

ragged spikes which were to fix him on it. See the Jewish priests and rulers watching, with looks of malicious pleasure, the horrid scene, and attempting to increase his sufferings by scoffs and blasphemies. Now contemplate attentively the countenance of the wonderful sufferer, which seems like heaven opening in the midst of hell, and tell me what it expresses. You see it indeed full of anguish, but it expresses nothing like impatience, resentment, or revenge. On the contrary, it beams with pity, benevolence, and forgiveness. It perfectly corresponds with the prayer, which, raising his mild, imploring eyes to heaven, he pours forth to God—Father, forgive them, for they know not what they do. Christians, look at your Master, and learn how to suffer. Sinner, look at your Saviour and learn to admire, to imitate, and to forgive.—Payson.

## Religious Intelligencer.

SAINT JOHN, N. B., NOV. 19, 1858.

### EDITORIAL CORRESPONDENCE.

Politics—Railways—Legislation—Navigation—Lumbering—The "Intelligencer"—Revival—Conventions—Other Efforts—Necessity for Union.

FREDERICTON, Nov. 16th.

BROTHER HARTLEY.—Writing as I do from "Head Quarters" the seat of our Provincial Government. Some of our readers might suppose that I would refer to the political interests which occasionally ruffles the surface of the public mind. I choose however to avoid these from two causes, first, all I now hear or learn about politics, is what I see in the St. John papers, and so much of this, when analyzed, amounts to nothing that I am induced to think we have very little politics in our Province. The second is, I do not wish to trouble myself about such matters unless they in some way interfere with the moral or religious interests of the people. The first and great object of the "Intelligencer" is to labour for the religious welfare of its readers; the secular press will keep the public informed on secular subjects; our duty is to speak out for God, and watch the signs of the times in their relation to eternal things.

I am glad, however, to learn that the Colonial Delegation to England is progressing favourably, and that a railroad from Halifax to Canada is likely to become a fixed fact. The progress of the work on the other railroads in New Brunswick ought to give satisfaction, as it seems that every effort is being made by those concerned to facilitate and hasten the works forward to a successful termination. As I expect to spend this winter in Fredericton, and hence shall be present during the session of the Legislature, I shall communicate constantly such notes of its proceedings as will be interesting to our readers.

The sudden closing of the river navigation has greatly disappointed some of the traders and lumbermen here and up country. A considerable amount of supplies for the winter had not yet left St. John; some more was caught on the way to its destination, and the expense of transportation by land will be of course much greater than by water, which will bear heavy on the consumers. The preparations for lumbering this winter, I am told, are double what they were last; and I sincerely hope that this important branch of our Colonial enterprise may revive and afford the operators greater profits than they have received during the last year or two. The ice in the river here is now firm; persons crossed on it on Saturday last. It is not improbable however, that it may "clear out" in a few days, and the steamers visit Fredericton again before winter really sets in.

I learn that General Williams was honoured with a splendid Ball in St. John last week, which was attended by His Excellency and other dignitaries from this city. The military achievements of the General certainly claim for him admiration and respect, but to spend a night of revelry and dissipation to his honor, is to say the least of it, a bad example, and a low way of showing honor to whom honor is due.

The work of God is still progressing in this city. Our meetings are continued day and evening without any diminution of interest; the congregation constantly increasing, and our house is altogether too small to afford them accommodation. On Sabbath morning I baptized thirteen persons, in the presence of an immense concourse of people. It was a solemn and impressive season. Some of these were young men. In the evening I gave the right hand of fellowship to fifteen persons, making in all forty-two united to the Church since I commenced labouring here. To God be all the glory. The Rev. Mr. Seely of Woodstock has been engaged holding a series of meetings in the Baptist Church here during the last week. The Rev. Mr. Earl is to be with them this evening. The series of services which I have been holding, and which have been so numerously attended together with Mr. Earl's popularity, have prepared the public mind for his labours, and it will be strange if a considerable addition is not made to the Baptist Church. If souls are saved, I do, and will rejoice.

I am far from thinking that our sectional differences and denominational distinctions are without their good use, but I nevertheless fear that our Sectarianism is often a serious hindrance to the progress of God's work, and sometimes keeps souls out of heaven. The results of the united Christian efforts put forth in New York and other cities, should teach us all a lesson of liberality and single-heartedness.

Yours, &c.,  
E. McLeod.

SCHOOL.—We spent a part of an afternoon one day this week in the school taught by Messrs. Freeze and McInnis in Morris Street, and were exceedingly well pleased, both with the appearance of the room, and the exercises of the scholars. The room is spacious and well arranged for two teachers; well supplied with maps, blackboards, &c. Their arrangements and manner of conducting the School is good. The children manifest respect for their teachers, and show that they are taught to mind as well as to study. The copy books and the book keeping books, are the cleanest and most nicely kept of any we have ever examined. They have now 75 pupils, and can well take 25 more. From our acquaintance with these gentlemen, and the appearance of the school, we think persons sending children to them will receive every satisfaction.

