

NOTES BY THE WAY.

ST. JOHN, MAY 30th, 1854.

My dear Brother,—I am aware that almost every scribbler is in the habit of writing "Notes and Reflections" on men and things that are observed by him as they travel; and they, for the most part, are unlearned for by the mass of readers. It is quite possible that the following Notes of your humble correspondent, may meet with like favour from your numerous readers; and if in your judgment, you think such would be their fate, you can let this manuscript lie in your drawer, or give it to the flames.

We left Baring, Me., on the morning of the 17th inst., by the Stage for Western, the place of our former residence. The coach being crowded, the roads the worst we have seen for sometime, and our company not so agreeable as we could have desired; our situation, as we jogged on, was one we presume, that few would think pleasurable. Our fellow passengers are mostly lumbermen that are going to the head waters of the St. Croix, for the purpose of driving their logs to market. They are dreadfully profane, and the cold sweat stands hick on our forehead, the tremors pass over our system, and our soul is deeply moved to hear that worthy name, by which we are called, blasphemed; but we cannot get away, we are here, so we must submit to it with as good a grace as possible. Our company is full of boisterous mirth, and cheerful good nature; and had it not been for their profanity, the time might have passed with a more pleasantness. Two young men, seated directly opposite, seem to be ill at ease. Their open and expressive countenances indicate that they are as yet degraded from their manhood, and from their manner, we believe, they have been well brought up; but they will be spoiled if they continue in such association as the present, for any length of time. In the front seat sits one who occasionally looks over his shoulder at us; but his eye will not rest on us for a moment, he appears as if he dares not look long at anything. It is not indelicacy, for there can be no doubt of his courage; it is that low, mean snail-like look, that shows at once he man and his character. We turn away instinctively and feel that we wish no more acquaintance with him. On our right sits two men, one seems to be a jolly, good natured fellow, with an easy, careless expression; if he was roused, we could deprecate his wrath; but his fund of good nature is such, that you are drawn toward him, and cannot help liking the man with all his faults.

The other is well dressed, sporting a gold watch, seals and keys; his fingers adorned with rings, and trying to pass for a gentleman; but you can see at a glance he is a cringing, calculating, money loving Yankee. He will be trying to speculate before long. Hardly have we thought this, ere he is at work, wanting to sell a watch, for it appears he has more than one; but it is hard work to trade with men going on the stream and with but little money in their pocket, so our Yankee has to give up in despair of making money in this day's ride. An incident has just occurred that pleases us somewhat. One of the company draws a bottle from his hiding place and taking a dram, remarks he has brought a little medicine with him, and hands it to his neighbor; but it is kindly, yet firmly refused; it is passed to the next, with the same result, and so on through all the party, each decidedly refusing. The individual looks blank, and crest-fallen, hardly knowing what to make of all this. It is now time for us to speak, so we simply observe to him, that he appears to have fallen in the midst of Temperance men, and would have to enjoy his medicine alone. The bottle was returned to its resting-place, and we saw no more of it that day, for which we were thankful. Why are people allowed to carry and drink liquor in a stage coach, to the annoyance of the other passengers who are unable to divine, except it be that many think they have a right to do as they please in a public conveyance, and that in such a vehicle no rules of decorum are to be observed? In the case before us there was a silent rebuke administered which freed us, for the time being from rum. At length we arrived at Luca's Island, which is situated at the confluence of the north and west branches of the St. Croix, and we're glad to refresh ourselves on the bounties of Providence, provided for our use by Mr. Smith the keeper of the hotel.

Here we met something that changed the aspect of things as it regards our company. A young man, well known to the most of our fellow-travellers, and whose parents are now residing in Nova Scotia, was just brought to the landing at Luca's Island, having been taken from the stream where he met his death under the following circumstances:—In passing over a dam, where he was at work, his foot slipped and he was precipitated into the sluice, the gate of which was only raised about a foot and a half, the pressure of the water forced him under and through the gate, killing him instantly. The sight of this young man as he lay in the open boat, locked in the icy arms of death produced a profound sensation among our company, and the more so, as it was well known that he lived and apparently died in a state of unreconciliation to God. It was known to that friends and relatives were in a distant land, except it was a brother who sat beside the corpse; and whose forlorn and lonely situation excited sympathy in every breast.

