

RELIGIOUS

INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

PUBLISHED WEEKLY, FOR THE GENERAL CONFERENCE

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

That God in all

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

A YEAR, IN ADVANCE.

B. J. UNDERHILL, Pub. Committee.

NEW SERIES.

SAINT JOHN. NEW

BRUNSWICK. FRIDAY, FEBRUARY 24, 1854.

VOL. I.—NO. 8.

Correspondence.

NEW YORK CORRESPONDENCE.

The Sailors Home.—Bidini.—Fire at New Orleans.—*Angels Tragedy*.—Extension of Slavery.—The future.—H. W. Beecher and J. Mitchell.—Beecher's Sermons.—Judson's Life.—Dr. Furness' Lecture.

DEAR BROTHER,—It perhaps would not be of interest to your readers, to have a particular description of the building called the Sailors Home. I may mention that it is well constructed, and conveniently located for the purpose in view. It is of such capacity as to accommodate from two to three hundred boarders. Above the dining hall, if I may so call it, is another of equal dimensions in which is a library for the use of the guests, and there is also a respectable collection of curiosities. In this, every Thursday evening, a Temperance Meeting is held, which has always been well attended when I have been present.

The purpose of instituting this Home is to secure a place for the Sailors in Port, a place free from temptations to drink, and where they may be under other moral religious influences. No class of persons in the world, are more exposed to imposition than the sailors are here at the Rum-selling boarding places. They are in every way plied with temptations to drink, by both landlord and lady—if they deserve such a name—till their money is consumed, and then they are shipped drunk, without any proper preparations in clothing, while they are robbed of their advance. It is said by the sailors that when they treat their host or hostess, a different bottle is invariably used from the one from which the sailor receives his poisonous draft. Alcoholic drinks as destructive as they are, in their best form, are harmless, when compared with poisonous compounds with which the unfortunate sailor is drugged. Thus abused, robbed, stupefied, they are shipped with "a rope for a monkey jacket." No sooner does a ship touch till legions of runners, are ready to lead them in the way of destruction by pretended kindness and proffered drinks. Such a state of things shows what a benevolent work a Sailors Home may be.

From all I know about the institution of which I am speaking, there is reason to fear it has not been very well managed. The building is located on the East erected in 1843, at an expense of nearly \$29,000, exclusive of the price of the land, which cost \$14,000.—The whole expense for land, erection, furniture, and whatever else was required to put it in order seems to have been over \$50,000. In the year 1844 it seems to have failed to support itself by about \$10,000. By repairs and other expenses, it has, including the above, swallowed up in 1852, or a period of about nine years \$108,717. So I am informed by one who has at hand the means of investigating. This expenditure is great, and there is reason to fear the Home has not been a home to as many sailors as it were desirable, for want of efficiency. The sailors, of course, pay the regular price for board. However, some appropriations included in the above were for the benefit of those destitute, and who were taken care of without charge.

Last year, sometime, Captain Tracy took charge of it as Superintendent. He is not only a sterling temperance man but a man of sterling piety. There are good books and other good influences, at the Home for the sailors. The present superintendent is the only one with whom I have been acquainted, and so do not speak of him by way of comparison with his predecessors, but he seems by kindness, piety, and thorough acquaintance with sailors, eminently fitted for the place he occupies. He presides at the temperance meetings I have spoken of, always opening by reading the Scriptures and prayer. The pledge invites signers at any time during the speeches. To each signer is given a certificate of membership in the "Massive Temperance Society," now numbering 28,000. Mr. T. knows well how to keep up an interest during these meetings. The speakers are usually sea captains, and clergymen. If any spin "long yarns," as the sailors say, or fail to interest their hearers, he knows how to throw in anecdotes and otherwise "grease the wheels."

Mr. L. P. Hubbard, the Secretary of the Marine Temperance Society, also seems well fitted for his post, and knows well how to draw illustrations from his long experience. Last Thursday evening a captain made a speech relating his experience as a temperance man, and the comfort and pleasure he takes with his men, insisting that if liquor is absent, quarrels and other like trouble are also absent. When he had taken his seat the Secretary observed that some nine years ago, while distributing tracts and testimonials on different ships, at length he came to one whose captain received him with great kindness; talked with him on religious topics, invited him to dine, and at table asked a blessing; "His ship," said Mr. H. "was a home and that visit and captain I shall never forget, and that captain's name is Nathaniel B., giving the name of the captain who had just spoken.