### Temptation.

How universal a thing is temptation. It matters not about the extent of experience, or the peculiarities of circumstances, by whom passed, or by whom visited. One thing is sure; the tempter will find all out, and seek to lead them astray. Old age, wealth, solitude nor piety can not exclude calls from the Satanic visitor. None can ever get beyond the incursions of the evil one, and whilst in the world all will be tried to be led away by the Devil, their own lusts, and the world. The monarch who rules the nation, and the man who sweeps the chimney; the wealthy who live in grandeur, and the humble laboring cottager; the citizen surrounded by thousands, and the lone man of the forest; the millionaire who rolls in wealth, and the boy who begs his coppers; the preacher who fills the desk, and the sexton who keeps the door; each have their besetting sins, and the adversary of souls can vary this scheme, and adopt his baits to every circumstance and character. From the cunning of his nature, and the advantage of long experience he is exceedingly skillful. He never attacks rashly his best fortified quarters, but invariably the weakest and most unguarded points. The poor man is tempted to dishonesty, with the plea that he really is in need, and those from whom he pilfers or takes clandestinely are able to lose, and will never be the worse of the little fraudulently taken; the rich are quite as much endangered to pride, and to disown, and dishonour God; to think that what they have is their own, and that they can squander it wickedly, as though God was not the giver, nor they accountable to any. With what success the tempter attacks men of all grades with riches. We are personally acquainted with some professed Christians, who when poor, were very devout, strict in their family duties, and constant in attending the house of worship, and were willing to give a portion of their small means to sustain the cause of God; but in a few years after God began to prosper them in the things of the world, they have discontinued family worship, have become quite indifferent about the house of prayer, and actually, do not now give as much for religious purposes as they did when \$1 was a greater sacrifice than \$20 are now. How ungrateful and wicked it is to forget God when He is just prospering us, and just placing us in a position in which we might be useful. How necessary to observe the admonition of the psalmist, "If riches increase, set not your heart upon them." Let those who are increasing in wealth remember that the devil is preparing snares for them, and as they tread strange ground beware of the many new temptations thrown in their way, and at all times, and in all conditions, remember to "watch and pray" that they enter not into temptation. The Christian who may have five or ten talents, may be puffed up with vain glory, arrogance, or self-confidence, and the man possessing but one may be discouraged, or driven into sluggish habits, and will probably bury his portion in the earth, and thus offend God.

We cannot believe, that there are in this country, many confirmed infidels, yet we have met with a number of young men, who have been strongly tempted to embrace sceptical principles, and even when in some cases, they have gone so far as to disregard the word of God, set at naught the keeping of the Sabbath, there has been some misgivings in their minds, and upon proper examination have ascertained that they were only tempted to disbelief in the existence of the Deity. Spiritual greatness is not spared, nor are we safe from evil suggestions at the times of our greatest enjoyments, sometimes ere the preacher leaves the pulpit, or the pious the closest he is met. The Old Testament saints, and the Apostles and Evangelists, have all suffered from his buffetings. As Rev. W. R. Williams at one time said, "All have sinned. Satan can misquote Scripture, and misinterpret Providence, and he can preach presumption or despair, heresy or superstition, or infidelity, as he finds best." A tempting devil and a frowning world are to be met through life, but how blessed the thought that God is on the side of His believing children, and although Satan is witty and strong. Jehovah has all power, and is all-wise, and says to the Christian "He will not suffer us to be tempted above what we are able, but will with the temptation, also make a way of escape, that ye may be able to bear it." Yes, God knows well the strategies of the adversary, and the struggles of His weak children, and will open for them a door of escape that no man can shut. When assailed by our adversary let us flee to the Saviour for protection. When we reach Heaven we will be beyond the reach of the tempter. What a glorious rest!

### Backsliding.

When the young convert is first made happy in God, he thinks he will never wander from the fold, and wonders how it is, that so many of those who once invited him to the Saviour, are so cold and indifferent; but alas! in how many instances they, too, in a few months, are found weak and careless. Persons backslide almost imperceptibly to themselves. They do not intend going so far astray when they first leave off attending to their religious duties, but ere they are aware are far from God. In the majority of cases backsliding commences with the discontinuance of secret prayer; and this they do not intend, neglecting long. Sometimes they think they will not attend to it now, just this once, but will feel better tomorrow, or in the future, and it will be better for them to pray then; others get ruffled in their feelings, and conclude they are not in a fit state to go to God, and hence instead of being more in earnest in pleading with God for pardon, they lay down their weapons and are soon led captive by Satan. Those who leave off attending to what they may consider small duties, are much exposed to soon be indisposed to even attend a place of worship on the Lord's Day. It is the backsliding of the people of God that prevents the cause from going forward as it should; those who profess to be leading and warning lights in the world, are stumbling blocks; instead of being like the salt of the earth, to save those around them from the corrupting influences of the world, they are in many cases encouraging and strengthening skeptical views. Not only are the wanderers unhappy themselves, but they prevent others from coming to Christ. It is one of the greatest

