

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

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That God in all

NEW SERIES.

SAINT JOHN, NEW

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

things may be glorified through Jesus Christ—PETER.

BRUNSWICK, FRIDAY, JUNE 23, 1854.

A YEAR, IN ADVANCE.

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Religious.

THE KING'S BANQUET.

BY THE REV. JAMES HAMILTON, D. D., OF LONDON.

A certain king prepared a sumptuous banquet in honor of his son. The first invitations were issued to the nobles of the land, and sundry families, who had long been favorites with the prince. But the banquet hour arrived, and did not bring them. A sally fit had seized them;—and, as if by combination, they all remained away. But the king was resolved that his munificence should not be lost, nor the honor intended for his son defeated. And, as all the people round about were alike his subjects, he said to his servants, "The feast is ready, but none of the guests are come. Go out into the highways and hedges, and bring in all you can find." The servants went, and great surprise there was when they told their errand. One poor laborer was returning from his work, and, after toiling all day, had got no wages from the man who hired him, and was struggling wearily home to his empty cupboard, when the king's messenger accosted him, and told him that a feast was prepared for him. After the first gaze of incredulity, seeing by his uniform that he was the king's servant, and really in earnest, the laborer turned his steps toward the palace. The next was a cripple, who sat by the wayside begging. He had gathered little that day, when the messenger told him he would find a feast at the palace, and king desired to see him. He had heard that something remarkable was going on at the court, and that the king was giving an entertainment in honor of some special event in his son's history; and though he scarcely expected anything more than a ration of bread and wine at the gate, as he knew the king was of a very sumptuous and gracious disposition, he did not hesitate, but raised himself on his crutches, got up, and hobbled away. Then the messenger came to a shady lane, down which a retired old gentleman lived on a small spot of ground of his own. The messenger had far more trouble with him. It was not so much that he questioned the message, or that he did not like the invitation, but that he was annoyed at its abruptness, and at his own want of preparation. He asked, if there were to be no more invitations issued next week, or if there were no possibility of postponing the visit till the following evening; for, considering his station in society, he would like to appear in his best, and would have been glad of a little leisure to get all things in order. "However," said the messenger, "you know the custom of our court: the king provides the robes of state; all things are ready—come away!" and as he posted on, the old householder thought that, rather than run any risk he had better go at once; though some noticed that he had past along occasionally eyed his threadbare garment with a look that seemed to say, he could have put on better, had longer time been allowed him. Then at the palace it was interesting to see how the different parties acted. According to the custom of that country, and more especially after the magnificent manner of that king, each guest was furnished on his arrival with a gorgeous robe. They were all alike—exceeding rich and costly; and the moment he came up, one was handed to each newcomer, and he put it on and passed into the dazzling banquet-hall. Some awkward persons, who did not know the usage of the place, and who had carried with them the mean notions which they learned among the highways and hedges, scrupled to receive these shining robes, and asked what price they must pay for them. And one individual was observed to come in with rather better attire than the most, and, when offered a robe of the king's providing, he politely declined it, and stepped forward into the state-apartments. He was no sooner there than he raved his vanity; for his faded tinsel contrasted fearfully with the clothing of wrought gold in which the other guests were arrayed. However, instead of going back to get it changed, he awaited the issue.

All things were now ready: the folding doors opened, and from chambers all radiant with purest light, and redolent of sweetest odors, amid a joyful train the king stepped in to see the guests. A frown for a moment darkened his majestic brow as he espied the presumptuous guest; but the intruder that instant vanished, and with a benignity that awakened in every soul such a joy as it had never felt before—with a look which conferred nobility wherever it alighted, and a smile that awakened immortality in every bosom—he bade them welcome to the ivory palace, and told them to forget their father's house and their poor original, for he meant to make them princes every one; and, as there were many mansions in the house, they should there abide for ever.

