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E. McLEOD, Editor.

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

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RELIGIOUS SELECTIONS.

The Life of God in the Soul of Man:
OR
THE NATURE OF TRUE RELIGION.

By Henry Soutar, A. M.

CHAPTER III.

1. It is more particularly showing wherein the Divine Life consists; as the Root of it is Faith, and the Branches of it are Love to God, Charity to man, Purity and Holiness. 2. Most clearly understood by actions, especially by the Life of Christ. 3. The Love of God exemplified in our Saviour.

1. It is now time to return to the consideration of that divine life whereof I was discoursing before, that life which is hid with Christ in God, and therefore hath no glorious show or appearance in the world, and so the natural man will seem a mean and insipid being.

As the animal life consisteth in that narrow and confined love which is terminated on a man's self, and in his inclinations towards those things that are pleasing to nature; so the divine life stands in an universal and unbounded affection, and in the mastery over our natural inclinations, that they may never be able to betray us into those things, which we know to be blameworthy.

The root of the divine life is faith; the chief branches are love to God, charity to man, purity and holiness: For as an excellent person hath well observed, however these names be common and vulgar, and make no extraordinary sound, yet do they carry such a mighty sense, that the tongue of man or angel can pronounce nothing more weighty or excellent. Faith hath the same place in the divine life which sense hath in the natural, being indeed nothing else but a kind of sense or feeling persuasion of spiritual truths: It extends itself unto all divine truths; but in our fallen estate, it hath a peculiar relation to the declarations of God's mercy and reconciliation to sinners through a Mediator, and therefore receiving its denomination from that principal object is ordinarily termed Faith in Jesus Christ.

The love of God is a delightful and affectionate sense of the divine perfections, which makes the soul resign and sacrifice itself wholly unto him, desiring above all things to please him, and delighting in nothing so much as in fellowship and communion with him, and being ready to do or suffer any thing for his sake, or at his pleasure. Though this affection may have its first rise from the favours and mercies of God towards ourselves, yet doth it in its growth and progress rise above particular considerations, and ground itself on its infinite goodness manifested in all the works of Creation and Providence. A soul thus possessed with divine love, must needs be enlarged towards all mankind in sincere and unbounded affection, because of the relation they have to God, being his creatures and having something of his image stamped upon them; and this is that Charity I named as the second branch of religion, and under which all the duties of justice, all the duties we owe to our neighbour, are eminently comprehended; for he who doth truly love all the world will be nearly concerned in the interest of every one, and so far from roving or injuring any person, that he will resent any injury that befalls others, as if it happened to himself.

By Purity, I understand a due abstraction from the body, and mastery over the inferior appetites; or such a temper and disposition of mind, as makes a man despise and abstain from all pleasures and delights of sense or fancy which are sensual in themselves, or tend to extinguish or lessen our relish of more divine and intellectual pleasures, which doth also infer a readiness to undergo all those hardships he may meet with in the performance of his duty; but also Christian courage and magnanimity may come under this head.

Humility imports a deep sense of our own meanness, with a hearty and affectionate acknowledgement of our owing all that we are to the divine bounty; which is always accompanied with a profound submission to the will of God, and great docility towards the glory of the world, and the applause of men.

These are the highest perfections that either men or angels are capable of; the very foundation of heaven laid in the soul, and he who hath attained them needs not desire to pry into the hidden rolls of God's decrees, or search the volumes of Heaven to know what is determined about his everlasting condition; but he may find a copy of God's thoughts concerning him written in his own breast. His love to God may give him assurance of God's favour to him, and those beginnings of happiness which he feels in the conformity of the powers of his soul to the nature of God and compliance with his will, are a sure pledge that his faculty will be perfected and continued to all eternity: And it is not without reason that one said, I had rather see the real impressions of a God-like nature upon my own soul, than have a vision from Heaven, or an angel sent to tell me that my name was enrolled in the book of life.

