

# RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

PUBLISHED WEEKLY, FOR THE GENERAL CONFERENCE

OF FREE C. BAPTISTS OF N. BRUNSWICK, AT ONE DOLLAR

A YEAR, IN ADVANCE.

E. McLEOD, Editor. Office, No. 6, King Street.

That God in all

things may be glorified through Jesus Christ.—PETER.

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

NEW SERIES.

SAINT JOHN, NEW

BRUNSWICK, FRIDAY, MARCH 3, 1854.

VOL. I.—NO. 9.

## Religious.

### BABYLON.

From Dr. Sleight's "Christian's Defensive Dictionary." (Continued.)

The prediction of the total and absolute ruin of Babylon, we find recorded in several of the prophets, but particularly in Isaiah, in the thirteenth chapter, from the 19th to the 22nd verses, and in the 23rd and 24th verses of the fourteenth chapter. It is declared, that Babylon shall be utterly destroyed, as the criminal cities of Sodom and Gomorrah formerly were; that she shall be no more inhabited; that she shall never be rebuilt; that the Arabs shall not so much as set up their tents there; that the shepherds shall not come even to rest his flock; that it shall become a dwelling place for the wild beasts, and a retreat for the birds of night; that the place where it stood shall be covered with a marsh, so that no trace shall be left to show where Babylon had been. It is God himself who pronounced this sentence, and every article of it has been successively accomplished.

I. In the first place, Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Susa, Ecbatana, Persepolis, or any other place; and did themselves destroy a good part of Babylon.

II. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, did not only neglect it, and forbear to embellish or even repair it; but, that moreover they built Seleucia in the neighborhood, on purpose to draw away its inhabitants, and cause it to be deserted. Nothing can better explain what the prophet had foretold; *It shall not be inhabited.* Its own masters endeavor to make it desolate.

III. The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it, by building Ctesiphon, which carried away all the remainder of the inhabitants; so that from the time the curse was pronounced against that city, it seems as if those very persons that ought to have protected her, were become her enemies; and had all thought it their duty to reduce her to a state of solitude, though by indirect means, and without using any violence; that it might more manifestly appear to be the hand of God, rather than the hand of man, which brought about her destruction.

IV. She was so totally forsaken, that nothing of her was left remaining but the walls; and to this condition she was reduced when the Roman Emperor Constantine wrote his remarks upon Greece.

V. The kings of Persia finding their place deserted, made a park of it, in which they kept wild beasts for hunting. Thus did it become, as the prophet had foretold, a dwelling place for ravenous beasts, that are enemies to man; or for timorous animals, that flee before him. Instead of citizens, she was now inhabited by wild boars, leopards, bears, deer, and wild asses. Babylon was now the retreat of fierce, savage, deadly creatures, that hate the light, and delight in darkness. "Wild beasts of the desert shall lie there, and dragons shall dwell in their pleasant palaces." Isa. 13:21, 22.

VI. But it was still too much that the walls of Babylon were standing. At length they fell down in several places, and were never repaired. Various accidents destroyed the remainder. The animals which were to be subservient to the pleasure of the Persian kings, abandoned the place; serpents and scorpions remained, so that it became a dreadful place for persons that should have the curiosity to visit, or search after, its antiquities. The Euphrates, that used to run through the city, having no longer a free channel, took its course another way; so that, in Theodoret's time, there was nothing more than a very small stream of water left, which ran across the ruins, and, not meeting with a slope or free passage, necessarily degenerated into a marsh.

In the time of Alexander the Great, the river had quitted its ordinary channel, by reason of the outlets and canals which Cyrus had made, and of which we have already given an account; the outlets being badly stopped up, had occasioned a great inundation in the country. Alexander, desirous to fix the seat of his empire at Babylon, projected the bringing back of the Euphrates into its natural and former channel, and had actually set his men to work. But the Almighty, who watched over the fulfilling of his prophecy, and who had declared, he would destroy even the very remains and footsteps of Babylon, ("I will cut off from Babylon the name and remnant." Isa. 14:22.) defeated the enterprise by the death of Alexander, which happened soon after. It is easy to comprehend how, after this, Babylon being neglected to such a degree as we have seen, its river was converted into an inaccessible pool, which covered the very place where that impious city had stood, as Isaiah had foretold: "I will make it pools of water." Isa. 14:23. And this was necessary, lest the place where Babylon had stood should be discovered hereafter by the course of the Euphrates.

