Religious Intelligencer,

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor. That God in all things may be glorified through Jesus Christ.—PETER. TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

VOL. IV—NO. 36. ST. JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 4 1857. WHOLE NO. 192

Fifty Reasons for Attending Public Worship.

1. God, your Creator, Preserver, and Benefactor, is worthy of your worship.

2. God says, "Bring an offering and come into his courts; O worship the Lord in the beauty of holiness." "Not forsaking the assembling of yourselves together."

3. God's command, "Remember the Sabbath-day to keep it holy," includes this as part of a proper keeping of the Sabbath.

4. God proposes, through the public preaching of the gospel, "to save them that believe;" therefore, come to the sanctuary, and hear it.

5. Consider the condescension of God, that he will receive the worship of a sinful creature like yourself; and do not so ungraciously requite him as to refuse the performance of this duty.

6. Public worship is a privilege too great to lose.

7. It is necessary to you, as an immortal, but sinful being; to your preparation now, to glorify and enjoy God in eternity.

8. The sanctuary is the place, and the Sabbath the time, to get that knowledge which "giveth life unto the soul."

9. You profess to seek happiness; seek that which is rich, real, and eternal, through the right use of the privileges of the sanctuary.

10. Jesus Christ, his apostles, the prophets, and good men in all ages, have given you an example of this practice.

11. Christ has purchased for you the privileges of public worship at an infinite price—his own "precious blood."

12. Are you at the head of a family? And do you regard your influence on them? Be faithful in this duty.

13. Are you in early life? You owe it to God, to your companions, and to your own soul, to live in this habit.

14. Self-respect, regard for your own character in the estimation of all virtuous and Christian men, should lead you to practise this duty.

15. Habits of church-going are a strong and salutary bond of influence on civil society, which you should promote.

16. They humanize and refine men by the very neatness, cleanliness, frugality, good order, decency, and respectability of deportment which they promote.

17. They also promote good morals, personal comfort, and correct sentiments on all subjects, social and civil, as well as moral and religious.

18. Preaching, prayer, and sacred music tend to subdue the ruder feelings, awaken humane and tender associations, suppress the violent passions, and promote in a man's character the things which are lovely and of good report.

19. The more you attend on public worship with a proper spirit, the more you will love to do it.

20. You will grow in wakefulness of conscience, be withdrawn from temptations to violate the Sabbath by worldly business, improper reading, vain thoughts and conversation, and frequenting places of idle and vicious resort.

21. You will have increased reverence for God, that grand regulating principle of character.

22. By habitual and serious attendance on the public worship of God, you will encourage ministers of the gospel, and all other good men, in their efforts to be useful.

23. The prevalence of habits of attendance on public worship, among all the people of this country, would be one of the best features of our national character, and one of the surest guarantees for our national safety and prosperity.

24. Whatever, then, your station, private citizen or ruler, constituent or legislator, you ought to honour God and seek the public good by maintaining public worship. And,

25. Consider this seriously, that as far as you undervalue and neglect this means of public benefit, so far you contribute your example and influence towards injuring the moral character and interests of your country.

26. God has highly honored public worship in past ages, as the grand means of sustaining Christianity, and all else which is good in this world. Therefore,

27. If you undervalue and neglect it, you practically deny God's wisdom in appointing it, and thus commit a high offence against him.

Other evil things you do, and will do, by neglecting public worship: we mention a few of them.

28. You show yourself to be far from God, holiness, and hope of heaven.

29. You cut yours if loose from many salutary restraints, and lay yourself open to the temptations of the devil and your own sinful heart, to go astray from God and to destruction.

30. You will probably neglect the Bible, prayer, serious meditation, and preparation for death and eternity.

31. You will dislike and shun the society of Christians

32. You will increasingly dislike, yea, hate public worship

33. You will try to disbelieve in and neglect all religion.

34. You will grieve and quench the Holy Spirit, and shut him from your soul as a Reviver and Sanctifier.

35. You will separate yourself from two of the most powerful means of good influence on your conscience and manner of life—prayer and preaching.

