

# Religious Intelligence.

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E. McLEOD, Editor.

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

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## The Pearl of Great Price.

From "The Six Days of Creation," a precious familiar letter, from a father to his children, describing the nature of each day's work, by W. G. RINDS.

MY DEAR CHILDREN,—

I was struck, some months since, in reading the account of the ceremony that takes place in the Bazar when a slave finds a diamond. And it brought forcibly to my mind the passage in our Lord's ministry, concerning "the pearl of great price." For though the analogy is not perfect in all its parts, yet in its great features it is. And who can tell the emotions of the poor slave as he holds up the precious gem and clays his hands, exulting in his prize? and who can tell the joy of the slave who has been sold, when he hears the word from the overseer's lips, "It has been weighed in the balance, and has passed the demand; there is no speck or flaw in it;—the slave is free!" Life is in that word. So I will tell "The Pearl of great price."—BENJAMIN PRICE.—It more than makes the demand for freedom, for the Lord magnified the law and made it honorable; there is no speck or flaw in it, for he was the beloved Son in whom his Father's soul delighted; for the Lord was well pleased for his righteousness' sake. (Isaiah xlii. 1, 2; Matt. xii. 18.) The possessor of this precious pearl is free indeed—he is freed by the great Administrator, who purchased his freedom by his own life; and now he goes forth to work indeed—not for life, but from life, and clothed with beautiful raiment, the gift of God, a habitation awaits him, of joy unspeakable, and full of glory. If, when the tidings reached the islands of the West, that England had waded away the great bill of slavery from her laws, at a national expense of \$100,000,000, and had declared that all born in her dominions should be free, the joy was unbounded, how much more should the Christian rejoice when the glorious proclamation is gone out, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life?" (John iii. 16-18.) This is indeed freedom; and God gave us for the redemption the most glorious thing he had created—that would have failed, and been utterly without avail; but he spared not his Son, his only Son, and gave him up for us all. (Rom. viii. 32.) O dear children, think on this; and what you receive, and every one ought to rejoice, that the man-stealer has been stopped, both in the taking of his prey, and in the traffic of the market, yet rejoice still more when the strong arm, armed, that kept the city of men's hearts, is bound and cast out, and the Holy Spirit has taken his place, dwelling in, and ruling over the new-born man, sealing him unto the day of redemption.

How glittering must the breast-plate of Aaron have looked with those twelve precious gems set therein; the curious embroidery of the blue, purple, scarlet, and gold, of the Ephod; which, with a chain of wreathed gold, was fastened to the two shoulder-pieces, wherein were also two precious stones, and the names of the twelve tribes engraved on both. The names also of Christ's children, the Israel of God, are engraved on his heart; and are more precious to him than the glowing ruby, the sparkling diamond, the sapphire, the jasper, and all the gems on Aaron's breast-plate; indeed, he calls his people his jewels, his peculiar treasure. (Mal. iii. 17.) The affection of the High Priest, and the power of the High Priest, are wreathed in one, as set forth by the golden chain that fastened into one of the precious stones on the heart and shoulders of Aaron; and there is never a moment that the Lord Jesus, the great High Priest of the true Israel, is circumscribed with the ceremonial made without hands—does not bear every one, even to the least little child that loves him, on his heart. Not a sigh, nor a tear, nor a grief is forgotten; the words of sweet hearts are all numbered by him that feedeth the young ravens when they cry, and that watcheth over the sparrow, so that they may not— they must not—lose their confidence; for they are of more value than many sparrows. (Luke xii. 7.)

As twelve precious stones in the breast-plate of Aaron; so also twelve precious stones formed the foundation of the Holy City, and, with the exception of four, they were the same in each case, and were doubtless emblematic of the exceeding value of the family of God. When, then, my beloved children, you look on any of these precious stones, think of that breast-plate of Aaron, and ask if your name is on the High Priest's heart, and whether you have found the Pearl of great price, and sold all that you have to possess it. (Matt. xiii. 45, 46.)