You will observe that a welcome from the King depends entirely on having on what the Gospel parable calls "a wedding robe." This robe, according to the custom of old and eastern times, is provided by the lord of the house, and, as a matter of course, is put on every guest as he enters—of course, only if he be willing—but none who is willing need want it, for it is gratuitously given to all. That robe is righteousness—not man's, but Jehovah's—the righteousness of God's providing; that righteousness which is embodied in Christ Jesus, as it was wrought out by him; that righteousness which made Paul so careless about worldly calamities and so disdainful of his own performances. (Phil. iii. 8, 9.) And, dear brethren, be persuaded: put ye on the Lord Jesus Christ. Say that you henceforth take your stand not on what you yourself ever hope to be, but on what the Lord Jesus already is. Do not deny your own

vilence, but, as you would ever be saved do not deny his worthiness. Ye poor and blind! step in to the feast; ye halt and maimed! creep in. When at heaven's gate they ask in whose right you come, make mention of Jesus's righteousness, and the everlasting doors will open to receive you. The word is nigh thee, even in thy mouth; speak it out. Confess the Lord Jesus; believe that God hath raised him from the dead, and by raising him from the dead, has accepted him in the stead of sinners. Lay the stress of your salvation on that Redeemer whom God hath raised again, and whose righteousness God hath accepted already, and thou shalt be saved. Believe in Jesus, and in Jesus you are righteous. Avow your faith in him by the life and language of discipleship, and you serve yourself heir to his promise: "Him that confesseth me before men, will I confess before my Father and his holy angels." Submit to the righteousness of God. Submit to enter heaven in another's name and in another's right. Submit, he saved without doing any great thing for yourself, but by the great things which Jesus has done for you. The Lord has not bid you do some great thing, nor even sent you to wash in Jordan seven times. Submit to wash in a better stream—once and forever in the fountain opened—and see if your flesh do not come again like that of a little child; see if, believing in Jesus, you be not born again, and brought into the kingdom of heaven. Submit to put on the wedding garment. The Holy Spirit offers you the robe of Christ's righteousness. Submit to put it on, and condescend, as you pass in to the marriage feast, to say—

"Jesus! thy blood and righteousness—My beauty are and glorious dress."

"OH, OUR CHURCH IS SO COLD!"

No doubt that is true, Mr. Lamenting-church-member. But why do you say so? Are you really one of those who "sigh and cry" because of the desolations of Zion, or are you one of those fashionable complainers who think that they must say something about an off-repeated and too-evident fact? If you really feel concerned about the matter, we will try to ascertain the cause.

It cannot be God's fault. True, he evidently withholds his Spirit, but that is synonymous with the fact of coldness itself. The question is, Why does he do so? Does he love to restrain his Spirit's working? Does he delight in a benumbed and frozen church? Was it his fault that Israel was afflicted and the temple destroyed? Is that the interpretation of his words, "Bring ye all the tithes, &c., and see if I will not pour you out a blessing that there shall not be room to receive it?" Is that the meaning of the rebukes, and counsels, and threats, and promises, addressed to the seven churches of Asia? No; you know better. You know God loves the gates of Zion. Christ is made "Head over all things to his church." His throne is in the midst of her. He is glorified in her prosperity. His fulness and faithfulness are ever ready and pledged to build up and beautify all her interests. And if that church is cold, and dark, and sorrowful, never let it be thought that the fault lies in her glorified Head, who still bears to her the same relations, and feels for her the same loves as when he bough her on the cross, and crowned her with the pearly spirit.

Nor are we disposed to believe that the fault lies in your minister. Sometimes, indeed, the minister may do much to chill a church's fervour; but such are comparatively rare instances. We have heard of warmth in churches, and revival in churches, which had no minister; and we know many cold churches which have a warm and faithful minister.

You surely cannot charge the fault of your coldness on the unconverted portion of your congregation? Who ever dreamed of asking corpses to warm living bodies?

There is then only one party left to bear the blame, and they are the church members themselves. And as you are one of that number, we are disposed to see if you are not one of the "troublers" of Israel. What is the range of your own temperature? How far above zero is your piety? How do you enjoy your closet devotions? How often do you retire to make special request for your church? Do you go regularly and warmly to the prayer-meeting? Do you speak to the negligent members of your church, and try to induce them to faithfulness in their Sabbath and weekly obligations? Do you do much for the salvation of souls around you? Do you do much for the spread of the Saviour's cause? Do you do much to aid your pastor in his labours and influence?