36. You will probably violate the Sabbath by business, labor, travelling; or by pleasure seeking, visiting, hunting, fishing, vicious company, drinking and like things: in short, if the devil finds you neglecting the service of God, he will certainly decoy you into his own.

37. Being in a Christian country, but neglecting Christian worship, you will make yourself a more absurd character than the very heathen; for they profess to worship some god or gods, but you worship no God, true or false. Of course.

38. You forfeit your claim to be considered even a nominal, much more a real Christian.

39. You place yourself among those most thoughtless of God, and heedless of the scenes of a coming eternity.

40. You help to promote practical atheism, and to curse the world with irreligion. Particularly,

41. You contribute your example and influence towards heathenizing your family and neighborhood, town, district, state, and country at large.

42. You show yourself capable of the most base ingratitude to the merciful God, in return for one of his kindest and richest provisions for you good, temporal and eternal.

43. You slight and throw away privileges, from want of which millions perish, and for your doing which, they will "rise up in the judgment and condemn" you. And here,

44. Remember, that for neglecting this solemn duty and precious privilege, "God will bring thee into judgment."

45. And in eternity, you will mourn and weep, and curse yourself at the recollection of your Sabbaths and sanctuary privileges here slighted, despised, thrown away.

46. If there is anything which, as a decent member of society, you should avoid, it is running about from one place of worship to another. Belong to some one congregation: be not a hanger-on upon half a dozen. Also,

47. If the gospel is worth your hearing one Sabbath, it is worth your hearing every Sabbath.

48. If a holy God is worthy of your worship one Sabbath, he is worthy of it every Sabbath.

49. An uneasy and unfrequent attendance on public worship is little better than none; for there is no regular recurrence of religious ordinances steadily to counteract the temptations and unholy influences which surround you, and the sinful propensities within you. You thus lose ground, in all moral and spiritual respects, faster than you gain it.

50. By such an attendance, you expose yourself to the mortification of its being noticed as a new or strange thing when you do attend. Better be in such haunts, that your absence shall be noticed as the strange thing, rather than your presence.

Have you certain wise reasons, or excuses, many years old, for not attending public worship? All we will say is,

51. Put to yourself one question—enough to silence the whole of them: "Will this answer my purpose before the Judgment seat of Christ, at the last day?" Also,

52. Be well aware of this, that a righteous God will not give you much time to waste in reasoning against so plain a duty, and in inventing vain excuses for your neglect of Sabbath and sanctuary privileges. They will very soon be for ever beyond your reach "What thou doest, do quickly."

More reasons we might give; but are not these enough? Will you candidly and seriously consider these? Will you establish for yourself the practice of regular and conscientious attendance on the public worship of God? Will you begin next Sabbath? The Lord incline your heart to do it, bless you in it, and prepare you, by his grace, for the services of the Sabbath which is everlasting; for the worship of that sanctuary "not made with hands, eternal in the heavens."—*American Tract.*

Letter from Jerusalem.

The following is from the Rev. Dr. Tyng, who is now on a visit to the Holy Land.

JAFFA, June 8, 1857.

Thus have we entered the Holy land.—Twenty-four days' travelling only have brought us from New York to this spot. We cast anchor off its shores at 2 A. M. on Sunday, and had just time to get on shore to the English service at eleven. Our first Sunday in the Holy Land. This you know is the ancient Joppa, where Solomon brought his Lebanon timber for the temple, from where Jonah fled to Tarshish from his appointed mission, where Peter learned in prayer that great Low Church truth, that God is no respecter of persons, and that what he hath cleansed man must never call common or unclean. Since the Tanner, who lived by the sea-side, has long since gone. But the tanneries are still there, and generations of tanners have labored in them since. The house-tops, as they spread out before my window, are fitting places for retirement and prayer. They constitute the yards and gardens of the people, who have none others in the town itself. Beautiful for situation is this ancient town. It covers a round hill which stands alone on a level shore, and the houses are built one above another with no order or divisions. Streets there are none. The narrow winding passages go up and down with steps and steep ascent. Foot passengers and donkeys dispute the path, each in multitudes. The exterior aspect of the town is beautiful. The interior is filled with passages and corners, inconceivably dirty and vile.