VII. By means of all these changes Babylon became an utter desert, and all the country round fell into the same state of desolation and horror; so that the most able geographers at this day cannot determine the place where it stood. In this manner God's prediction was literally fulfilled: "I will cut off from Babylon the name—I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. 14:22, 23. I myself, saith the Lord, will examine, with a jealous eye, to see if there be any remnant of that city, which was an enemy to my name, and to Jerusalem. I will thoroughly sweep the place

where it stood, and will clear it so effectually, by defacing every trace of the city, that no person shall be able to preserve the memory of the place chosen by Nimrod, and which I, the Lord, have abolished. "I will sweep it with the besom of destruction, saith the Lord of hosts."

VIII. God was not satisfied with causing all these alterations to be foretold, but to give the greater assurance of their certainty, thought fit to seal the prediction them by an oath. "The Lord of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. But if we would take this dreadful oath in its full latitude, we must not confine it either to Babylon, or its inhabitants, or to the princes that reigned therein. The malediction relates to the whole world: it is the general anathema pronounced against the wicked; it is the terrible decree, by which the two cities of Babylon and Jerusalem, shall be separated for ever, and an eternal divorce be put between the saints and the reprobate.—The Scriptures that have foretold it, shall subsist till the day of its execution. The sentence is written therein, and deposited, as it were, in the public archives of religion. "The Lord of hosts hath sworn, saying, As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

### DROP OF HONEY FROM THE ROCK OF CHRIST.

The following is written in an antiquated style, being more than an hundred years old, but it will nevertheless be found sweet and refreshing to the believer; it contains the very best advice that can be given to sinners.

Reader, a word of advice to my own heart and thine. Thou art a professor, and partaker of all ordinances, thou dost well, they are glorious privileges. But if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove but painted pagentry to go to hell in. If thou retain guilt and self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with the greatest strictness every day, what bottom thy profession and the hope of thy glory is built upon; whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof; (Matt. 7:27.) Glorious professor, thou shalt be winnowed; every rein of thy profession will be tried to purpose. 'Tis terrible to have it all so suddenly taken away, and find nothing but it to bottom upon. Soaring professor, see to thy waven wings betimes, which will melt with the heat of temptation. What a misery is it, to trade much, and break at length, and have no stock, no foundation laid for eternity, in my soul. Gifted professor, look there be not a worm at the root, that will spoil all thy fine gourd, and make it die about thee in a day of scorplings.—Look over thy soul daily, and ask, Where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out, in the sight of the ruin of all their duties, "Undone, undone to all eternity."

Consider, the greatest sins may be hid under the greatest duties, and the greatest terrors. See the wound which sin hath made in thy soul be perfectly cured by the blood of Christ, not skinned over with duties, humblings, enlargements, &c. Apply what thou wilt besides the blood of Christ, it will poison the sore. Thou wilt find that sin is never mortified truly, that thou hast not seen Christ bleeding for thee on the cross; nothing can kill it, but the beholding of Christ's righteousness. Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease; poor ragged nature, with all its highest improvements, can never spin a garment fine enough and without spot to cover the soul's nakedness. Nothing can fit the soul for that use, but Christ's perfect righteousness. Whatsoever is of nature's spinning, must be all unravelled, before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder it every rag away, and leave the soul naked and open to the wrath of God. All that nature can do, will never make up the least drachm of grace, that can mortify sin, or look Christ in the face one day.

Thou art a professor—goes on hearing, praying, and receiving, yet miserable, mayest thou be. Look about thee; didst thou ever yet see Christ to this day in distinction from all other excellencies and righteousness in the world, and all of them falling before the majesty of his love and grace? (Isa. 2:17.) If thou hast seen pure grace, pure righteousness in him every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou canst trample upon all the righteousness of men and angels so as to bring thee into acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds. (1 Cor. 2:2.) If ever thou sawest Christ, thou sawest him a Rock, higher than self-righteousness, Satan and sin; (Ps. 61:2); and this Rock doth follow thee; (1 Cor. 10:4); and there will be a continued dropping of honey and grace out of that Rock to satisfy thee; (Ps. 18:17.) Examine, if ever thou hast beheld Christ as the only begotten of the Father, full of grace and truth; (John 1:14, 19, 17.) Besure thou art come to Christ, that thou standest upon the Rock of Ages, hast answered to his calls to thy soul, hast closed with him for justification.

