

Religious Intelligencer.

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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 Seagel, A. M.

CHAPTER I.

1. Mistakes about Religion.—2. What Religion is.—3. Its Properties.—4. Its Freedom.

1. I cannot speak of Religion, but I must lament that among so many pretenders to it, so few understand what it means; some placing it in the understanding, in orthodox notions and opinions, and all the account they can give of their Religion is, that they are of this or the other persuasion, and have joined themselves to one of those many sects into which the Christian world is most unhappily divided. Others place it in the outward man, in a constant course of external duties, and a mode of performances; if they live peaceably with their neighbours, keep a temperate diet, observe the returns of worship, frequenting the Church, or their closet, and sometimes extend their hand to the relief of the poor, they think they have sufficiently acquitted themselves. Others again put all Religion in the affections, in rapturous heats and ecstatic devotion, and all they aim at is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court their Saviour, till they persuade themselves that they are mightily in love with him and from thence assume a great confidence of their salvation, which they esteem the chief of Christian graces. Thus are these things which have any resemblance of Piety, and at the best are but means of obtaining it, or but particular exercises of it, frequently mistaken for the whole of Religion; nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties wherewith the Heathens were wont to worship their gods; there are but too many Christians who would consecrate their vices, and hallow their corrupt affections, whose rugged humour and fallen pride must pass for Christian severity, whose fierce wrath, and bitter rage against their enemies, must be called holy zeal, whose petulance towards their superiors, or rebellion against their governors, must have the name of Christian courage and resolution.

2. But certainly Religion is quite another thing, and they who are acquainted with it will entertain far different thoughts, and disdain all those shadows and false imitations of it. They know by experience that true Religion is an union of the soul with God, a real participation of the Divine Nature, the very image of God drawn upon the soul; or, in the apostle's phrase, it is *Christ formed within us*. Briefly, I know not how the nature of Religion can be more fully expressed than by calling it a *divine life*; and under these terms I shall discourse of it, showing first how it is called a *life*, and then how it is termed *divine*.

3. I choose to express it by the name of *life*, first because of its permanency and stability. Religion is not a sudden start or passion of the mind: not though it should rise to the height of a rapture, and seem to transport a man to extraordinary performances. There are few but have convictions of the necessity of doing something for the salvation of their souls, which may push them forward some steps with a great deal of seeming haste, but anon they flag and give over; they were in a hot mood, but now they are cooled; they did shoot forth fresh and high, but are quickly withered, because they had no root in themselves. These sudden fits may be compared to the violent and convulsive motions of bodies newly beheaded, caused by the agitation of the animal spirits, after the soul is departed, which however violent and impetuous, can be of no long continuance; whereas the motions of holy souls are constant and regular, proceeding from a permanent and lively principle. It is true, this divine life continueth not always in that same strength and vigor, but many times suffers decay, and holy men find greater difficulty in resisting temptations, and less alacrity in the performance of their duties; yet it is not quite extinguished, nor are they abandoned to the power of those corrupt affections, which carry away and overrule the rest of the world.

4. Again, Religion may be described by the name of *life*, because it is an inward, free and self-moving principle, and those who have made progress in it, are not acted only by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws; but are powerfully inclined to that which is good, and delight in the performance of it. The love, which a pious man bears to God and goodness, is not so much by virtue of the command enjoining him so to do, as by a new nature instructing, and prompting him to it; nor does he pay his devotions as an unavoidable tribute, only to appease the divine justice, or quiet a clamorous conscience, but those religious exercises are the proper emanations of the divine life, the natural employments of the new-born soul. He prays, and gives thanks, and repents, not only because these things are commanded, but rather because he is sensible of his wants, and of the divine goodness, and of the folly and misery of a sinful life; his charity is not forced, nor his alms extorted from him; his love makes him willing to give; and though there were no outward obligation, his heart would devise liberal

things; injustice or intemperance, and all vices, are as contrary to his temper and constitution, as base actions are to the most generous spirit, and impudence and scurrility to those who are naturally modest; so that I may well say with St. John, *Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God*. Though holy and religious persons do much eye the law of God, and have a great regard unto it, yet it is not so much the sanction of the law as its reasonableness and purity and goodness, which do prevail with them; they account it excellent and desirable in itself, and that in keeping it there is great reward; and that divine love wherewith they are acted, makes them become a law unto themselves.