I have been often much struck with that precious, but yet most precious prophecy of our Lord in Mal. ii. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto

the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." The figure of a refiner is one of the deepest interest—the refiner never leaves the crucible; the precious metal is of too high a value; as it purifies, it gets clearer and clearer, until at last the scum or dross is gone, and the image of the refiner is reflected as in a glass, in the molten gold; and this was the thing desired. So our blessed Lord never puts his children into the furnace of affliction, but to purify them; to purge away the dross, and make them more like himself; and this accomplished, the crucible is removed. How forcibly does the patriarch Job allude to this: "He knoweth the way that I take; and when he hath tried me, I shall come forth as gold." (Job xxiii. 10.) The value of the word of God, and its infinite purity, is also beautifully illustrated by this figure. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. (Ps. xii. 6.) And again, the law of thy mouth is better unto me than thousands of gold and silver. (Ps. cxix. 72.) So also ver. 127, "I love thy commandments above gold, yea, above fine gold." Dear children, is David's language yours? Can you thus speak of God's blessed word? This is the manner in which a man on the eve of execution would speak of the governor's proclamation of pardon when read in his ears—all language would fail to tell its value. But the word of God proclaims tidings far above an earthly pardon; even forgiveness in the precious blood of Jesus. And the soul that receives these good tidings can say, passing on beyond the gold, even the gold of Ulpur, "the price of wisdom is above rubies, and all the things thou canst desire are not to be compared to her; length of days is in her right hand; in her left hand riches and honour; her ways are ways of pleasantness, and all her paths are peace." (Prov. iii. 15-17.) And again in chap. viii. "My fruit is better than gold, yea, than much fine gold; I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause them that love me to inherit substance."

## The Stormy Night.

BY AN AMERICAN PASTOR.

The most remarkable instance of protracted and determined perseverance in seeking God that has ever come within my knowledge was that of a young married woman, whose seriousness commenced soon after I visited her at her home, for the first time. The conversation that I then had with her, as she afterwards told me, "led her to make up her mind that she would seek the Lord, and would not stop till she believed her salvation was secure." The one consideration, and, so far as I could ever ascertain, the only one, which had any special influence to lead her to form this resolution and begin to set upon it, was taken from the assurance I gave her in my first conversation with her, that salvation was within her reach,—that she might be a Christian if she would;—that she would not seek the Lord in vain, if she only sought him with all her heart. "You told me, sir," said she to me years afterwards, "I should not seek God in vain. Your words were, 'I remember it well, and always shall,' 'I know, Mrs. E., that you will be saved, if you seek God with all your heart.'"

She tried to do so. She came to my house for conversation with me about her salvation, almost every Sabbath evening for nearly two years. In the depth of winter, on a cold, stormy night, the wind blowing violently, the snow drifting into the path, in places more than two feet in depth (as I found on accompanying her home), one of the most unpleasant and even terrible nights for a woman to be abroad, she came nearly half a mile to my house alone. As I opened the door for her admission that stormy night, I uttered an expression of surprise, "Why, Mrs. E., are you here on such a night?" And I shall never forget the severe, earnest, and almost tearful reply she gave me, many months afterwards, in reference to that expression, "It stumbled me," she said; "I did not know what to make of it. You had invited us there, and I thought you would be expecting me. I thought you ought not to be surprised to see me there, if sinners were in danger of the everlasting wrath of God and might escape it, as you had preached that day. It was a long time before I could get over that stumbling block. I thought if you had believed that you preached, and felt about it as I did, you would expect to see me. I know it was a stormy night and I was afraid; but I kept thinking as I went, and the day of judgment would bring a worse storm, as you said once in your sermon, 'hot stones and coals of fire.' This she said to me more than a year afterwards, and after she had attained hope in the mercy of God through Jesus Christ."

At the same time, she told me another thing, which added keenness to her unintentional rebuke. She said that her husband (at that time an irreligious man) was very unwilling that she should venture out on that stormy night, and strongly urged her to stay at home, when he found she proposed to go. "But," says she, "he told me afterwards that my going to your house that night was the first thing which brought him to reflection; for he thought there must be something about sin and religion which he did not know anything about, if I would go to your school."

house in such a storm all alone. I did not know of it at that time; but when he told me afterwards, I remembered that he looked very cross when I came home, and I thought he was angry because I went. But I was not going to mind that. I knew I had done right, and I was not going to let any thing turn me aside from trying to be a Christian. And don't you remember, three Sunday nights after that, he came to your house with me?"