We know not what answer you will give to these questions, but we will tell you what we do know. We know that much of the complaining of our church members about church coldness is sheer hypocrisy. If there were half the corresponding activity on their part, the church would not be so cold. The "burden" of Zion is that most of them are so covetous, and so "conformed to the world," that their influence is lost or becomes poisonous to the unconverted. Their prayers are so faint and few, that no response of blessing comes, or can be expected. Their prayer-meetings are so deserted and lifeless, that we often involuntarily exclaim, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Splendid edifices and fashionable congregations are at a monstrous premium, while growth and grace, and beautified temples of the Holy Ghost, are sought for by only here and there a traveller. The Ephesians' shout of "Great is Diana!" is modified into the Christian anthem, "Great is mammon! great is

fashion! great is an easy religion!" Individual activity and brotherly co-operation are often unthought of, and the minister alone is left to do the whole work of religion; if it be not, as an elder once said, "to do the praying" for them too! The unvarnished truth is, that the tendency in many of our churches is to drive away the Spirit. The grace of God is undervalued and unsought. The ministry are belied in their efforts by the petrifid indifference and inconsistent conduct of church members. And shall any presume to look for God's blessing on such things? What could we expect but coolness and a curse? And it will remain cold until there is a united cry from our membership, "Come and let us return unto the Lord!" No church is cold and deserted where the membership do their duty.—*Christian Treasury.*

Original.

For the Religious Intelligencer.
THE LAST JUDGMENT.
BY J. A. T.

3rd. The persons that will be judged. The inspired volume informs us that Men and Devils shall be arraigned. The summons will re-echo throughout the length and breadth of nature, and ALL shall arise from their breathless slumber to meet the Lord in Judgment.—None can evade that summons, though they may call upon the "mountains to hide them."

That a variety of opinions are extant among Theologians regarding certain particulars connected with this Judgment is true; it is equally true, in our opinion that the celebrated Dr. Rodgeley remarks respecting ONE difficult question proposed.—He says, "this is one of the secret things which belong to God." * * * we can say little more than what is matter of conjecture about it." We have reason to believe that those who have fallen asleep in Jesus shall rise first to witness and inherit that Home of Bliss beyond and above the fleeting fading things of time. * * *

The difficult question before alluded to is, "Whether the sins of God's people shall be published in the Great Day." We are inclined to the opinion that the affirmative of this query is the most reasonable and scriptural. It is, true, the sins of the righteous shall be published. It is, true, the sins of the Godly are forgiven, yet, Glory and Grace require them to be made manifest in order that these two qualities with which Divinity is endowed, should shine more illustrious through the pardoning blood of a crucified Immanuel, that, further enhancing the worth of the believers obligation to God, The justice of Jehovah "in the proceedings of that day" requires it. It is a matter of experience to ALL that through Adam all fell,—hence all have sinned, and on that day the whole world assembled, will know that before conversion—before their turning to God, believers were as great sinners as any—therefore that the Justice and Holiness of God might receive due glory—the transgressions of believers will be made public. Again, the impartiality of God's Justice is manifested in the disclosure of the sins of his own people. Again, this idea favors of scripture still more, when we bring to remembrance the great unfolded truth that every word and every action shall be judged upon "whether it be good or whether it be bad." The trembling, unpardoned sinner shall stand before that Holy Seat of Justice, where every thought, word, and action will be brought to bear against him. The period for winning favour has passed away,—condemned he stands to receive the first sentence of a God who has "no pleasure in the death of the wicked."

Fallen angels, too, shall appear before the Judge—once breathing the pure atmosphere of heavenly glory—once basking beneath the smiles of Jehovah's love—they dwell secure; but ambition prompted them on to rebellion—then, the laurels of created perfection were stripped from off their brows, and from the celestial scenes of glory they were expelled wandering exiles from heaven and grace, employed continually in evil; but at the Great Judgment Day their final sentence will be read—and the prison doors of hell closed, where eternally they suffer. Thus then ALL Men and Devils shall appear and be judged. By our works, words and thoughts shall we be judged.—"They," says Erskine "shall make up the subject matter of the trial."

4th. The Rule of Judgment. In Heavens majestic splendour shall Christ occupy the "Throne of White." On his right the justified,—the blood washed sinner,—on his left, the condemned and reprobate. An awful stillness in that Court. No sound shall rend the aerial heavens for great and small are gathered there. The arch-angel has blown his last blast—the graves have opened and remitted forth death's slumbering victims—the sea has given up her dead—a separation is made—no spectators are there, every man, woman and child must take their respective places, among either one or another. This arrangement being perfected, the books will be opened,—evidencing the Justice with which the trial shall be conducted.