As we journeyed on in the after part of the day we could see the effects of this death on the minds of our company. The boisterous mirth of the morning gave place to more serious deportment, and the conversation seemed instinctively to turn upon the melancholy calamity which had so suddenly occurred, giving us a good opportunity to speak on the brevity of life, the mutability of earthly affairs, and the importance of a preparation for the time when we should all be summoned to try the realities of eternity. We were listened to with a great deal of attention, and we fervently and silently prayed that our observations might not be lost. Here is a chance for reflection. A young man smitten down in a moment, and probably, when least expecting it, hurried into the presence of his God. How will those parents feel when that surviving brother shall write them a letter, giving an account of his death, and filling their hearts with anguish? We can but hope the parents have the consolation of religion to sustain and comfort them on this solemn occasion. But it is not only them; we have a world living in wickedness, and many

thousand hearts are undoubtedly pierced even worse than this. O, Sin, what hast thou done and when wilt thy effects be ended! At a late hour in the evening we arrived at Jackson Brook, tired with the journey of the day, and after thanking God for the mercy of the day, and asking grace for time to come, we were glad to throw ourselves upon our bed and fall asleep in sleep.

(To be continued.)

For the Intelligencer.

TO PARENTS.

Fathers and mothers—some of you are the heads of happy families to-day. All that I ask is, that you may make them happier still—happy not only in your love, but in the love of God—happy for time, and through eternity. But the happiest family will not always be so—the most smiling circle will be in tears some day. What I ask then is, that you would, through the mercy that God has appointed, secure for yourselves and your children a friend in the blessed Redeemer, who will wipe all tears from your eyes. Your families may soon be scattered, and familiar voices may cease to echo within your walls. They may go each to his or her own, and some of them far away. O, see to it, that the God of Bethel goes with them—that they may set up an altar, even on a distant shore, and sing the Lord's song in a foreign land; and then they will remember, perhaps, when you are gone to your father's house above, the song which they learned from you, and often sung with you at the family altar.

When soon or late you reach that coast,
O'er life's rough ocean driven,
May you rejoice—no wanderer lost—
A family in heaven.

I. Z. P.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

R. J. UNDERHILL, Pub. and Business
D. W. CLARK, & Committee.
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Religious Intelligencer.

SAINT JOHN, N. B. JUNE, 16, 1854.

SCRIPTURE EXPOSITIONS.

In order to give variety to our editorial department, as well as to render our paper still more useful, we intend publishing, as we have space, a number of Scripture Expositions. We shall generally confine ourselves to such as will be of practical utility, and also study brevity. They will be given in the same form that we present them to our congregation from the pulpit, and may the Holy Spirit make them instrumental in instructing and blessing those who read them.

No. 1.

Ye are complete in Him.—Colossians 2: 10.

This is spoken of the church of Jesus Christ, in reference to their relation to him. They are complete in Christ.

Two things in this subject present themselves for consideration.

1. What we are to understand by being in him.—The Apostle represented the Ephesian Christians as being at a certain time "without Christ," that was, when they "were dead in trespasses and sins," "having no hope, and without God in the world." This is a state of Nature—and this is emphatically the condition of every unregenerate man.

The same Apostle expresses himself desirous of departing, "and to be with Christ," that being far preferable to his present condition; and alluding to the future blessedness of God's people, he says "so shall we ever be with the Lord." This is a state of Glory.

Again he says, "I knew a man in Christ" and as similar to the text, "If any man be in Christ, he is a new creature." This is a state of Grace, and is the relation which every believer sustains to him while in this world.