2. When we have said all that we can, the inward affections of a new nature and divine life can never be sufficiently expressed: language and words cannot reach them; nor can they be truly understood but by those souls that are kindled within, and awakened unto the sense and relish of spiritual

things: There is a spirit in man, and the inspiration of the Almighty giveth this understanding. The power and life of religion may be better expressed in actions than in words, because actions are more lively things, and do better represent the inward principles whence they proceed, and therefore we may take the best measure of those gracious endowments, from the deportment of those in whom they reside, especially as they are perfectly exemplified in the holy life of our blessed Saviour; a main part of whose business in this world was to teach by his practice what he did require of others, and to make his own conversation an exact resemblance of those unparallelled rules which he prescribed: so that if ever true goodness was visible to mortal eyes, it was when his presence did beautify and illustrate this lower world.

3. That sincere and devout affection where-with his blessed soul did constantly burn towards his heavenly Father, did express itself in an entire resignation to his will; it was thus that his very rest, to do the will, and finish the work of him that sent him. This was the exercise of his childhood, and the constant employment of his riper age; he spared no travel or pains while he was about his Father's business, but took such infinite content and satisfaction in the performance of it, that when, being faint and weary with his journey, he rested himself on Jacob's well, and treated water of the Samaritan woman; the success of his conference with her, and the accession that was made to the kingdom of God, filled his mind with such delight, as seemed to have redounded to his very body, refreshing his spirits, and making him forget the thirst whereof he complained before, and refuse the meat which he had sent his disciples to buy. Nor was he less patient and submissive in suffering the will of God, than diligent in doing of it: he endured the sharpest afflictions, and extreme miseries that ever were inflicted on any mortal, without a repining thought, or discontented word; for though he was far from a stupid insensibility, or a fantastic or stoical obstinacy, and had as quick a sense of pain as other men, and the deepest apprehension of his pain, yet he was not less patient, (as his blood sweat, and the sore amazement and sorrow which he professed, do abundantly declare) yet did he entirely submit to that severe dispensation of Providence, and willingly acquiesced in it.

And he prayed to God, that if it were possible, (or as one of the Evangelists hath it, if he were willing) that cup might be removed; yet he gently added, *acertescere, not my will, but thine be done.* Of what strange importance are the expressions, John xii. 27, where he first acknowledgeth the anguish of his spirit, *now is my soul troubled*; and what shall I say? and then he goes to deprecate his sufferings, *Father, save me from this hour*; which he had no sooner uttered, but he doth, as it were, on second thoughts, recall it in these words, *But for this cause came I into the world*; and concludes, *Father, glorify thy name.* Now we must not look on this as any levity, or blameworthy weakness in the blessed Jesus; he knew all along what he was to suffer, and did most resolutely undergo it; but it shews us the inconceivable weight and pressure that he was to bear, which being so afflictive and contrary to nature, he could not think of without terror; yet considering the will of God, and the glory which was to redound to him from thence, he was not only content, but desirous to suffer it.

Another instance of his love to God was, his delight in conversing with him in prayer, which made him frequently retire himself from the world, and with the greatest devotion and pleasure spend whole nights in that heavenly exercise, though he had no sins to confess, and but few secular interests to pray for; which, alas! is almost the only thing that are wont to drive us to our devotions: Nay, we may say his whole life was a kind of prayer; a constant course of communion with God: if the sacrifice was not always offering, yet was the fire still kept alive: nor was ever the blessed Jesus surprised with that dullness, or languor of spirit, which we must many times wrestle with, before we can be fit for the exercise of devotion.

(To be Continued.)

NO SABBATH—NO RELIGION.—Where no Sabbath is, there is no religion. But for this day, earthly things would have engrossed all our thoughts. Honour, wealth and pleasure are the real systems which charm mankind to shipwreck and death.—To their songs the ear of man is by nature attuned, and the heart beats in response.—But for this day, the world, as a canker, would rust, corrupt, and consume all the dispositions to piety, and all the hopes of heaven. The soul would be benumbed—religion would die—God would be forgotten—the death of Christ would be vain—mankind would cease to be saved—and heaven would fail of her destined inhabitants.—How desolate the prospect! How strongly would this world resemble the regions of final despair.—Dwight.

"I can truly affirm of myself, that my studies have been profitable and availing to me, only so far as I have endeavoured to use all my other knowledge as a glass, enabling me to receive more light in a wider field of vision from the Word of God."—S. T. Colridge.

The Way to be Lost.

BY REV. DR. HURPHEYS.

Much has been written upon the way to be saved, in answer to the question, What must I do? It has been proved a thousand times, "out of the Scriptures," that the sinner has a great deal to do; and the path to heaven has been so clearly marked out, that "the way-faring man, though a fool, need not err therein."