Months after, this woman's deep anxiety continued. I never could discover why she lingered so long in her unbelief. Again and again, I armed with all possible carelessness to tell her all the truths of the gospel, and to discover what error, sin, or temptation, kept her from repentance and peace with God. But I never could discover her hindrance; and she never could tell me, then or afterwards, of any difficulty or temptation which had troubled her, except the expression I made to her on that stormy night. And in justice to her I ought to say, that she did not mention that as having been a hindrance, though she called it a stumbling block; but mentioned it casually and in another connection,—not to find fault with me, and not to account for her continuing in unbelief. Far from this. She was one of the most modest of women, and one of the most affectionate and devoted friends I ever had. Nothing, I am sure, could ever have tempted her to find fault with me, or utter a syllable with any intent to censure me or wound my feelings. Before that memorable night of storms, when her presence surprised me, she had been for months an anxious inquirer.

It was a most painful and perplexing thing to discharge my pastoral duty to this woman. I could not understand her state of mind. She was frank, she concealed nothing, she told me all her heart, she was desirous of being interrogated. She was, moreover, an intelligent, well-educated woman, and trained in early life by religious parents. But I could not even conjecture what kept her in her unbelief, since, for so long a time, she had known the truth, and had such powerful stirrings of the Holy Spirit. And what then could I say to her? how could I hope to do her good?

She came to me so many times, and I had so many times told her all that I knew about the way of salvation, and so many times presented to her every motive of the gospel, and invited and urged her to cast herself upon Christ; that I did not know what more to say or do; and time after time I was half sorry to see her come into my house, and then ashamed of myself, because my heart had such a feeling. I knew not what to do. At one time I was on the point of telling her that I had nothing more to say to her, and she would not come to me again. But I could not do so. She was so miserable, so sincere, so determined, so docile, and confiding, that it was impossible for me to cast her off. I afterwards rejoiced that I had not done it. Her husband became pious, her sister, and others of her friends, all of whom began to seek God after she did; and of yet, there she stood, the same unhappy, unconverted sinner. She did not advance, and she did not go back. I met her time after time, and her fingers were unnecessary, and would gain her nothing,—that she had but to trust herself to the arms of Christ outstretched to receive her,—that "without faith it was impossible for her to please God," or gain an item for her own soul. A hundred times I cautioned her most solemnly against putting any trust in her perseverance, for she was persevering in the wrong course while in her unbelief, and the farther she went, the worse would be her condition. Time after time, the Bible in my hand, and in her hands before me, as a minister of God, and in his authority I offered her a free salvation, and demanded her heart's faith, and instant submission to divine authority and unbounded love. Her mind, her conscience, her heart, I beseeched with all the kindness of Christ. I explained to her such passages of Scripture as "the marriage" was a certain kind made for his son,"—"and the bridegroom," who, in a far country, "began to be in want." All that would not do.

As far as I could discover, she had for many weary months a full conviction of all the great doctrines of the Bible, of the full depravity of her heart, of her sin and danger under the law as a condemned sinner, of the impossibility of her salvation but by Christ, and of the full and free salvation offered to her in the love of God, on the ground of the great atonement. I have never spent half so much time with any other awakened sinner, or uttered to any other one half as many threatening and promises of God, or kneeled so many times as I did, and yet received any benefit from it at all, unless that was a benefit which she one day suggested to me long afterwards, when she said, "If you had been discouraged with me, I should have been discouraged, and should have given up trying to be saved."

She persevered. She became a child of hope and peace. She united herself with the people of God; and now, after more than thirteen years, she still lives in the enjoyment of Christian hope. Neither she nor I, yet, nor her husband, will ever forget that stormy night.