But here was our first Sabbath in Palestine. A handful of people were in a little room at the missionary's house for an English worship. Fifteen in all were there to hear the Word of God. The Missionary is in the employment of the Church Mission Society and is sent to act upon the natives. An Arabic service is held at 8 and 4, and two Arabic schools are taught in the week. The Missionary's abode is the extreme of simplicity and plainness. We should call it hardly decent for an educated man. Yet here a faithful man willingly dwells and willingly labors for the good of souls, not seeking his own things but Jesus Christ's. It is an interesting example of fidelity and patience. Such a man cannot be accused of vain and worldly motives in the work in which he is engaged. It was a pleasure to speak to the few people here in the midst of the darkness of the earth, to preach the Gospel in the land of its origin.—This I call a privilege. To come back from the far West, with the wonderful intelligence which we have received from the East, and announce it again on its native soil, how it seems to bring the ends of the earth together!

And here I now am, in Immanuel's land. What associations cluster around me! What new thoughts gather in the mind! I am entering where Apostles laboured, and where the Saviour taught. Every thing recalls these facts. Near here is the village of Lydda, still retaining its ancient name. Just before my eyes, a train of camels is moving up the road on the shore leading to Cesarea, which Peter travelled with the soldiers of Cornelius. Of Cesarea nothing remains. But Joppa is still what it was three thousand years ago, the port of Palestine. Here come and go the ships; and here the caravans of merchants gather to receive the goods which they are to disperse through the distant East. Whatever goes to Jerusalem is received at Joppa. And late years, as they have increased also the demand within, have increased also the commerce of the ancient port. Once in two weeks now a French steamer is seen here with mails: and Palestine is thus brought again among the nations, in a regular communication of intelligence and exchange of the commodities of modern commerce. One little hotel is opened already, and more will doubtless follow. From here we take course for Jerusalem, and enter on our journey inland. The vast plains of Sharon stretch our before us for fifteen miles before we reach the "hill country," and then a succession of mountains stands around the ancient city of the Lord. "Our feet stand in thy gates, O Jerusalem," and then shall you hear again from your still mindful.

WANDERER.

The Ruins of Babylon.

[From the recent work of Capt. Loftus.]

In former days the vast plains of Babylonia were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like net work. The seats of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands, rising from a golden sea of waving corn, stood frequent groves of palms and pleasant gardens, affording to the idler or the traveller their grateful and highly valued shade. Crowds of passengers hurried along the dusty roads, to and from the busy city.—The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. "A drought is upon her waters," says the prophet, "and they shall be dried up." All that remains of that ancient civilization—that "glory of kingdoms," "the praise of the whole earth"—is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, no man dwells there. Instead of the hum of many voices, silence reigns profound, except when a few passing travellers or roving Arabs flit across the scene. Destruction has swept the land, and the hand of man been made the instrument by which God has effected his punishment. But for the curse upon it, there is no physical reason why it should not be as bountiful and thickly inhabited as in days of yore; a little care and labour bestowed on the ancient canals would again restore the fertility and population which it originally possessed. It would require no immense expenditure of funds to clear the channels of the loose sands, which have accumulated during so many centuries, and to render them navigable for the shallow vessels of the country. Such a work of supererogation is not, however, to be expected from the existing race of Turkish officials, and must be left until the time when the curse upon it shall be removed, and European civilization, with its concomitant advantages, shall penetrate into those distant wilds. May that time soon arrive!