But there is a way, or rather there are ways to be lost, as well as a way to be saved; and men as much need to be warned how to avoid the one, as to have their feet turned into the other. When a traveller, as he approaches London, or Paris, or any other great city, inquires the way, the answer may be, there are half a dozen roads, either of which will lead you to the city, and one just about as well as another. So there are many ways for a man to support his family, and lay up money. He may do it by trade, by farming, by manufacturing, or by devoting himself to some other branch of business. One may make him independent sooner than another; but either of an indefinite number of branches may be called the way to the attainments of the end. In like manner, when I undertake to point out "the way to be lost," I do not restrict myself to any one neglect, or sinful course, as leading to destruction, but feel at liberty to mention several, either of which will conduct the sinner at last to the same place.

Thus, the certain way for one to be lost who has fallen into intemperate habits, is, to persist in his course. If he would repent and reform, and "do works meet for repentance," he might be saved; and so of other open and scandalous transgressors. But "neither thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their portion in the lake that burneth with fire and brimstone." I need not spend a moment in proving that the sure way to be lost is to belong to either of these classes, and to die without repentance.

But there are other ways to be lost, which are just as sure, though scarcely feared or believed to be dangerous at all, by a very large class of men in our Christian communities. It is not necessary, to this end, for a person to be a profane swearer, a drunkard, a scoffer, or a Sabbath-breaker. Multitudes have fallen short of heaven, and of course have been lost, who never allowed themselves in either of these sins. So a man of the fairest moral character, and the highest standing in society, may just as easily be lost as he who openly violates both tables of the moral law; and he certainly will be, if he trusts in his morality to save him. His condemnation may not be so aggravated, as that of a scandalous wicked man, but he will just as surely be lost. He may even sink deeper than the other, if his religious privileges have been many fold greater, on that righteous principle of retribution, "The servant who knew his Lord's will, and did it not shall be beaten with many stripes."

Another sure way of being lost, is habitually to neglect the institutions of religion.—The design of these institutions is to enlighten and save men. They are of God's appointment. To slight them, therefore, to neglect them, is to cast contempt upon him. If you are a stranger in the house of God, if you so undervalue the preaching of his word, the prayers and the praises of the sanctuary, as not to appear there, in company with those who keep holy time, you have no reason to expect to be saved—you are taking the sure way to be lost.

Another way to be lost, is to cavil at the soul-humbling doctrines of the gospel, and forsake the places where they are faithfully preached, for "smooth things," for the lullaby of "peace, peace, where there is no peace." Thus did many who for a time attended upon the ministry of Christ. "These are bad sayings, who can hear them?" And so they went back, and walked no more with him. The proper question for an immortal being, on his way to the judgment, is not whether it is hard or easy, but is it true—is it in the Bible? The hearer whose wicked heart rises up against the sovereignty, the justice of God, or any other cardinal doctrine of Scripture, is in the way to be lost—he will be lost, if his proud spirit does not bow. He cannot carry such a heart to heaven.

Another way to be lost, is when God pours out his Spirit, to keep away from the meetings for prayer, for preaching, and for other appropriate religious exercises. How can those expect to be saved, who do not put themselves in the way of the means of grace which God is pleased to bless for the salvation of sinners—who do not hear that voice from heaven, "Behold now is the accepted time, behold now is the day of salvation." Many such there are, in "the times of refreshing from the presence of the Lord," and what can be expected, but that they will be lost?

Still another way is, when the Spirit strives, and the duty of immediate submission and repentance is urged upon the awakened sinner, to procrastinate, to invent excuses, "to wait God's time," as it is most unscripturally termed, until the Spirit is grieved away, and the day of grace is over. This includes the rejection of Christ, in his last effort, if I may so speak, to save the sinner from going down to the pit. Whoever rejects him, whoever does not believe in him, whoever does not

trust in his atonement for pardon and salvation, must and certainly will be lost; for "there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation."

Oh, how many ways are there to be lost, while there is but one to be saved. It is, I repeat it, the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current towards the bottomless pit, and he will certainly get there, will certainly be lost, and that forever—as certainly as if he were to ply the oar with all his might. But to be saved he must strive to enter in at the straight gate. He must wrestle, he must "fight the good fight of faith." "The kingdom of heaven suffereth violence, and the violent take it by force." Let every reader ask himself, in which direction is my face set—towards heaven or towards hell? Am I in the way to be saved, or in the way to be lost? Which?—N. Y. Evangelist.