Ministers ought never to despair of the salvation of any sinner. To despair of any one is just the way to make him despair of himself, and ruin him. Many have been ruined in this way.

probably. We ought to expect sinners to repent, and treat them accordingly. Who shall limit the Holy One of Israel? It took me long to learn the lesson, but I have learned never to give up a sinner. We must urge the duty of an immediate faith, and repentance, as the Bible does so continually; but we should be careful to enjoin this duty in such a manner, that if it is not immediately done, the individual shall not be led or left to seek God. Many a sinner turns back when just at the door of heaven.

## Hindoo ideas of Atonement.

The fact that all false systems of religion contain devices of atonement for sin, is a strong testimony that an atonement is necessary; while the Gospel of Jesus Christ alone reveals the only true and rational method of reconciliation between offending man and offended Deity. But the blind heathen, conscious of his guilt, resorts to vain and foolish expedients for taking away sin. Brahminism abounds in atonements. Holy bathing, reading the shastras, pilgrimages, fasting, giving to the Brahmans, feeding devotees or religious beggars, building temples, with the goddess routine of sacrifices, penances, and religious austerities, which make up a very important part of Hindoism, constitute their atonements for sin. Some of these penances are very expensive, and most of them attended with great bodily mortification; while others are disgusting, filthy, and degrading. Among these are, drinking the water in which a Brahmin has washed his feet, and taking atonement pills, which are composed of the milks, curds, clarified butter, excrement of a cow. A man in Bombay had been performing a penance of a very painful character for sixteen years. He sat in a miserable shed, holding on his left hand a vessel of about ten pounds weight, which contained the sacred shrub. His whole arm was withered, and the finger nails had shot out like ram's horns, five or six inches in length. Another man sat in the open air, for three months, during the coldest part of the year, almost naked; confining himself to a spot about eight feet in diameter. Passing a rod of iron through the tongue; hanging suspended by the legs from a tree, over a slow burning fire, inhaling the smoke and sparks; leaping on a plank set full of sharpened plates of iron; lying on a bed made of a plank set with iron spikes; looking at the moon and sun for whole days in succession; falling on the face, marking the place of the head, rising and falling again from the marks, and repeating this, till a specified distance has been measured; swinging through the air, suspended from a hook inserted in the back; and other penances, too numerous and too foolish to be mentioned, are resorted to as expedients for taking away sin, and accumulating righteousness. And their sacred books prescribe even the most indecent crimes, as atonements for sin.—Cyclo. of Missions.

The similarity of Popery and Brahminism, is so striking that it is worth while to occupy a small space in drawing a comparison between the two systems; especially as this resemblance has fallen under the eyes of the missionaries, who see them both in operation side by side; there being many Roman Catholic convents and churches in India. The following comparison, somewhat abridged, was drawn upon the spot, by Rev. Mr. Ramsay, missionary in India. The Hindoos acknowledge one supreme god, with many subordinate deities, entitled to worship. The Brahmans are held to be the representatives of God, possessing the keys of life and death, heaven and hell, and therefore they are worshipped by bowing down before them, and kissing their great toe. The Pope in like manner, considers himself the vicar of Christ, and every priest is his representative. He too holds the keys of heaven and hell, and his toe has been favored with many a kiss. By the Hindoos laws, none but their priests are permitted to read their sacred books; and to secure this end, the priests oppose education, and labor to keep the people in ignorance. The Roman priests will not allow the people to read the Scriptures; and to secure their own ascendancy, they strive to keep the people in ignorance. The Hindoos have a multitude of idols, which they daily worship. Some of them consider the idol as the representative of God, and others worship the thing itself, and go no further. Besides temple deities, they have household gods, which they worship daily. The Romanists in India have also images of saints in their chapels, and in their houses, to which they bow down daily. In the streets, crosses are set up; and in the evenings, lamps are placed at the feet of them, after the Hindoos' mode of placing lamps before their idols. As they pass these crosses, the Romanists take off their hats and bow down to them, or prostrate themselves before them. The worship of images is sanctioned by the church in India, as it is also by the second council of Nice. The Hindoos have many millions of inferior deities, corresponding to which the Romanists have multitudes of angels. The Hindoos have their Goprees to intercede for them; and the Romanists have their saints for the same purpose. The Hindoos hold that a man may obtain righteousness by his own works, and more than he needs for himself, the surplus of which he may sell. The Romanists also have their works of supererogation, which lead to the sale of indulgences. The Hindoos observe a ceremony, in which