Who shall prescribe a law to those that love? Love's a more powerful law which doth them move.

In a word, what our blessed Saviour said of himself, is in some measure applicable to his followers, that *it is their meat and drink to do his Father's will*; and as the natural appetite is carried out towards food, though we should not reflect on the necessity of it for the preservation of our lives; so are they carried with a natural and unforced bias towards that which is good and commendable. It is true, external motives are many times of great use to excite and stir up this inward principle, especially in its infancy and weakness, when it is often so languid that the man himself can scarcely discern it, hardly being able to move one step forward, but when he is urged by his hopes or his fears, by the pressure of an affliction, or the sense of a mercy, by the authority of the law, or the persuasion of others. Now if such a person be conscientious and uniform in his obedience, earnestly groan under the sense of his dullness, and be desirous to perform his duties with more spirit and vigour; these are the first motions of the divine life, which though it be faint and weak, will surely be cherished by the influences of Heaven, and grow into greater maturity. But he who is utterly destitute of this inward principle, and doth not aspire unto it, but contents himself with those performances wherewith he is prompted by education or custom, by the fear of hell, or carnal notions of heaven, can be no more be accounted a religious person, than a puppet can be called a man. This forced and artificial religion is commonly heavy and languid, like the motion of a weight forced upward; it is cold and spiritless, like the uneasy compliance of a wife married against her will who carries it dutifully towards her husband whom she doth not love, out of some sense of virtue or honour. Hence also this religion is scant and niggardly, especially in those duties which do greatest violence to men's carnal inclinations, and those slavish spirits will be sure to do no more than is absolutely required; it is a law that compels them, and they will loath to go beyond what it stints the; to say, they will ever be putting such glosses on it, as may leave themselves the greatest liberty; whereas the spirit of true religion is frank and liberal, far from such peevish and narrow reckoning; and he who hath given himself entirely unto God will never think he doth too much for him.

The King of Hungary.

Many years ago, it is said, there lived a certain king of Hungary, who had a deep sense of the value of his soul, and of the danger he was in as a sinner. He often meditated profoundly on the day when the Lord Jesus shall come to judge the world, and his thought was, "How shall such a sinner stand before Him?" for he knew something of the heinousness of sin, and he knew not that the book of Jesus-Christ is a full and sufficient atonement for the sins of the whole world, and that whosoever believeth in Him is "justified from all things from which we could not be justified by the law of Moses."

This king was one day sitting alone, meditating on his lost condition, and on the day of his final account, when his brother, a gay, light-hearted courtier, entering the room, was desirous to know the cause of his sadness. "O brother!" said the king, "I have been a great sinner against God, and know not how to die, nor how to appear before God in judgment!" His brother made a jest of these expressions, and tried to persuade the king not to give way to such melancholy thoughts. To this the king made no further reply at the time, but that night he sent the public executioner to sound the trumpet before the prince's door.

It was the custom in Hungary at that period, that when a man was to be executed, the public executioner came and sounded the trumpet at his door. The prince, hearing the sound of the trumpet, sprang from his bed, and seeing the messenger of death before his door, hastily rushed out, and entering the king's presence, earnestly besought him to say wherein he had offended, and why he was to die.

"Alas! my brother," replied the king, "you have never offended me. And is the sight of my executioner so dreadful? Then shall I not, I who have so greatly offended against God, fear to be brought before the judgment-seat of Christ?"

How great a comfort it would have been to this pious king if the humblest of God's servants could have come to him and said to him, "Behind the Lamb of God, that taketh

away the sin of the world;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24).

Could he have looked on the Son of God as lifted up on the cross, seeing by faith the blood streaming from his side and hands, and could he have known that that precious blood cleanseth from all sin, and burden of guilt; and the fear of judgment would have been removed from his heart, and like the cunuch of old, he would have gone on his way rejoicing—

And would have told to sinners round
What a dear Saviour he had found,
Pointing to His atoning blood,
And said, Behold the way to God!