I had hoped to be able to tell you the number of sailors who have been entertained at the Sailors Home from the first till now, but I have not the figures now at hand. It ought to be mentioned, that temperance boarding houses require effort as the immense profits the others make on their liquors give them the advantage in competition. As great as is the sum which the House has cost, it is not more than half the amount of money which exchanges owners in the grog shops of our city every week.

Bidini sailed from our port last Saturday. He skulked away. Though he spent several days here previous

Religions.

BABYLON.

From Dr. Sleight's "Christian's Delusive Dictionary." (Continued from our last.)

1. We have already seen that the army by which Babylon will be taken, is to consist of Medes and Persians, and to be commanded by Cyrus.

2. The city shall be attacked after a very extraordinary manner, in a way which she did not expect: "Therefore shall evil come upon thee; thou shalt not know from whence it riseth." (Isa. 47:11.) She shall be all on a sudden and in an instant overwhelmed with calamities, which she was not able to foresee: "Desolation shall come upon thee suddenly, which thou shalt not know." (Isa. 47:11.) In a word, she shall be taken, as it were in a net, before she perceiveth that any snares have been laid for her, and that art also taken, O Babylon, and thou shalt not aware. (Jer. 50:24.)

3. Babylon reckoned the Euphrates alone was sufficient to render her impregnable, and triumphed in her being so advantageously situated and defended by so deep a river: "O thou that dwellest upon many waters;" (Jer. 51:13) it is God himself who points out Babylon under that description.—And yet that very river Euphrates shall be the cause of her ruin. Cyrus, by a stratagem (of which there had never been any example before, nor has there been any thing like it since) shall turn the course of that river, shall lay its channel dry, and by that means open himself a passage into the city: "I will dry up her sea, and make her springs dry." (Jer. 50:38, and 52:16.)

A drought is upon her waters, and they shall be dried up." Cyrus shall take possession of the quays of the river; and the waters which rendered Babylon inaccessible shall be dried up, as if they had been consumed by fire: "The passages are stopped and the reeds they have burnt with fire." (Jer. 51:32.)

She shall be taken in the night time, upon a day of feasting and rejoicing, even whilst her inhabitants are at table, and think upon nothing but eating and drinking: "In their heart I will make their feasts, and I will make them drunken, and they may rejoice, and sleep a perpetual sleep, and not awake, said the Lord." (Jer. 51:39.) It is remarkable, that it is God who does all this, who lays a snare for Babylon: "I have not a snare for thee?" (Jer. 50:21) who drieth up the waters at the river; "I will dry up her sea;" (Jer. 50:24) and who brings that drunkenness and drowsiness upon her princes: "I will make drunk her princes." (Jer. 51:57.)

4. The king shall be seized in an instant with an incredible terror and perturbation of mind: "My loins are filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it: I was dismayed at the seeing of it: my heart panted, fearfulness afflicted me: the night of my pleasure hath been turned into fear unto me." (Isa. 21:3, 4.) This is the condition Belshazzar was in, when in the middle of the entertainment he saw a hand come out of the wall, which wrote strange characters upon it as none of his diviners could either explain or read; but more especially when Daniel declared to him, that those characters imported the sense of his death. "Then," says the Scripture, (Dan. 5:6) "the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other." The terror, astonishment, fainting, and trembling of Belshazzar, are here described and expressed in the same manner by the prophet who was an eye witness of them, as they were by the prophet who foretold them 200 years before.

As soon as Cyrus saw that the ditch, which they had long worked upon, was finished he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. Providence soon furnished him with an opportunity for this purpose as he could desire. He was informed that in the city a great festival was to be celebrated; and that the Babylonians, on occasion of that solemnity, were accustomed to pass the whole night in drinking and debauchery.

Belshazzar himself was more concerned in this public rejoicing than any other, (Dan. 5:1, 23) and gave a magnificent entertainment to the chief officers of the kingdom, and the ladies of the court. When flushed with wine, he ordered the gold and silver vessels, which had been taken from the Temple of Jerusalem, to be brought out; and as an insult upon the God of Israel, he, his whole court, and all his concubines, drank out of those sacred vessels.