The first book which will be opened is "Divine Omniscience" the same with remembrance. This attribute is peculiar to God himself alone, and by it we are to understand his perfection in knowledge. Man's state as a sinner—his thoughts, words, and deeds in life are recorded here, and the sinner must stand in the sacred court of heavenly judgment and here read his condemnation. The fall of man and its fearful consequences are remembered to him. No period in human existence is forgotten, every oath is counted, every idle word is remembered, every dishonest act is recorded—

in short, every violation of God's Word is remembered. And all shall be arraigned as being witnesses of man's guilt. It is then that reality forces itself upon the unconverted sinner. It is then he beholds the hideousness of the monster crime that has hurried him into the presence of an avenging Judge, and beyond the hope of mercy.

The second book is that of CONSCIENCE. This acts in conjunction with the Book of Remembrance—or as some one has said it is "double of God's book of remembrance," it is the witness testifying to the records of Remembrance.

The third book is Providence. From this book the fallen sons of a guilty progenitor will be judged in relation to their knowledge, "in the light of nature—the being of God—the creation of the world, and the government of God in the world." For the privileges which men have enjoyed in all ages of the world, and shall they be accountable.

Hindostan, with her millions of devotees shall be judged by the light of nature, and the evidence to condemnation shall be gathered from beneath the wheels of Juggernaut. China shall quail before the uncontradicted testimony of its myriads of infants aroused from beneath the blood stained waters of the Ganges. Heathenism as a whole, shall blush while the murdered victims of its groundless worship stand in dread array before a God of Justice, to evidence the fearful fact that nature has been discarded in pointing man to a first, grand supreme and adorable Being.

Those who live in privileged ages and under privileged circumstances, who dwell in christian lands, and midst gospel means, but who regard eternity as a blank and God as a being of fancy, shall be condemned by all these despised privileges. The invitations so graciously extended, but so despicably disregarded shall tend two fold to increase the ire of that providence so generously vouchsafed them, nature and revelation both shall attest to the guilt and condemnation of all who live negligently surrounded with these means.

4th Book.—The Law and Gospel.—The Infidel who has tampered Divine authority and foot—who has sent forth his anathemas, and laughed at Divine existence—who has owned the sacred page as a record of fable—who has railled at the Divine miracles as delusions, and at Christ as an impostor—shall shrink at the disclosures of his unpardonable guilt, which the scriptures will unfold. The very stocks and prisons, racks and tortures which rankled the limbs and confined the bodies of the followers of a "meek and lowly" Jesus, shall, as it were, testify against the persecutions of the times.

The Law—the rule of direction to man—whose solemn proclamations have been passed listlessly by shall arise in terror to condemn. Then, those who occupy the position left of the Judge, may read their sentence as it is pronounced. Those who have been brought under grace in this life—to them this law will read no sentence, because they are "no more under the law, but under grace." Rom. 6: 14, and Rom. 2: 12. "As many as have sinned in the Law shall be judged by the Law." The Gospel, too, will claim its victims to just retribution. The heaven-inspired revelation of God to man viewed through the medium of history or idle tale. The fall of man in Adam, and recovery through Christ—a delusion. Under its ten thousand fearful terrors shall the guilty quail.

As the beacon light to the land of immortal bliss, many have passed it by unnoticed—unheeded—until the fearful truth presents itself, that eternity is nearing, and the storms of Divine ire are hurrying them on to inevitable ruin.

5th Book.—The Book of Life.—In this is registered the names of the elect. It likewise contains the unchangeable and gracious purpose of Jehovah, by which eternal life is brought home to all whose interests are wrapped up within its sacred folds. If, in imagination we could behold an assembled elect before that shrine of heavenly justice, on the disclosing of each name recorded, we would see a smile of celestial brightness beam on every countenance, rife with the unfolded glories of a land of holiness. Thus, then, we feel persuaded that the rule of justice will be just and accurate. No eye can judge with envy—no mind can harbour a thought of Divine prejudice.—Fairly, openly and honestly shall every mortal be judged.

Finally.—When time shall have merged into eternity, then will the judgment be,—that duration whose periodical existence is marked chiefly by the revolution of the sun; and this conveys a general idea of the measurement of time. Imagine when the breeze which fans the brows of a peopled world shall be hushed in the stillness of nonentity—when the clouds, the floating monuments of God's creative powers, shall have passed away and left a vacuum above us—when matter shall have melted away before the fire of Divine indignation—then shall the end be. Until then the souls of the departed will be either happy or miserable. After death the resurrection.