Let us hope this became his happy case; then may we be sure he is now before the throne of God, having washed his robes, and made them white in the blood of the Lamb. But there are still thousands in the state of this poor king, who know the want of a Saviour, and yet know not the worth of Christ as a full, free, and sufficient atonement for all their transgressions. The world accounts them mad because they are so deeply concerned about their souls. Their friends do all they can to amuse them, and divert their minds from their melancholy—

"From scenes to scenes they hurry them,
In hope they may forget."

but how can a soul that has once awoke to the realities of an eternity of misery, ever forget the gulf into which it may be any moment hurled?

"I am an immortal creature," says the awakened sinner, "a creature that will never go out of existence; where shall I spend these endless years?"

"Millions of ages, as numerous as the sands upon the shore, as numerous as the leaves of all the trees that have bloomed since the creation of the world, will not shorten the duration of my existence; where am I to spend these years?"

"Death may arrive any moment, and judgement is sure to follow; every deed, every thought is recorded in God's book; what shall I say, what shall I do when I stand there, and hear all my life's record read over?"

"Who shall be able to stand? How shall I stand?"

Is it wonderful that the poor monarch, who felt this as a reality, trembled? He had heard of Christ, but he had heard of Him only as his judge. He had heard him called the Saviour, but he knew not that one drop of that precious blood shed on Calvary for sinners would be sufficient to efface the record of all those long pages of his life's black history. He knew not that for this the Saviour died. And all that was required of this king, all that is required of you who read this, is to believe in the entire efficacy of this precious blood, without anything of man's doing being added thereto to cleanse from all sin every sinner who is but willing to apply for that cleansing.

Do you, dear reader, believe that you are a lost sinner? Are you in earnest to flee from the wrath to come? Are you made aware that your own works cannot save you? Are you ceasing to look to them for salvation? Have you given up the hope of being saved even by the work of renovation within you? For neither can this save you; you can accept salvation as the free gift of God. You must believe that it is a free gift. You must ask for it as a free gift. Having asked for it as a free gift, you must believe that it is given you freely. Believe that it is given you because you have asked it. Do not defer to believe this until you feel it. This is not properly faith. Believe that it is God's free gift to those who ask, and you shall have joy and peace in believing.—*British Mes.*

Justification by Christ.

READER.—What are your views about the doctrine of justification? Have you any, or have you none? Can you tell me in what way you expect to be accounted righteous before God? Depend upon it, these are very serious questions. You and I are dying men. After death comes the judgment. What is our hope of acquittal in that awful day? What are we going to plead on our behalf before God? Shall we say that we have done our duty to God? Shall we say that we have done our duty to our neighbor? Shall we bring forward our prayers?—our regularity?—our morality?—our penitents?—our church-going! Shall we ask to be accepted by God because of any of these things?

Which of these things will stand God's eye? Which of them will actually justify you and me? Which of them will carry us clear through judgment, and land us safe in glory?

None, none, none! Take any commandment of the ten, and let us examine ourselves by it. We have broken it repeatedly.—We cannot answer God one of a thousand. Take any of us, and look narrowly into our ways, and we are nothing but sinners. There is but one verdict. We are all guilty.—all deserve hell.—all ought to die. Wherever can we come before God?

We must come in the name of Jesus, standing on no other ground,—pleading no other plea than this, "Christ died on the cross for the ungodly, and I trust in Him."

The garment of our Elder Brother,—the righteousness of Christ,—this is the only robe which can cover you and me, and enable us to stand in the light of heaven without shame.

The name of Jesus is the only name by which you and I will get through the gate of eternal glory. If we come to that gate in our own names, we are lost. If we come in the name of Jesus, it is a passport and Shibboleth, and we shall live.

The mark of the blood of Christ is the only mark that can save us from destruction.—When the angels are separating the children of Adam into two companies at the last day, if we are not found marked with the atoning blood, we had better never have been born.