God, who was provoked at such insolence and impiety, at the same instant made him sensible who it was that he affronted, by a sudden apparition of a hand, writing certain characters upon the wall. The king, terribly surprised, and affrighted at this vision, immediately sent for all his wise men, his diviners, and astrologers, that they might read the writing to him, and explain the meaning of it. But they all came in vain, not one of them being able to expound the matter, or even to read the characters. It is probably in relation to this occurrence, that Isaiah, after having foretold to Babylon that she should be overwhelmed with calamities which she did not expect, adds, "Stand now with thy enchantments, and with the multitude of the sorceries. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." (Isa. 47:12, 13.)

The queen-mother, (Nabucca, a princess of great merit,) coming, upon the noise of this great prodigy, into the banqueting-room, endeavored to compose the mind of the king, her son, advising him to

send for Daniel, with whose abilities in such matters she was well acquainted, and whom she had always employed in the government of the state.

Daniel was therefore immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He put him in mind of the dreadful manner in which God had punished the pride of his grandfather Nebuchadnezzar, and the flagrant abuse he made of his power, when he acknowledged no law but his own will, and though himself empowered to exalt and abase, to inflict destruction and death whosoever he would, only because such was his will and pleasure. "And thou, his son," says he to the king, "hast not humbled thine heart, though thou knowest all this, but has lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them: and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God, in whose hand thy breath is, and whose are all thy ways, hast not glorified. Then was the part of the hand sent from him, and this writing was written. And this is the writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom and finished it; TEKEL, thou art weighed in the balances, and art found wanting; PARES, thy kingdom is divided and given to the Medes and Persians." This interpretation, one would think, should have aggravated the consternation of the company; but they found means to dispel their fears, probably upon a persuasion, that the calamity was not denounced as present or immediate, and that time might furnish them with expedients to avert it. This however, is certain, that for fear of disturbing the general joy of the present festival, they put off the discussion of serious matters to another time, and sat down again to their banquet, and continued their revellings to a very late hour.

Cyrus, in the mean time, well informed of the confusion that was generally occasioned by this festival, both in the palace and the city, posted a part of his troops on that side where the river entered into the city, and another part on that side where it went out; and had commanded them to enter the city that very night, by marching along the channel of the river, upon a sally, and to find it forcible. Having given all necessary orders, and exhorted his officers to follow him, by representing to them that he marched under the guidance of the gods; in the evening he made them open the great receptacles, or ditches, on both sides of the city, above and below, that the water of the river might run into them. By this means the Euphrates was quickly emptied, and its channel became dry. Then the two forementioned bodies of troops, according to their orders, went into the channel, the one commanded by Gobryas, and the other by Gadatas, and advanced without meeting any obstacle. The invisible guide, who had promised to open all the gates to Cyrus, made the general negligence and disorder of that riotous night subservient to his design, by leaving open the gates of brass, which were made to shut up the descents from the quays to the river, and which alone, if they had not been left open, where sufficient to have defeated the whole enterprise. Thus did these two bodies of troops penetrate into the very heart of the city without any opposition, and meeting together at the royal palace, according to their agreement, surprised the guards, and cut them to pieces. Some of the company that were within the palace, opening the doors to know what noise it was they heard without, the soldiers rushed in, and quickly made themselves masters of it; and meeting the king who came up to them sword in hand, at the head of those that were in the way to succor him, they killed him, and put all those that attended him to the sword.—The first thing the conquerors did afterwards, was to think the gods for having at least punished that impious king.—These words are Xenophon's, and are very worthy of attention, as they so perfectly agree with what the Scriptures have recorded of the impious Belshazzar.

The taking of Babylon put an end to the Babylonian empire, after a duration of 210 years from the beginning of the reign of Nabonassar. This was the power of that proud city abolished just fifty years after she had destroyed the city of Jerusalem and her temple. And herein were accomplished those predictions, which the prophets Isaiah, Jeremiah, and Daniel, had denounced against her, and of which we have already given a particular account. There is still one more, the most important and the most incredible of them all, and yet the Scripture has set it down in the strongest terms, and marked it out with the greatest exactness; a prediction literally fulfilled in all its points; the proof of which still actually subsists, is the most easy to be verified, and indeed its nature is not to be contested. What I mean is the prediction of so total and absolute a ruin of Babylon, that not the least remains or traces should be left of it. I think it may not be improper to give an account of the perfect accomplishment of this famous prophecy, before we proceed to speak of what followed the taking of Babylon.—(To be continued.)