I have been led into this digression by the fact that the Nahr Malka, one of the four main arteries which supplied Babylonia with the waters of the Euphrates, passed close to Khan-i-Za'ad, and is still traceable by a slight depression. It should be remarked, that the beds of navigable canals are below the level of the surrounding country, while those of the secondary or irrigating canals are above that level. This arises from the comparatively shallow depth of the latter, and the rapid accumulation of matter held in suspension by the water, which, on deposition, raises their channels each successive year. Now and then the beds of canals in action at the present day are cleaned out, and the deposit, forming embankments at the sides, prevents the flooding of the cultivated land.

Between Khan-i-Za'ad and the little village of Mohawil there is nothing to interest the traveller, but soon after passing the date trees and modern canal of the latter place, a small mound affords from its summit the first glimpse of the ruins of Babylon. Truly said the prophet concerning her, "Babylon shall become heaps, an astonishment, and an hissing, without an inhabitant." Unsightly mounds alone remain of that magnificence which Scripture so frequently dilates upon, and which the pages of Herodotus so carefully describe. Who can recognize in those shapeless piles, exposed to the ravages of time and the destructive hand of man during twenty centuries, any of its former grandeur?

Breaking up of Mormondom.

MORMONS RETURNING IN DISGUST—THEIR OPINIONS OF ZION.

A train consisting of about one hundred persons with twenty waggons passed through this place on Friday last on their return from Utah to the States. They formed part of a company of two hundred persons and forty teams; but some distance back the remainder took the road for Leavenworth. They left Salt Lake about the 20th of April, and were on the road a little over two months.—They bore the appearance of persons who had seen much trouble and privation—being reduced in body and dejected in mind. A more pitiable set of persons was never beheld. They rejoiced that they had at last reached a land where they could once more live at ease.

The account of their experience in Utah was touching in the extreme. In the narration of what they endured they seemed to approach the subject with reluctance and feelings of horror in calling to mind their sufferings, but in the course of their remarks would invariably become animated, and break out in expressions of indignation at the cruelty and oppression they had endured. They declared the whole system to be but a grand scheme of robbery and sensuality, on the part of those in authority. It is not by direct compulsion, they stated, that the property of their followers is taken, but by means of religious enthusiasm. This is inspired by the promises of great spiritual rewards, and by setting before them the example of scripture characters: that as Job received an increase above all former possessions, so should they, by their self sacrificing, reap an increased reward, both of spiritual and temporal possessions. After all their property was exhausted, then the policy of their rulers would change, and their conduct would be such as to say, "Get away if you can." If any one should become dissatisfied and desire to leave, they were publicly denounced, and the whole church forbidden to purchase any property they might wish to dispose of. From that day they might be subjected to the insults of the entire community, if not absolute danger of their lives. One person stated that in order to get away he had to sell his farm clandestinely for the sum of sixty dollars. They reported that one man went out with $5,000, and was returning in the train with his team only, and had not enough to eat. Another, who had a farm there worth $7,000, sold it for $35. A man by the name of George Brooks, if we recollect aright, who had considerable grain and goods stored in his house, on incurring the displeasure of the elders, had the sides of his house literally stove in, and his property all carried off, he only escaping with his life.

When the first train approached we enquired whether they were from California or Utah. An old man who was standing near replied, "We are from beautiful Zion."

"What is your opinion of Zion?" we inquired.

His reply was: "I went once in search of Zion, but will never go again till I know where it is to be found. It is the worst Zion that I ever set my foot into."

We inquired concerning the hand-cart trains, and the true reason for employing them. They said that it was the greatest piece of cruelty that ever was perpetrated; that it was at times hardible to behold the condition of those who arrived in that way; that frequently their hands and feet were frozen, and their limbs, from the effects of fatigue and exposure, swollen to more than twice their natural size; that sometimes when they were able no longer to pull the carts, the women and children were loaded with the baggage, and proceeded thus until they fell down from mere exhaustion; and that after arriving in this condition, they would die off like "rotten sheep," as they expressed it. They stated that one reason for forming hand trains was, that those who came in that way, on becoming dissatisfied would have no ready means of returning, and that those in authority curse the emigrant trains that pass through on their way to the Pacific, as they afford means for dissatisfied persons to escape.