Oh! believe me, Christ must be "all" to that soul who would be justified. You must be content to go to heaven as a beggar,—saved by free grace, simply as a believer in Jesus,—or you will never be saved at all.

Is there a thoughtless, worldly soul among the readers of this tract? Is there one who thinks to reach heaven by saying, "Lord have mercy on me," without Christ?—My dear friend, you are sowing misery to yourself, and unless you alter, you will awake to endless woe. You will sink for ever into hell.

Is there a proud, formal soul among the readers of this tract? Is there one who thinks to make himself fit for heaven, and good enough by his own doings?—My dear brother you are building a Babel, and you will never reach heaven in your present state.

But is there a labouring, heavy-laden one among the readers of this tract? Is there one who wants to be saved, and feels himself a vile sinner? I say to such an one, "Come to Christ and He shall save you. Come to Christ and cast the burden of your soul on him. Fear not; only believe."

Do you fear wrath?—Christ can deliver you from the wrath to come. Do you fear the curse of a broken law?—Christ can redeem you from the curse of the law. Do you feel far away?—Christ has suffered to bring you nigh to God. Do you feel unclean?—Christ's blood can cleanse all sin away. Do you feel as if you were nothing?—Christ shall be "all things" to your soul. Never did saint reach heaven with any tale but this, "I was washed and made white in the blood of the Lamb. I received mercy. By grace I am saved."

Reader, if you die not justified, and not forgiven, remember it will not be because you never heard the way.—*Rev. J. C. Ryle, B.A.*

CORRESPONDENCE, ETC.

New-York Correspondence.

No Election of Speaker in Congress.—Kansas Affairs.—A Town Invaded.—Murder.—Terms of Surrender.—Anglo-Saxon Courage.

New-York, Dec. 22, 1855.

MR. EDITOR.—Another week has past since I wrote, and our Congressional affairs remain statu quo, and I hear the opinion expressed on every side, that it might be well for the country, if Congress would continue its useless balloting for a Speaker, till a year from next March, at which time this Congress closes by constitutional limitation. There is no danger, however, but that some way there will be an organization for the members to allow themselves to vote eight dollars a day to their own pockets. I said things remained unchanged. I believe, however, Banks, the anti-slavery man, has gained two or three votes, now lacking only four or five of an election.

There has been the most painful suspense, as to affairs in Kansas. I have spoken of the manner in which the Missourians went into that territory, and out-voiced the inhabitants, elected a pro-slavery legislature. The inhabitants refuse to obey the laws of the legislature, and the pro-slavery men, in and out of the territory, strive to enforce them. The worst of all is, the Governor sides wholly with the pro-slavery men. In the attempt to enforce these laws, the Governor recently issued his proclamation, under the pretence of calling out the militia of the territory, but really for the purpose of calling to his standard the pro-slavery men of Missouri, who did really go armed, to the number of over a thousand. Under the lead of the governor and their generals, with artillery, they marched upon the town of Lawrence, the most populous free state settlement in the territory. Upon reaching a place within three miles of Lawrence, they encamped. The inhabitants of Lawrence were together inferior in numbers to this invading army. Affairs in this State, as we heard several days ago, and not receiving intelligence of their progress, the suspense has been painful, and especially as various rumors were constantly coming to hand of a warlike nature.

We trust the spell is broken. A gentleman arrived here yesterday from Kansas, who brings what we trust, is reliable information, that the "Border Ruffian" army retired without an attack upon Lawrence, though one or two cold blooded murders have been perpetrated by the pro-slavery party—one, it is said, by a distinguished official, who shot an unarmed man. This, I think, is the sum of the reliable intelligence from the scene, which we feared had become one of war.