ANTI-PAPISTICAL CATECHISM.

Q. What is the Popish doctrine with respect to the personal treatment of Protestants?

A. A very convenient one, and of universal application. "Heretics, when strong, are to be committed to God; when weak, to the executioner!"

Q. Is the name of "heretics" applied to English Protestants?

A. Yes; as appears by the following note on John 11:28, in the Bible published in Ireland in

1816 under the sanction of the Romish bishops of that country.—"Protestants are heretics and schismatics, the bane and disease of time."

Q. What is the comment of Maldonius (whose book is a standard at Maynooth, Jon Matt. 13:29)?

A. He says: "There are some who abuse this place by trying to prove that heretics are not to be punished or put to death. First, indeed, it does not refer only to heretics, but men who are children of the devil, as opposed to children of the kingdom, among whom heretics are the chief species, but not the only kind. Therefore, they who deny that heretics ought to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. When, therefore, there is no danger that the wheat be rooted out along with them, what need is there to wait for the harvest, they are quickly to be plucked up; they are quickly to be burned!"

Q. About the meaning of such language there cannot surely be two opinions; but do not Popish bishops solemnly abjure such intolerant principles?

A. They do; but the assurances and even oaths of men who have over and over been proved to have made the most solemn asseverations in direct contravention of the truth, ought to have no weight with those whom they deem it a duty, as it is also their interest, to deceive. This doctrine of the utter extermination of heretics, is taught by authorized teachers and professors to every student for the priesthood in Ireland.

Q. What evidence have we of this?

A. That of converted priests and students, backed by the corroborative and uncontrovertible proof, afforded by the class books of the State endowed college of Maynooth, sets of which have, with much pains and expense, been collected by the Rev. Robert McGhee, of Dublin, and presented to the Universities of Oxford, Cambridge, and Dublin.

Q. What have you to say as to the effects of this teaching?

A. That it has made apostate Rome "drunk with the blood of the saints" in all ages. Let us look at some of the acts recorded in history. It slaughtered 1,000,000 Albigenses and Waldenses, the Inquisition in 30 years. [This tribunal has been in operation 600 years, and is calculated to have drained Spain alone of 1,000,000 lives.] 150,000 in the Irish massacre in 1641. 400,000 in the massacre of St. Bartholomew. 36,000 by the Duke of Alva in the Netherlands. To say nothing of individual burnings, assassinations, hangings, murders on the rack and in dungeons, and such like processes for exterminating heretics.

Q. But is it not considered extremely illiberal to allude to these horrors of olden times, while the Romanists of the present day repudiate the practice of persecution?

A. Bearing in mind their two great maxims, "No faith with heretics," and "heretics, when strong, are to be committed to God; when weak, to the executioner," I should attach no weight whatever to the most solemn assurances that a Romanist could utter, while the sentences before quoted, and a vast mass of similar import, are authoritatively taught in their colleges, or even allowed to stand in their class books. We must not forget that John Huss was inveigled by means of a "safe conduct."

Q. Have there been recent cases of blood being shed at the dictates of Rome?

A. It is a no uncommon occurrence in Ireland, for a Bible reader to be denounced by a priest from the altar, and his life to be taken within a few days, and sometimes hours.

A liberal writer (Ingis) has stated that "in no country of Europe, not even in Spain, is Popery so intensely anti-Protestant as in Ireland." Should Cardinal Wiseman succeed in retaining his footing in this country, we may shortly hear him announce (according to the third canon of the fourth Lateran Council,) that "secular powers are to be admonished to exterminate all heretics;" and that if the Queen "shall neglect to cleanse her country of this heretical filth, she shall be bound by the chain of excommunication; and if she shall scorn to make satisfaction, it shall be signified to the Supreme Pontiff that he may declare her vassals to be absolved from their fidelity!"