they offer up prayers for the dead, and for which they feed and feed the Brahmans; the Romanists also feed the priests to say mass for the benefit of the souls of their deceased relatives. The Hindoos say prayers and count their beads, and undergo severe penances to obtain righteousness. The Romanists do the same. They both alike have their fasts, in which they eat no meat. They both have their festivals, in honor of their saints. They both have their holy places and their pilgrimages. They both have their holy water. The Hindoos divide their sins into two classes, inward and outward; the Romanists, into venial and mortal. They both have their monks and hermits, and religious mendicants, of equally debased character. The Hindoos have their females married to the gods; and the Romanists have their nuns, who are formally married to Christ. Both are devoted to the same purpose. Both carry out their images in solemn procession, in great display. Both have their small bells, to jingle during their religious services in their temples. They both use rosaries, and carry images about their persons. Many more marks of resemblance might be named; but these are sufficient to show that both systems have a common origin.—Cyclo. of Missions.

## The Moravians.

One of the most interesting, devoted and useful denominations of evangelical Christians, is the Moravian. More than one hundred and twenty years ago, and only ten years after they were associated as a distinct sect, and while their entire number was less than the membership of a single church in this city, they commenced the work of missions to the heathen, sending forth willing men to carry the gospel to Greenland and the West Indies. They were the pioneers of modern missions, and had all other Christian denominations prosecuted the work with a proportionate zeal, the whole world would, by this time, have been traversed by the preachers of righteousness, if not filled with the knowledge of the Lord. We have not the statistics at hand to inform us of the present numerical strength of the Moravians, but we know that it is one of the least of the tribes of God's people. But they are growing in their devotion to the cause of missions, extending annually their labors, and sending forth men into yet more distant, and neglected portions of the earth. That has been from the beginning a feature of their policy—a heavenly policy it is—to go with the gospel to those regions that other men will not visit with the message of salvation. Thus the most inhospitable and unwinning fields have been blessed with their labors, and "Greenland's icy mountains" warmed with the sunshine of their love. Look at their progress within the last quarter of a century.

In the year 1831 they had 6 mission-fields, 42 stations, 203 missionary laborers, 15,800 communicants, 43,600 converts, or persons under instruction.

In the beginning of the year 1856, there were 9 mission-fields, 68 stations, 297 missionaries, 19,600 communicants, 71,450 converts, or persons under instruction.

Increase, 3 new mission-fields, with one station in each; 27 new stations, 23 of which in previously existing fields; 3,800 communicants; 33,850 converts.

Is there any denomination of Christians in the whole world that can show such an amount of the work, with such feeble means?—N. Y. Obs.

## Correspondence.

### New York Correspondence.

#### The Late Elections—Results and Prospects.

NEW YORK, Nov. 6, 1856.

MR. EDITOR:—The great day has passed; sufficient is known of the results to render it certain that the "black power" will rule this nation four years longer, if not forever. Last Tuesday, so far as mortal can judge, was the most important day for this nation since July 4th, 1776. Nov. 4th, '56, practically declares the doctrines of "Old 76," to be a falsehood—"a electoral flourish," and the revolutionary fathers villains that deserved the halter. Liberty is defeated in her own home.

But in defeat the friends of liberty have the comfort of those who have done their duty. Look at the company we keep, first the six New England States; then New York, the Empire State; then Ohio, the third State of the Union; and at least two other Western States. We have a majority of the old thirteen revolutionary States. We have the States where the Common School is found in the greatest perfection. We carried the States that have the newspapers. We carried the intelligent parts of Pennsylvania, New Jersey, Indiana and Illinois by unprecedented majorities. The great battle was lost by the ignorant population of the above States. A few intelligent men in two of these states, and liberty would not be an outcast from this nation to-day. Half of Massachusetts' majority none properly distributed in two States lost to us,

and we had been victorious. We have suffered this ignorance in those states, and we must suffer with the suffering number. This is our pay for our neglect of our brother.