It is said that the men of Lawrence, though so inferior in numbers, armed and drilled under experienced commanders; and as they believed their only hope for safety lay in this course, they determined to sell their lives as dearly as possible. It is said, when asked to surrender and give up their arms, they proposed a compromise, viz: To give up the contents of their guns but to keep the guns themselves. This was entirely unpalatable to their ruthless invaders, and most bitterly do they complain of the Free State men for having Sharp's rifles, which fire eight or ten times a minute, and do execution at a distance of a mile. The "Border Ruffians," seem utterly astonished, that these men who scorn to hold slaves, and who do not carry bowie knives, who do not get drunk, and who do not brag and bluster like themselves, will defend their homes with such cool courage when the case requires. They seem utterly indignant, too, to think that these industrious men, who attend to their own business, should, when driven to fight, take weapons which are at such utter variance with the safety of those who attack them. They will now, no doubt, threaten "to dissolve the Union" for the rest of their lives, because these five or six hundred anti-slavery men would not allow them, twice as numerous, to kill them, their wives, and children; and burn their town.

Is it true of the Anglo-Saxon race, that they dislike to have their homes invaded, impudent fellows! Some one told Napoleon that the women with their case knives would annihilate any army he could land in England, the Amazons! This weakness leads to results quite unpleasant to invaders. No wonder they complain!

While this subject of slavery so agitates our people in church and in state, the process of self emancipation continually gains in magnitude, of which your readers will find some proof in the account from the *Tribune* I send you concerning the fugitives in Canada by our *Ministry* among them.

G.

Fugitives to Canada.

The Rev. J. B. Smith, a colored missionary among the fugitives in Canada, spoke on Thursday evening in their behalf at the Free-Will Baptist Church, in Sullivan-street. At the opening of the meeting the choir sang a hymn, "Appeal to the Slaveholder."

"What mean ye that ye bruise and blind My people, (saith the Lord.) And starve your craving brother's mind That asks to hear My Word?"

Prayer was offered up by the pastor of the church.

The Rev. Mr. Smith said he was happy to have an opportunity to speak to those present upon a subject in which he was for many reasons interested. The physical condition of the refugees of Canada has very materially improved within the past five years. In 1850 and 1852 the number going to Canada direct from the Southern States was much larger than for many years prior. These arrived there in an extremely destitute condition, and were unable to provide the common necessities of life; and those who escaped from the Non-Slaveholding States, after the passage of the Fugitive Slave Law, did so, in most instances without an opportunity of arranging their affairs. The people of Canada were not prepared for this sudden influx; employment could not be obtained, and destitution and extreme suffering were the result. He was aware the idea was prevalent that the suffering was in consequence of the indolence of the fugitives; from personal investigation throughout the Upper Provinces, he was prepared to say that this was a mistaken idea; they were ready and anxious to obtain employment, but at that time there were no public improvements in progress, and but a limited demand for labor. In the year 1850 an Anti-Slavery Society was formed in Upper Canada, composed of some of the most respectable and influential citizens, but they had not the means to provide for all. At this time there were not to exceed 15,000 fugitives; since that the number has increased to about 40,000. In 1852 only two years after the passage of the Fugitive Slave Law, the number was augmented to 32,000; many of these had large families, and their sufferings and deprivations were greater probably than any of the audience had ever witnessed. Other Anti-Slavery societies were formed, and those together with friends from England rendered assistance. All this great destitution did not drive the fugitives to acts of violence or dishonesty. The Rev. S. R. Ward was deputed an agent by the Society, in the Upper Provinces, to visit England, Ireland and Scotland, and solicit aid; his labors were very successful, resulting in a collection of about \$8,000. The donors in England stipulated that of this amount no portion should be contributed to the fugitives that had arrived in Canada prior to the visit of Mr. Ward.

The emigration the past year surpassed that of any year except 1850. Those that are now arriving from the Slave States are just as destitute as any that preceded them, and for this reason the efforts of the friends for this down-trodden race should be continued. The speaker had traveled several thousand miles in Canada, and never saw a drunkard or vagabond among them. For some two years past the arrivals have been so numerous that nearly all the efforts were made for their physical wants. It was untrue that many of them were dissatisfied and desired to return. They prefer all the suffering they are compelled to undergo rather than return to the bondage from which they fled. Very little has been done toward the improvement of their moral

and intellectual condition, and in this respect they remain about the same. This demands the attention and assistance of all who feel an interest in their advancement. The speaker said that this was a field worthy the attention of religious bodies engaged in the missionary cause. So far, not more than five or six missionaries have been among the forty thousand fugitives. Quite a number of churches have been established, but for want of means, competent persons to instruct them have not been employed. The colored children attend the common schools on the same terms and footing as others; and he had been informed by teachers that the children of the slaves made as good progress as any others. He said if the same interest was manifested for the fugitives, who have been debarr'd from all opportunities, as there is for the emigrant and others, he felt confident that they would be equally as intelligent.