THE GRACE OF GOD ILLUSTRATED.

A clergyman once represented the conduct of awakened sinners towards God's offers of gratuitous salvation thus:—

A benevolent and rich man had a very poor neighbour, to whom he sent this message, "I wish to make you the gift of a farm."

The poor man was pleased with the idea of having a farm, but was too proud to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger, but his pride was great. At length he determined to visit him who had made him the offer. But a strange delusion about this time seized him, for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, "I have received your message and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it."

"Let us see your gold," said the owner of the farm.

The poor man opened his bag and looked, and his countenance was changed, and he said, "Sir, I thought it was gold, but I am sorry to say it is but silver; I will give you my bag of silver for your farm."

"Look again; I do not think it is even silver,"

was the solemn but kind reply.

The poor man looked, and as he beheld, his eyes were further opened, and he said, "How have I been deceived! It is no silver, but only copper. Will you sell me your farm for my bag of copper? You may have it all."

"Look again," was the only reply.

The poor man looked; tears stood in his eyes; his delusion seemed to be gone; and he said, "Alas I am undone. It is not even copper. It is but ashes. How poor I am! I wish to own that farm, but I have nothing to pay. Will you give me the farm?"

The rich man replied, "Yes: that was my first and only offer. Will you accept it on such terms?"

With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness."

The fable is easily applied. Mather has well expressed the difference between grace and merit, in few words. "God was a God to Adam before he fell; but to be a God to sinners, this is grace. He was a God to Adam in innocence, by virtue of the covenant of works; but he is not a God to any sinner, but in the way of free grace."—Dr. Plumer.

LIGHT LITERATURE.

The spirit of the times has led to a corresponding literature, peculiar to itself—a literature which, while it springs from that spirit, in turn powerfully tends to invigorate it. Never, since England was a nation, was it pervaded by such a spirit—never deluged with such a literature! What is known as light literature alone, has become a source of deep solicitude to all reflecting men. It is fraught with the seeds of the direst evils! One of its first results will be to prepare the public mind for something worse than itself, and to engender a taste utterly repugnant to Gospel doctrine, Evangelical sentiment, and Scriptural exposition. This is a taste to which the church of God can show no quarter. Every attempt to meet it is virtual treason. Prevention is better than cure, and also easier. It is conceived, therefore, that, at the present time, it is of the first importance that a taste should be preserved for thoroughly Christian periodical literature.

If that taste shall go down, or even become well nigh extinct, the whole body of our literature, works, and to the pulpit itself. It admits of no doubt whatever that this feeling, even now, to some degree, obtains. The church and the world, to a vast extent, are drinking at the same mingled and poisoned stream; and their taste is being gradually, if not, in many cases, speedily, perverted, by that which is so largely and so constantly passing through their minds.

Familiarity with popular fiction gives a disrelish for simple truth, engenders a habit of reading merely for amusement, which destroys the love of sober investigation and blunts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book; spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or if it does for a time, the bewitching novel furnishes a ready means of stifling conviction and grieving away the Spirit of God.

This is not by any means an age of Bible study. The circulation of Bibles, happily so extended in our time, is not to be confounded with the study of them. The precious book may be in the hands of millions, while the amount of sacred truth deposited in the understanding and heart, is very small.—Time was when the mass of British Christians were diligent inquirers into the Sacred Word, and strongly attached to Theological study. That time has gone by.—British Banner.

FIRST STEP TO RUIN.

"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side, on the straw bed in one corner of a prison, "My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my master taught me better; my Bible taught me better. I did not believe them, but I did not think it would come to this!"

Perhaps he said—it is too pleasant to be cooped up in the church. What harm is there in taking a stroll in the woods? What harm in taking my fishing tackle and sitting on the bank to fish?

What harm! Why the harm is that God is disobeyed, who says, "Remember the Sabbath day to keep it holy." The moment a youth determines to have his own way, preferring his own pleasures before God's will, that moment he lets go his ruler, his compass, his chart; nothing but God's Word can guide you safely over the ocean of life. Give that up, you are bewildered, you are drifting, you will be lost.—Child's Paper.

"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Wo to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad.—But now he saw that his greatest sin was the very thing in which he had been comforting himself—"doing nothing."