Men talk bravely of believing—whilst whole and sound, few know it. Christ is the mystery of the Scripture; grace the mystery of Christ. Believing is the most wonderful thing in the world. Put

any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for believing. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness, and bring nothing but thy sin. O, that is hard. Leave behind all thy holiness, sanctification, duties, humblings, &c., and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou will never agree; it is the hardest thing in the world to take Christ alone for righteousness; that is to acknowledge him Christ. Join any thing to him of thy own, and thou dost unchrist him.—Whatever comes in when thou goest to God for acceptance besides Christ, call it Anti-Christ—bid it be gone; make only Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stand, and thou shalt rejoice in the day of the day of the fall thereof; (Isa. 1:10-12.) Christ alone did tread the wine-press, and there was none with him; (Isa. 63:3.) If thou join anything to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe; was ever thy faith tried with an hour of temptations, and a thorough sight of sin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience? when thou wast in the mouth of hell and the grave, then did God show thee Christ a ransom, a righteousness, &c. Then couldst thou say, "Oh, I see grace enough in Christ;" thou mayest say that which is the biggest word in the world, *thou believest.* Untried faith is uncertain faith.

To believing, there must be a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon Christ, that is gospel like. That is to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for salvation, that is the sum of the gospel. When the soul in all duties and distresses can say, nothing but Christ, Christ alone, for righteousness, justification, sanctification, redemption; (1 Cor. 1:30); not humblings, not duties, not graces, &c., that soul hath got above the reach of the billows.

### THE HAPPY MAN.

The happy man was born in the city of Resignation, in the parish of Repentance unto Life; was educated in the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment; and many times does jobs of Self-denial. He wears the robe of Humanity, but has a better suit to put on when he goes to court, called Christ's Righteousness. He walks often in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat which the world knows not of; and he drinks of the sincere milk of the word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his affections, sound peace to the conscience, sanctifying grace in his soul, real divinity in his breast, true humanity in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head. Happy is the life of such a man. Which in order to attain, pray fervently, believe firmly, live patiently, work abundantly, live holy, die daily, watch continually, guard your senses, redeem your time, love Christ, and long for the glory which comes by him.

### WHAT IS BELIEVING?

The deliverance of a young man who had been long under deep conviction.

"At last," says he, "when I had lost all hope, these words were deeply impressed on my mind: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I cried out in agony. What is believing? What is real Scripture faith? Lord teach me! I know nothing! If thou save me not, I perish! I was then brought to my mind, Cast all thy care upon Him. I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt thou receive such a sinner? I know thou art able to save, and thy blood is sufficient to atone. But art thou indeed willing? It came into my heart—only believe. I felt a rising hope and cried, I will; but my sins stare me in the face, and I thought, O, it is impossible! My sins have been so secret, so complicated. It came to me again—only believe. I thought, it cannot be now, I must repeat more, be more earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—only believe. I said, Lord help me to believe, and to cast my soul upon thy free mercy! Let me know that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost! I am lost. Thou hast said, come unto me all ye that are weary and heavy laden, and I will give you rest. I am weary and heavy laden—I come—therefore the promise is for me. While I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy indeed. His love was shed abroad in my heart; and those precious words were applied, 'He that loveth is born of God, Now, if I had a thousand souls, I could have trus-

ted Him with them all—I found a real change in my heart; I was a new creature; I was a child of God.—*Evang. Magazine.*

## Correspondence.

### NEW YORK CORRESPONDENCE.

The Nebraska Bill.—Dr. Cheever's New Book.—"Right of the Bible in Common Schools."—Dr. Hamilton's "Memoir of Richard Williams."—Mr. Williams' Journal—His entire Conscription.—The Carter's Publishing House—Conscientious choice of business—Their Extensive Business.—True Greatness.