How to Spend the Sabbath.

1. Rise early.—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. Pray for your minister.—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. Pray that the preaching may be blessed to your soul.—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. Do not indulge in secular conversation. To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. Banish worldly thoughts.—You must not on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness, your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. Do not criticize the performance of your minister.—If he has preached a poor sermon make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticizing it.

7. Spend every Sabbath as though it were your last.—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, and examine the foundation of your hope for eternity. Do this, and your Sabbath will not be spent in vain.—Am. Tract.

"Be Thou Removed."

When William Carey went out, many a wise man would have said to him, "You may just as well walk up to the Himalay mountains and order them to remove and to be cast into the sea." I would have said, and my Christian friends would have said, "That is perfectly true; this Hinduism is as vast and as solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard seed;" and William Carey said, "I will go up to the mountain." And lonely and weak he walked up towards that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed. A celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that "he was going to disturb a scolding woman, and from his high place he cast down a scolding word, he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a 'wicked cobbler.'" All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him, the voice grew stronger, it was repeated in more languages than one—"Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!" There are now living the representatives of the very men who first smiled at this folly, (holds on to certain claims, therefore, let up pre-

I ask them, "What say ye now?" "Well," they say, "you have not got it into the sea yet." That is perfectly true; but do you say that the mountain, during the last forty years, has not removed? Who will say that it has not stirred at all? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the consecrated cobbler.—Rev. W. Arthur at Baptist Missionary Meeting.

An Unprofitable Habit.

Some persons are in the habit of dwelling upon, and greatly magnifying every little injury they receive at the hands of others. They thus render themselves very disagreeable to those into whose ears they are continually pouring their complaints; and at the same time greatly injure themselves, in the estimation of such, whilst they are contributing very much to their own personal misery. How much better would it be were such persons to bury their little troubles, or, at least, to keep them entirely out of sight! It is to be presumed that they do not sufficiently reflect upon the true nature of their conduct, else they would certainly be more careful to avoid it than they are.

Jameson forcibly exposes the great folly of such conduct, by the following striking illustration:—

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it fester till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"

CORRESPONDENCE, ETC.

New-York Correspondence.

New-York, Jan. 1, 1856.

Ma. EDITOR.—You see I am trying to familiarize myself with our New Year. What has the New Year for us all? most heartily I hope it will be to you and your readers a "happy New Year."

But to business. The "Fillibusters" are under ball waiting their trial. The intended expedition seems to be thoroughly broken up, to the great comfort of all good men.

The war in Kansas which we hoped was ended has been revived on the occasion of the people of that territory voting for the constitution framed by their convention. The border ruffians in several towns broke up the election, taking possession of the ballot boxes and committing various depredations. This is the protection the Free-State men get in the exercise of their legal rights—for protection, the President in his late message says they ought to have.

The President's message so long delayed owing to the non-election of a Speaker in the House, was yesterday communicated. It was read in the Senate, but the House rejected the reading of it till organized by a vote of 126 to 87. The House considers it an innovation on the part of the President for him to send his message before it has organized. His present course, it is true, is without precedent.

The substance of the message is about what we expected, so far as it is intensely pro-slavery and an elaborate bid for pro-slavery votes at the next Presidential election which takes place before the President will have occasion to send another annual message to Congress.

There is one grave point presented which some of us had not expected. I allude to the Clayton-Bulwer treaty. We knew there was some difficulty between our Government and that of Great Britain, but we had supposed it was all about the existing affair and supposed it would easily pass by. But it seems that in addition to that trouble, is a worse one concerning the interpretation of the above named treaty. It pertains to Central America and on so important a point I will quote the words of the President:

"By the convention concluded between the two Governments on the 18th of April, 1850, both parties covenanted that 'neither will ever occupy, or fortify or colonize, or assume, or exercise any dominion over Nicaragua, Costa Rica, the Mosquito coast, or any part of Central America.'"

