtedly be compelled to tell you the shameful deed in relation to Nebraska is consummated. All the meetings of which I have spoken