DEAR BROTHER.—There is quite a dearth of News here just now. All eyes are fixed upon Congress to watch carefully the Nebraska affair. The bill proposed of which I have spoken before, is losing friends every day, still it is my opinion it will pass. If it does, it will be the beginning of agitation, or our country is lost for its best purposes. The agitation which politicians have been striving to quell, is as nothing compared with that which must come to save our nation. Mr. Houston of Texas made a speech yesterday in the Senate against the bill, on the ground that it is in bad faith to the Indians; he continues his speech to day, but whether he will allude to the violation of faith toward us which the bill proposes is doubtful. Most of the Southerners say it is a violation of solemn compact, but still if the North proffers the boon, they will not refuse it. They do not believe in the theft, but they will not refuse the stolen goods.

In the dearth of news I will take occasion to notice two very interesting volumes just from the press of Rober Carter & Brothers, 285 Broadway. The first is "Right of the Bible in our common schools," by Geo. R. Cheever. The book is such as we had reason to look for from the pen of the author of Deacon Giles' Distillery. Mr. Cheever is one of those men, who are in the habit of saying what they believe duty requires, rather than looking after the consequences of obeying God rather than man. You are aware that the Papists in our country, true to the instinct of Anti-Christ, are striving in one way and another, to destroy our system of common schools. They have made an onset now that will yet do great mischief. They call them sectarian. The Bible is in them, and that is a sectarian book of course when you speak of those who are in favor of liberty, intelligence and piety, and those who are opposed to the same. Mr. Cheever shows that the same plea on which they are striving to put the Bible out of the school, will cause us to exclude all books that refer to the Reformation under Luther as praise-worthy, and every other that has the least spirit of liberty in it. He then meets their point by showing the Bible not sectarian in the sense in which that word is employed by the Papists, and their abettors. The book is timely, and will do good service; but neither it nor other influences I fear will avail to save our schools long. Already the Papists have secured a division of the school funds in California. This principle of division is simply to give to Papists according to their number, the heathen from China by the same rule, the sceptics, atheists, and every other party as to religious matters according to their number. They each procuring the money will employ it not for education in the sense in which we speak of it, but simply in drilling the pupils into their respective dogmas. At least we know it will be so with Papists and the result will be to keep in our midst an ignorant, degraded and stupid population though we pay for having an intelligent, virtuous and happy one. Indeed this principle of division is the death of common schools in any good sense.

The other volume is "A Memoir of Richard Williams, Surgeon; Catechist to the Patagonian Missionary Society, in Terra del Fuego, by James Hamilton, D. D." author of "Life in earnest." "The mount of Olives," &c. I wish this interesting little volume could be in every family your paper visits. The book is mostly made up of the journal of Mr. Williams. He was a proud and haughty sceptic, a physician in a flourishing practice in London, who was converted in 1846, and in 1850 sailed with Captain Gardiner and others to commence a mission in Terra del Fuego. The company was not provided with an adequate outfit; sometimes exposed to death by the canibals they went to convert; sometimes in perils in the frail boats in which they sailed from point to point to escape the bloody hands of the natives, suffering from the climate and exposed to famine while in sight of plenty of provisions. They were in daily expectation of relief from some ship, yet none arriving, at last they died with scurvy and famine, all but one, whom the natives murdered. The last of all died in September or first part October 1851, and in October a ship came to their relief had they not been beyond the reach of mortal help. Their bodies found and buried, their journals and other souvenirs gathered up for their friends, the mission to all appearance is ended. But it is not so. The journal that Mr. Williams kept and which is now given to the Church, will yet cause that heathen desert to blossom as the rose. Many Christians as they read it will be startled from their indifference to seek that conscious communion with Christ, and the holy consecration of which Mr. Williams speaks. It will show many that they are walking by sight and not by faith. Mr. Williams had high ideas of christian usefulness, but behold him in his last days having to all appearance accomplished nothing, triumph in a sublime faith. "Can I" says he in one of the last entries in his journal, "can I" says he, "be in any way disappointed at this, instead of a life of much service and glory to

God." No, not for a moment, for God's glory can only be enhanced by fulfilling the counsels of his own will; and to suffer his blessed will as much glorifies my God as to do it. I am not disappointed. \* \* \* My soul rejoices in the Lord, and I would not exchange my dying hopes surrounded as I now am with all earthly discomforts, for the greatest luxuries and all the blandishments the world could set before me. \* \* \* There is no other happiness but in knowing God, and Jesus Christ whom he has sent. \* \* \* "When I left Burslem on this mission" says this dying saint in his last entry, "it was with a secret confidence I should see the salvation of God, Oh, my soul hath beheld it." \* \* \* He that believeth shall never be confounded.