It implies a union with Christ. It may be visible and professedly; or it may be really and vitally. The former of these is that referred to by our Lord when he says, "Every branch in me that beareth not fruit he taketh away." A man may be in Christ by profession—by a membership with the visible church—by an external union with believers, and at the same time be fuel only for the burning fire. Such merely is not the relation which the real believer sustains to his saviour—the union for which Jesus prayed saying, "as thou, Father, art in me, and I in thee, that they also may be one in us." There is a vast difference between being in Christ only by a form of godliness, while denying the power; and being in him by a living faith, and having the renewing of the Holy Ghost. This is a close, intimate, and indestructible union, represented in scripture by various similitudes. Our natural relation to Adam illustrates our spiritual union to Christ. As we derive our natural being from him, so our spiritual existence flows from Christ. As we fell in Adam, we are raised in Christ. As by the disobedience of the former, we were made sinners, so, by the obedience of the latter we are made righteous. From the one, sin reigned unto death; by the other, grace reigns through righteousness unto eternal life.

As the branch is in the tree, so the believer is in Christ. No approximation, however near, no union though by cords and bands, can afford nutriment to the branch, or cause it to flourish and live, except it be in the stock. It must abide in the tree, receiving sap and nourishment from it, in order to its fertilizing and growth. So must the believer abide in Christ; and in Christ is his life. Again, they are in Christ as the members are in the body. He is represented as being "head over all things to the church," and his people

as "members of his body, of his flesh, and of his bones." And they are as much depending for life and vigor on their union with him, as the foot or hand is depending on its union with the natural body.

Moreover, the safety of the believer in Christ is not lost sight of in the word of God. It is well illustrated in the security of Noah and his family in the ark.—God shut them in, and they were safe, they would not have been more so in heaven. And the flood that destroyed the ungodly, in relation to them, only made manifest their complete safety.

The man that slew another unwittingly or without malice, was secure from the avenger of blood, within "the City of Refuge." Thither he fled in haste, and when there the law protected him. So in Christ, the law has no demands against the believer.

2.—The respect in which we are complete in Christ.

We are not complete in attainments. Perfection in reality may exist, where it does not in degree. We may be really in Christ, while we may be only babes in attainments. We cannot be complete in the knowledge of God—in comprehending that unchanging love that quickens the dead, that fills heaven and earth, and is the element of God's own eternity. The child may be complete, but it is not a man. The acorn shoot, just bursting from the earth, is perfect in its species, but is not the sturdy oak. And the Christian with his most exalted attainments is far from being in this respect complete. Eternity itself will not be long enough to develop the boundlessness of God, and the church will be increasing in attainments forever; and we have no doubt but our capabilities of knowledge in eternity, will depend greatly on our mental discipline in this life. As "to know God and Jesus Christ whom he has sent is eternal life; and as we shall be forever increasing in the knowledge of God, hence we conclude, that in this we are not complete.

In every degree which is capable of further development or expansion, we are incomplete. We may know God, but we may know him more. We may love God, but we may love him more. We may be sanctified, but we may be sanctified more. We may plunge, and plunge more and more—deeper and deeper, into the immeasurable and unfathomable ocean of God's unchanging love; and yet there are heights and depths that we know not—they are only known to himself. But all this does not preclude us from being complete in Christ.

We are either in him, or we have no union with him. There can be no distinction in the reality of divine grace; that is, we are in a state of grace, or we are without Christ. To be more plain, we cannot be partly the children of God, and partly the children of the devil—we cannot serve God and mammon—we cannot "love him with all the heart," and love the world at the same time. We are either in the narrow way, or we are in the broad road. There is no neutral position—there is no middle ground. Out of Christ we have no union with him—in Christ we are in him fully. And as the child is complete in its parts, though not in its growth, so the babe in religion whose faith apprehends "THE LORD OUR RIGHTEOUSNESS" is complete in him, though it neither chants a seraph's song, nor sweeps an angel's lyre. Our knowledge and attainments may be incomplete—our prayers, our duties, and all our performances be mixed with much error of judgment, and wrong conception of things; and yet we be complete in Christ. These are not our righteousness—but their "righteousness is of me, saith the Lord." Hence, Christ is the believer's excellence—and in him alone, are we precious in the sight of God.