In speaking with one quite intelligent young man, he stated that he had been there nearly four years, and that the reason he did not leave sooner was because he hoped it would soon be getting better. He remarked that if he should meet a train going through he should persuade them not to go; but if they persisted, he could only leave them to find out the reality by sad experience. The company report that four or five hundred men were going to leave this spring, and are probably on the road by this time.—*Plattsmouth (Nebraska) Jeffersonian.*

A Good Hearer.

We often read about good preachers, and we wish there were hundreds of them where there is now but one. But we are disposed to think that good hearers do much to make good preachers. Ministers often find that they can preach far better to some hearers than they can to others. This shows that hearers have an effect on preachers, as well as preachers on hearers. I propose to characterize a good hearer.

1. He comes to the house of God with a desire to be instructed and profited by the word preached. Do not many attend church without any such desire? But the good hearer has an object in view in visiting the sanctuary—he wishes to increase in divine knowledge and grace.

2. That he may be profited by what he hears, he humbly asks God to make his heart like the good ground, which brings forth a hundred fold when the good seed is sown upon it. He that prays well before going to meeting, will, be likely to hear well when he gets there.

3. The good hearer endeavors to fix his mind on divine subjects while on his way to the place of worship. Men are too apt to think and talk on worldly matters when going in company to the house of God. The good hearer guards against this.

4. When he arrives at church, he goes directly to his seat, and raiseth his earnest aspirations to heaven that he may not be a sleepy or forgetful hearer, but a doer of the word. People are too apt to linger about the steps, to meet old acquaintances, shake hands, and talk on worldly subjects. The good hearer seeks to avoid this.

5. He gives devout attention to each part of divine worship. During prayer, he puts himself in a devotional attitude, instead of sitting erect with his eyes open. He looks out the hymn, and sings with the spirit and the understanding, if not with his voice. During the singing, instead of looking at the singers, he looks at his hymn-book, and follows the sacred song with his eye and mind as it proceeds.

6. Instead of gazing about the house, below or above, or putting his head down in a comfortable attitude for sleeping during the delivery of the sermon, he keeps his eyes most of the time on the speaker.

7. If he does not make a memorandum on paper of the text and main thoughts of the discourse, he endeavours to fix them in his memory and conscience.

8. He endeavors not to have his attention so taken up by the manner and style of the speaker as to lead him to forget the truths which he utters. He does not hear to criticise, but to remember and practice.

9. While he is charitable enough to desire all the hearers to "receive with meekness the ingrafted word," yet he hears for himself as well as for others.

10. After returning from the Lord's house, he endeavors to recall to mind as much of the discourse as possible, and inwardly digest it, that he may grow thereby in knowledge and grace. And perhaps he recounts the main points of the sermon in the presence of others, for his own and their profit.

11. And finally, the good hearer is careful and conscientious in paying his pew-rent as soon as it is due, that his minister's mind may be free from worldly cares.

Remark,—Good hearers, as well as good preachers, are quite too scarce in our day. Well for all to seek to improve.—*N. Y. Independent.*

Slave Sale at New-Orleans.

The following is an extract from a letter from a gentleman of this city, now travelling at the south, written to a friend, without the design of publication. The writer is one who would not be inclined to exaggerate the dark lines of the picture falling under his observation, nor to set down aught in malice. His concluding reflection brings to mind the words of the Psalmist,—"When I thought to know this, it was too painful for me!"

On the 18th of June, the day we left New Orleans, we attended a sale of slaves at the Arcade. As we came up a boy was knocked off at $40; and then was put up "the likely boy, Tom, aged twenty-five, free from tricks and fully warranted." A low looking man who proved to be a slave speculator, looked him over, and started him at $100. He was finally sold for $650.