'Here I rest my hope, The Lord's will be done.'

This book will do much to bring back to many in the Church the idea of which I spoke in a former communication as being the great want of the Church at this time—"communion with Christ as a man of sorrows and acquainted with grief."

I must, before closing, say a word of the worthy publishers of these and many other religious works. I will give you a brief sketch of the origin and progress of this publishing house as complete as I can from the sources of information at hand. Robert Carter, the oldest of the three brothers of the firm, arrived in this city, from Scotland, their native land, in the Spring of 1831. He was about twenty-three years of age, without capital and without friends. Though he had read books very extensively, he was not acquainted with the book business. He had thought of the ministry, and other ways of active service in the kingdom of Christ. But he chose his present calling, not because he was unqualified for, or shrunk from ministerial duties, but from a deep conviction that it was his calling. The same sense of a calling was in his heart that must be in the heart of every minister or other Christian who ever accomplishes much by way of revealing Christ in this lost world. He determined in his prospective business to abide not only by the cash principle, but also by his conscience as a Christian in respect of the character of the works he might publish. In this very city some of the works most inimical to morality and piety are published by officials in our churches. But Mr. C. made up his mind not to go with the multitude to do evil, whatever might be the profit to be gathered from unholy wares. Having taken a small store in Central street, he commenced the bookselling business in the Spring of 1837. By attending the evening sales, he purchased so that he could sell to advantage, but still going on the principle of making haste slowly, till at length he was able to bring out a reprint of Dr. Synnington's work on the Atonement, and Miss Sinclair's "Modern Accomplishments," both of which he continues to sell. In the autumn of 1848, he removed to a large store in Broadway, under the Irving House, which is directly opposite Stuart's great house, or rather palace for dry goods. In his new place Mr. Carter has his two brothers associated with him. This firm is not only enterprising, but it is composed of gentlemen whose minds are characterized by intellectual training and Christian experience. There is in their demeanor no trace of that vulgarity which often manifests itself in the haughty demeanor of those who are suddenly prospered. In this city, in the same business, are those who in their whole deportment show to the observer that they were once poor and ignorant, and now rich and contemptible. But in Mr. Carter is manifested a spirit that enables a man without money to say "I am rich," and with it "I am poor." During the past year they have issued forty-three volumes of re-prints, and seven original works. One of the former—a work in six volumes, cost \$14,000 dollars to stereotype it. Of D'Aubigne's History of the Reformation they have printed more than 150,000 volumes. They have issued of different works over half a million of volumes.

They are soon to bring out the late Mr. Jay's last work, "Scriptural Characters," and an interesting volume "Varn, or the Child of Adoption."

It is interesting to trace the dealings of God with his children. All things work together for their good in adversity or prosperity as the world calls the different forms in which God blesses his people. If like Mr. Williams, there is nothing before us but sacrifice and suffering in this life; if faithful like him, we shall be serviceable in revealing the great mystery hid from the foundation of the world—Christ in the Redeemed rebel, the hope of glory. And if prosperity is for us, if we are true to the promptings of God's spirit and Providence, we shall be led into a large place, where the end of all our labors will be the same. In either case how is the world indebted to the Christian, for the possession even of all it possesses from which there is any good. Men who have not reflected as deeply as they might are wont to say this, or that, has done so and so for us. But whoever is instrumental in any way of showing the world that its Redeemer is not a root out of dry ground, does more to conserve all the great interest of civilization, than actions of a merely secular nature however splendid, and however praised. The kingdom of God, like its prince may not be sought for in kings houses; it comes without garments rolled in blood; it comes not with trumpet and battle array; it is in the form of a servant; it is without observation; it is the hidden leaven; it is peace founded in righteousness; it is joy in the Holy Ghost.

P.S. 16th Feb.—I am happy to state Mr. Hauston took very manly ground against the Nebraska iniquity, not only in relation to Indians, but also in reference to Negroes. This is clear gain, so much more than we expected. Honor to whom honor is due. G.