Now the difference in the interpretation seems to be simply this: The British government says the treaty is entirely prospective—not signifying that any possessions previous to the treaty were to be relinquished; our government understands that the British government relinquished all possession, occupation, &c., save a specified exception in regard to Balise; the latter government holds on to certain claims, therefore, let up pre-

vious to said treaty; our government think that proceeding is in violation of the treaty, and feels determined on any account to relinquish its interpretation—nor even to prevent war will it relinquish.

The following words in the message do not allow to feel as well as we desire, for we cannot conceive a calamity greater or more foolish than for our nations ever again to enter into war: "Assured of the correctness of the treaty constantly adhered to by this government, and resolved to insist on the rights of the United States, yet also actuated by the same desire which is avowed by the British government, to remove all causes of serious misunderstanding between two nations associated by so many ties of interest and kindred, it had appeared to me proper not to consider an amicable solution of the controversy hopeless. There is, however, reason to apprehend that, with Great Britain in actual occupation of the disputed territories, and the treaty therefore practically null, so far as regards our rights, the international difficulty cannot long remain undetermined without involving in serious danger the friendly relations which it is the interest as well as duty of both countries to cherish and preserve. It will afford me sincere gratification if future efforts shall result in the success anticipated with more confidence than the aspect of the case permits me now to ascertain."

This language is too ominous altogether to suit our feelings; yet we can hardly think it possible for these two nations to go to war. We think the pecuniary interest of the two nations will raise a strong protest against war and we hope the interest of "kindred," to use the President's words, will interpose more strongly, and we pray that the interests of christianity will not only be stronger than both the others, but that they may prevail now and always on the side of peace.

The sleighing yesterday and to-day is quite beyond what we are wont to have in this city. The holidays as we call the week including Christmas and New Year's have been celebrated this year with rather more than usual interest.

G.

Letter from Maine.

The "Morning Star"—its Early Struggles—Struggle for Freedom—Governor Wells' Message—Liquor Law—Prospects in Maine.

ROCKLAND, Me., Jan. 7, 1856.

Brother McLeod.—It is with much pleasure that I am permitted to see your prosperity, as evinced in the enlargement of your paper. It reminds me of the history of our own "Morning Star." Once a little, diminutive sheet, and of so feeble a reputation, struggling through long years, up to independence. For many years did our "Star" struggle for life. It had not only the work of a denominational prejudice and inexperience to overcome, but its early stand on reform brought opposition in its own midst; but it had also to meet the scorn and anathemas of almost the entire press of the country at the time. But, thank God, though it has been a long and hard-fought battle, our "Star" still shines, and has very much increased in magnitude—our denomination is redeemed—and a great change has come over the country. Hope now dawns and the prospect brightens. Our struggle is not yet over. It remains yet to be seen which shall perch the banners of victory on their walls, Freedom or Slavery. Our House of Representatives in Congress is not yet organized, on account of it. The whole strength of the Executive of the country is brought to bear to sustain slavery. We stand here amidst hope and fear; some are full of hope; others are despairing or doubtful. Slavery has so often triumphed, that they expect to do it again. One thing is certain, our hottest battle for reform is not fought yet, and our only hope is, that our God—the God of freedom—will guide us and give us success.

You have seen, ere this, that Wells the run candidate, is Governor of our State. If his message is to indicate the course of the legislature, we are to have free run in the same. His message advocates a stringent license law, but that will be no better than no law. We did do something towards restraining intemperance with the license law; just before we had the prohibitory law. But Wells is to be mistaken if he expects to do even that much with the license system again. We used it all up when we did have it; besides it will have still less effect since we have had something stronger. If the Wells' party give us a license law they will have it to execute themselves; they will then know how good it is. But they won't do it. They intend to make a law for temperance men to execute; but in this they will be most manifestly disappointed. Temperance men have spent money enough in trying to stop the run traffic with bad laws. I would as soon think of beating out the brains of an elephant with a straw as to think of stopping the run traffic with a license law, such as men who love run will give us. But let not the friends of temperance out of Maine depend on our account. It is a long lane that has no turn, and it will be our turn next. Prohibition will yet triumph in Maine. We shall use the experience of this year to our advantage too.

The triumph of the run power was not all on the ground of temperance. Every intrigue possible was used to ensure success, and the scales being nearly balanced, they carried the day.—But when the scales tip again, they will be so where. Victory will yet be perched upon our