Reflections. How precious the thought that from knowledge incomplete, and duties imperfectly performed; we may look to Christ our finished righteousness—our complete redemption! The weak and trembling disciple, that sees no purity in his own righteousness, and whose very prayers are imperfect, may nevertheless look to him—his complete security, and feel that "he of God is made unto him, wisdom, righteousness, sanctification and redemption." And yet in this glorious truth, there is no room for cold, heartless, and unengaged professors, who would hide themselves under Christ's personal obedience without appropriating to themselves his divine life. To be complete in Christ, we must live in him. And to be complete in him, conflicts not with growth in grace, expansion of soul, and the full sanctification of the whole man! Reader, are you complete in Christ? It is your only sure hope for an eternal world! Oh! see to it, before it is forever too late!

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sion work with increased vigor. A resolution was adopted commending "the design of the Managing Committee to establish permanent Missions, in commanding and influential position." The Rev. James Towser, of Boistown, (Miramichi,) represented that region as being destitute of gospel labour previous to his removing there about one year since, and has received an appointment as Missionary there, to extend his labours as far as Blissville.

DEATH OF MRS. JUDSON.—This lady, the widow of the late Dr. Judson the distinguished Missionary to India, died at Hamilton, N. Y., on the 1st inst. Mrs. Judson's maiden name was Emily Claiburn. Previous to her marriage to Mr. Judson in 1847, she taught a female Seminary at Utica, and was the author of several poetical and other pieces which bore the signature of "Fanny Forrester." During her residence in India with her husband she endured great privations, since which time her health continued to fail. She was Dr. Judson's third wife, and was about 40 years of age at the time of her death.

FAMINE IN THE HOLY LAND.

A rigorous famine is now existing in Palestine, resulting from the present position of political affairs in the East, which has raised the price of provision to an exorbitant price in that country.—The Emperor of Russia has forbidden the Jews in his dominions, who number about two millions, to send relief to their brethren at Jerusalem. It is said that the friendly feeling of British Christians towards the Jews is appreciated by them, and commended by the Jewish press. And it is in contemplation to form an organization among themselves having for its object, the promotion of the interest of their brethren throughout the world.

An eminent Jew (Sir Moses Montefiore) has published an appeal in England, in behalf of his brethren in Palestine, from which place he has recently returned. The following paragraph is from that document:

"Judge to what extent my sympathies are now awakened, when, as I inform you, that from the harrowing intelligence it has been my painful lot to receive, I learn that 'fathers in Israel—men profoundly learned in the law, who, so that they may die near the graves of our forefathers, submit to live in the most abject poverty—are now impelled, by the very love they bear their children, to sell them to the stranger, 'so, to use their own words, 'that their offspring may be spared death—death from starvation!'"

DENOMINATIONAL NOTICES AND ITEMS.

OUR CONFERENCE.—In a few days we shall meet in our Annual Conference. We are looking forward to the time, with interest and anxiety. We hope to meet all our ministering brethren, and many—very many of the lay members of our churches. We trust our brethren are unliking our meeting a subject of earnest prayer, and that we shall not come together with empty vessels; but that we may be "filled with the spirit." We sincerely hope that the excitement incident to the elections now going forward, will not overcome our friends, and their minds become swallowed up with the enthusiasm which is generally prevalent in such seasons.—We should highly esteem, and judiciously exercise our privileges as the subjects of our Queen, but beware lest we become carried away in the rage of parties. And in order to this it is necessary to keep a proper balance of judgment, and be actuated by principle rather than faction. When this is the case the exercise of our civil rights becomes a justifiable duty, but when otherwise, our good becomes evil. Watch therefore brethren, and come up to our Conference with hearts prepared to wait on God, and do his will, and then there cannot be a doubt but God—even our God—will meet with us, and the Conference of this year will be one to be had in long remembrance.

GENERAL CONFERENCE FUND.—We wish to remind our Churches again, that it is important that an effort be made to increase this Fund as much as possible.—Preachers should interest themselves, and deacons should move forward in the matter at once. In two weeks our Conference will commence; we hope our annual offering to God, as a people, will be worthy of the prosperity, with which he has blessed us during the last year