Next was put upon the block, "Mary Ann, aged about 26, very likely, good cook, washer and ironer; and her three children, Mariel, nine years, Sarah, five years, and Nancy, two years, all fully guaranteed and warranted." Mary Ann was a mulatto, pleasant and quite good looking. The children were white, showing no trace of dark blood. We questioned her, and she told us, with a shame that she could not conceal, that she had had two black husbands, but that the father of these was not her husband. Then came up a gross, coarse man, and told her to show her teeth. She opened her mouth as we do for a dentist's inspection, and he looked at her teeth as one looks at a horse's teeth. She was then handled and examined to the extent of curiosity. The speculator next looked over "the property;" this young mother and her three beautiful children! His low forehead, under his dirty white hat, corresponded well with his eye and mouth, which indicated perhaps as low and vulgar a mind as ever lived in a human body. His cool, unflinching look at the woman as her lip quivered, and her whole face betrayed the deepest emotion,—for she well knew her fate, and the separation of her children, if that man purchased her,—roused my spirit; and the words "Am I not a woman and a sister?" seemed to call up all my strength to resist forever this outrage upon humanity. No kindness to the slave from humane masters, can atone for this traffic in bodies and souls and human hearts. Mary Ann and her children were knocked down for $1,950 cash, and were led out.

Next were offered Ann, twenty-two years, and her children, Charles, six years, and Thomas, two years. These were black enough, and the auctioneer remarked that "the same objection did not exist that was attached to the last family." So they were started at $1,200 and sold for $1,600.

"Old Lois," was started at $100, and sold for $300. She began to cry, and was told to "take down her veil, and show her pretty face." I judged her to be about sixty years old.

We also saw men sold. But the sale was "dull." I heard the remark that "the high price of fodder had affected the market, so that mules and negroes did not bring so good prices as they did six weeks ago."

I shall never lose the impression that this scene made upon me, and all the glorious magnificence of the "Sunny South" is darkly shaded. Its beauty is crushed. Its perfume is poisened. Its glory is gone.—*Puritan Recorder.*

DUTIES OF DAILY LIFE.—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserved attention, and ingratitude where we expected thanks—to bear with the company of disagreeable people whom Providence has placed in your way, and whom he has provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbances, in short, with whatever opposes our will, or contradicts our humour—this habitual acquiescence appears to be more of the essence of self-denial than any little rigours or afflictions of our own imposing.—These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Hannah More.*

A GOOD FATHER.—One evening, as the wind was raging and howling with terrific force, shaking the house, and making timid people tremble for fear of fire or other accidents, a number of grown persons were complaining of the wakeful and restless nights they had endured during the recent winter storms.

A little boy who had listened unalarmed, with a sweet beaming trust is his face, said in his turn:—

"I sleep so well and sound because I've got such a good father. I know he would not let anything happen to me. If the house should catch fire, he would take me right up in his arms, and run down stairs with me, and I'd be safe. This went to my heart, and rebuked the fears of those who tremble and toss upon restless pillows, when He who holds the wind in his fist is their Father and Friend. The remark of that dear boy has taught me a lesson which I hope to remember. When I go to his bedside, after he has been asleep for hours, and see his ruddy cheeks and clustering ringlets, and watch his peaceful innocent expression, and listen to his gentle breathings, knowing as I well do that he is a timid child, often flying with fear from trifling causes of alarm, then I feel how deep and pervading must be his trust in a father's loving heart and strong arms, to cause such dreamless slumbers amid howling winds and storms. Cannot the experienced Christian learn a lesson even from a babe's lips! Ought we not to rest peacefully amid causes of alarm, because we "have got such a good Father."—[American Messenger.

FASHIONABLE WOMEN.—Read the biographies of our great and good men and women,' says an exchange. 'Not one of them had a fashionable mother. They nearly all sprung from plain, strong-minded women, who had about as little to do with fashions as with the changing clouds.'