So much for the election, and the painful results. Now a few words as to the prospects before this nation for the four years to come. To arrive at an intelligent forecast we need to consider somewhat attentively the principal forces which are to play their parts respectively during the incoming administration.

I. The American or Fillmore party is no more. They are utterly defeated everywhere but in one or two important localities. What is worse they have no character left. They are utterly bankrupt in this respect. They have persisted in urging side issue when the liberties of unborn generations were at stake. They have played the cat's paw for slavery. They have been in market for the highest bidder. They have sold out the birthright of the nation for less than a mess of pottage. The honest but misled victims among them hereafter will be to a man with the Republicans. The unprincipled leaders will go where they belong, to the party where the Irish Papists are, the mis-called Democratic party—the Negro-driving herd. The principle of liberty will thus be represented by the Republicans—that of slavery by the Democrats. These liberties and slavery are the forces, and the parties above named are instrumentalities by which the conflict is to be waged.

II. The Republicans are without official power in either part of the general government. The present Executive holds power till March 4th, then Buchanan succeeds, a most pliant tool for the slave power. In the Supreme Court of the United States there is but one judge favorable to freedom, all the others, I believe, to a man, being either slaveholders or dough-faces, or more elegantly phrased, Northern men with Southern principles. Congress is all one way, both the House and the Senate of the incoming Congress. I mean in both, the pro-slavery party has a large majority.

III. The dominant party will construe the election just past as endorsing all the past outrages in Kansas and her future enslavement, as well as that of all other territories now belonging to the United States, and those to be acquired.—Overbearing to the last degree, the triumphant party will hasten to fill up the following plan—

(1.) To bring Kansas in as a slave state. This will try to accomplish between this and next March, so as to relieve the incoming administration of the odium of the measure. The free state settlers in Kansas must either succumb to the slave power or flee for life. There is a good ground to expect both of these results (i. e., the submission of Kansas and flight of her inhabitants) before March.

(2.) The utmost effort will be made to bring in Utah as a slave state, polygamy and all. This result will not be postponed four years. As each state has two Senators, Kansas and Utah will give the slave States thirty-four Senators. The free states now have thirty-two, and will have two more within four years by the admission of Oregon. If this were all, the Senate would be equal, but the utmost effort will be put forth to carry the slave states quite in advance of the free. Texas may therefore be divided so as to make two or three slave States, instead of one, Nebraska is not free from the liability of becoming a slave State.

If even Minnesota should come in as a free state, the slave states will not be behind in number. The reaping of public sentiment in the North against slavery-extension will fuel the slave party, will cause it, while in power, to proceed with the greater audacity—knowing it is now or never, the free states must be subjected. It is not even improbable that attempts will be pushed forward to divide California, and to bring in Nicaragua after helping the filibuster, Walker, to conquer it. Walker has already restored, in that country, the slave-code, which the half-civilized natives abolished some time ago.

(3.) Nicaragua is not all the foreign acquisition that will be sought. Tremble not Northern friends; Jonathan is not coming that way. Cuba must be bought or conquered. This and kindred projects no doubt will be attempted in the Islands of the South, but they are more difficult to accomplish than to undertake.

IV. A strenuous attempt will be made to declare by authority of the United States Court the laws of the free states, forbidding the temporary abode and transition of slaves therein unconstitutional.

V. There will be great efforts made by the extreme southern party to revive the slave-trade with Africa. The obstacles to this seem insurmountable, but there is nothing too daring to be undertaken by the slave power except to reopen.

I do not say these will be attempted in the order named; I do not say that more than the admission of Kansas and Utah will succeed; I do not expect those who will get along without an agitation, which four years hence will result in the defeat of the slave-power or rend the Union; but these are the things which we have in prospect in our beloved country. I am, so prophet, but I ask close attention to this as being no fancy sketch.