The one and only way to enjoy the [comfort of God's love in the heart, is to enter his open door, which is Christ, by faith. Christ is the way and the door, JOHN 14: 6; 10: 9—the way to God's hall of love, and the door to his kingdom of glory. All God's promises are in him. 2 Cor. 1: 20. All the delight of God's soul is fixed on him. Isa. 42: 1. Yea, God himself is in Christ reconciled to sinners, not imputing their trespasses unto them, 2 Cor. 5: 18, but bestowing his peace upon them. Rom. 5: 1. Study this mystery of faith, till you are lost in wonder, love, and praise.

Correspondence.

NEW YORK CORRESPONDENCE.

A SABBATH IN BALTIMORE.

DEAR BROTHER.—Sabbath the 21st of last month I spent in Baltimore, and have a mind to say a few words on some things that came under my notice. The city is very flourishing in trade, and is taking measures by new railroads to increase its prosperity, but of these matters it is not my purpose to speak.

In the morning I attended Dr. Plummer's church, which is Presbyterian. The good doctor expatiated upon the power of the Gospel to evangelize China, but no such hope expressed of it in regard to our own country.

In the afternoon I (or rather we, for I was in the company of Professor J. J. Butler,) attended the colored Bethel church, in Saratoga Street. This church has more than a thousand members, of whom there are not over twenty slaves. Their large house of worship was well filled with a well-dressed, well-behaved audience. Every shade of color was represented, but all were of African descent. It is a Methodist Church, and towards the close of the sermon there was considerable shouting,—one female I noticed leaping up and down, till she fell exhausted and senseless upon the floor. But I have witnessed much greater confusion in churches, and at camp meetings an eagerness, than there was in the meeting I am speaking of.

The subject of the preacher's discourse was 1 Cor. vi. 20, "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." He alluded to the gratitude due to one who purchases our freedom, and bestows upon us the privilege of being free. No doubt many to whom he spoke had themselves been slaves, and could well appreciate the illustration. The circumstances by which I was surrounded deeply impressed my own mind with the gratitude due Him who has redeemed us with his own blood, and the guilt of those who refuse the purchased freedom.

At the close of the meeting we learned the pastor, whose name has slipped from my mind, was not present, but the sermon was by an exhorter, that the free people of color in that city and vicinity, are now giving considerable attention to education; that many had acquired considerable property; one with whom we conversed said he pays \$100 tax each year, yet receives not a cent from the public treasury for the education of his children, though his money goes to educate the white children. The elective franchise is no more allowed to free coloured men than to slaves. Taxation without representation is more pleasant to practice upon others than to have practised upon ourselves. Many of these people are making arrangements to colonize in Canada. They seemed to rejoice to learn that our denomination does not admit slaveholders to communion, nor permit them to enter our pulpits; and that all our denominational schools, both literary and theological, are open to both white and black, upon precisely the same terms. They seemed anxious for us to plant churches there—at all events to lend them a helping hand in their efforts to educate themselves—a reasonable request that will be heeded.

In the evening we attended church among people of one branch of the Baptists. After dismissal we took the liberty to introduce ourselves to the preachers, (for there were two) and to make various inquiries as to their denominational doctrines and practices; after a while, having reached with due care the subject of slavery, the following dialogue occurred, in which the colloquists will be readily distinguished without printer's marks:

Do you make slaveholding a bar to church fellowship?

By no means. If we did we should lose more than half our members.

Do you also allow your members to buy and sell slaves?

Certainly. Do you not?

By no means. A slaveholder is neither allowed to come to the communion among us, nor to enter our pulpits.

What! You close communion?

Not at all, sir. We exclude slaveholders, however, but on the same ground on which we exclude those guilty of drunkenness, adultery, or other flagrant acts of sin. We, like you, are looking forward to a glorious millennium, and believe, therefore, the Gospel has power to banish slavery, and everything else which cannot exist in such a state of society.

That doctrine will not go down here.

You don't think slavery can exist in the millennium?

To confess the truth, a millennium, with slavery in it, does not come up to our ideas of a millennium. But slavery is a terrible, terrible question.

So it is. But the Gospel is from the Infinite One, and has in it the pledge of infinite resources. Is not its simple truth proclaimed faithfully, and with the love it inspires in the hearts of the redeemed sufficient to grapple successfully with slavery?

It must be so. The Gospel is all that human nature needs, or it is nothing but —

Here the conversation ended on that topic.

In the morning, next day, we visited a slave pen. It resembled a jail, both outside and in. There were about twenty occupants, all neatly dressed and ready for sale. One mother, the picture of despair, most attracted our attention. Two daughters, one about five, and the other about seven years of age, flew from our presence as if we had been beasts of prey, and clung frantically