A collection and subscription was taken up to be applied for the advancement of the fugitives in Canada, after which the meeting adjourned.

Letter from James Lake, Esq.

Passage by Admiral to Boston.—Route from thence to Chicago.—Extraordinary growth of this Western City.—Arrival at Rockford.—Sons' prosperity.—Visit to my brother's—Change in the country.—Varieties of Fruit—Large and excellent Apples—Threshing Wheat—Visit to T. Christians—His prosperity, &c.

Rockford, Illinois, Dec. 24, 1855.

Dear Brother McLeod.—As I am on a Western tour, and before my departure was requested by many friends to write to them from this far West, I concluded I would trouble you, if it would not infringe too much on your valuable paper to acquaint them of my whereabouts.

I left St. John on the 11th of December, in company with my son James and his family, on board the steamer "Admiral," Captain Small, who is a perfect gentleman in his capacity. The day was boisterous in the extreme, the sea ran high, and the passengers suffered much from sickness, but every attention was paid by Captain and officers and crew. We arrived in Boston on Wednesday evening about 8 o'clock, all safe.—The Captain kindly gave us the privilege to stop on board all night, which was gladly embraced, as it was a great favor, being nine of us in number. Thursday morning we left Boston for Albany, where we arrived safe at five in the evening; and started at six for Niagara Falls, where we arrived next morning at eight o'clock, all well and in good spirits. Here we changed cars and enjoyed a pleasant ride through Canada. I was much pleased with the appearance of things as we rolled along at a rapid rate; the ground was covered with snow about two inches deep. We passed through many flourishing towns and villages, and at eight o'clock we arrived at the head of Lake Erie, crossed over to Detroit on the American side, and entered the cars for Chicago, where we arrived about eight o'clock next morning, Saturday. Here we made a halt for the first time since we left St. John. I was astonished to see the change that had taken place since I last saw it five or six years since; the bustle of business seemingly rendered it unsafe to cross the streets. Through the kindness of a friend I was conducted to the top of a very high building that had a commanding view of this great growing city. I will not attempt to describe my astonishment at what lay stretched out to my view below, and around me, I had, as I thought, prepared myself calmly to view this place and its growth since I last saw it. But the change was so great, I must confess, that I was truly astonished; and all the work of but a few years. A city at my feet, swarming with human beings, every one seemingly in hurry and bustle in every direction. From this place I could see the smoke ascending in almost every direction, from the great iron horse as it goes and comes with its long train of cars loaded with the products of the prairies, or with merchandise to and fro from this city, together with its living freight, as if the world was in motion. They are here building one of the largest depots I ever saw, and by some said to be the largest in the world.—About three o'clock we took leave of this place for Rockford, about ninety miles north west of Chicago, at which place we arrived in safety, this being our intended destination at starting.—Here I found my son Robert at the depot waiting our arrival, where he had attended faithfully for many days past expecting us. After receiving our baggage, we were quickly conducted to his residence where we found his family most comfortably situated, enjoying both health and prosperity, the last beyond my most sanguine expectation. After asking and answering a great many questions as might be expected, at a late hour we retired to rest, which was very acceptable. Sunday I felt too much worn out to leave the house, therefore I did not enjoy myself on that day as when I was here last. Monday I visited my brother, I found him and family well. He resides about seven miles distant from Rockford; I was received by them in true friendship and brotherly regard. Things around them look prosperous and plentiful. Five years ago has made a great change in this country, log houses disappearing, and brick, or stone, framed, finished in good style and substantial, have taken their place; prairies are changed into fine fertile farms, and in some places with herds of cattle and flocks of sheep