difficulties with which the faithful minister of Christ has to contend. Instead of having the aid and co-operation of the entire church, in seeking to advance the cause, and bringing sinners to the Saviour, the most of his time has to be spent in trying to settle difficulties among his church members; consequently his labour, with that of the most lively and best working brethren is lost, and worse than lost, when compared with what might have been done if the whole church had been labouring for the salvation of sinners. There is no duties to which he is called, that are so hard and unsatisfactory as those connected with discipline.

If persons uniting with churches, were sensible of how much sorrow of heart, they would cause the minister under whose labours they were converted, and what burdens they would become to the society they are uniting with, if they should backslide, they certainly never would stray. It is so ungrateful, so dishonouring to God, so wicked in every sense, that we are grieved, when we look over and think of the state of some of the churches with which we are acquainted. One of the great difficulties is the want of proper teaching. Young converts need a great deal of careful and faithful instruction, and should be made sensible of the difference between feelings and faith, and taught never to rest short of holiness, or an entire dedication to God. We almost weekly meet with those who are complaining, and wishing it was with them now, as it was in days gone by. They are backsliders, and have already wandered from the fountain of love; such persons are too apt to call what they are now passing through, Christian experience, when the truth is, there is nothing Christ-like about it. It is backsliding experience. It is not strange that those who are taught to believe, that they can never again be so happy as they were when first converted, do backslide; they do not expect to enjoy so much, and do not live for it. We will not possess what we do not believe in.

### Men not for this World only.

It is very evident, both from the Bible and our nature, that God has made man for something better, and more noble, than merely to spend a few short years in this world, and then cease to be. The Saviour teaches us that where He is there shall His followers be also; yes, they will depart and be with Christ, which is far better. Our nature also proves, that we are too noble to be satisfied with this world. We are constantly looking for, and craving something, that alone can be obtained beyond this short and mixed life. A higher and more holy state of existence lies before us, and is obtainable through Jesus Christ. We clip the following beautiful remarks on this subject from the Glasgow Christian Times:—

"If we had been created for this world only, our Creator would have limited our desires, so that we could be fully satisfied with this world. If, moreover, we had been created for the society which is found on earth, and for that only, our affections would have fully filled up our hearts. God has created us for a higher state of being, and he has intended us for the society of heaven where pure and eternal kindness animates every spirit, and he has accordingly given us desires and affections that cannot possibly be met by what we find here.

All attempts to fill up the mind's longing with what we may enjoy in this world are attempts at impossibility; the very nature which God has given us forbids their success. But this truth assumes a still stronger light when we think of the regenerated mind that has come under the power of the gospel. Instead of lessening our desires, the change that saves the soul enlarges them—greatly enlarges them. Instead of bringing the affections within narrower limits, or making them more easily satisfied with the friendships of this world, the gospel stimulates the heart, and makes it thirst for pure and lasting sympathy and spiritual fellowship almost immeasurably more strong. Consequently, the change that is produced by the faith of Christ is not one that makes us more contented with this world or its joys. It tends with great power to enlarge our thoughts to what is found on earth. We thus find that the Christian, when seeking satisfaction here, and in his fellow-creatures, is even more disappointed than the man of the world. Religion makes him less capable of being filled with perishable bliss. There is just one thing that can prevent his being in a worse state than the worldling, and that is the enjoyment, in spirit, of the heavenly world and its friendships. It is this, dear reader, and this alone that can relieve you when feeling dull and weary and desolate in this world.

You must let your spirit rise above that, which at its best, is but a journey towards home. You must anticipate home itself, and those at home, or you will inevitably feel desolate. Your very nature necessitates this, and that nature renewed, and quickened, and made more sensitive, and thought by which we rise in spirit into heaven while passing on towards it, and that enjoyment in prospect which we thus realise, that enables us now to fill up hearts that cannot otherwise be filled, and so to get above desolateness that cannot otherwise be kept long away. Only let your soul have full, free scope in its true nature and all will be well.

### DENOMINATIONAL.

#### Free Baptist.

The revival at Fredericton continues to increase. A private letter from Elder McLeod written since his "Editorial Correspondence" says "over twenty came forward last evening for prayers in our meeting."

#### Baptist.

Mr. A. B. McDonald was ordained to the work of the Christian ministry on the 12th inst, at Hampton Ferry.

Rev. Isaiah Wallace has baptized several, and is enjoying some revival in his district of Isadore.

Rev. Mr. Earl whose labours have been so much blessed in different places in this province, is now at Fredericton.

Rev. Mr. Goucher has resigned the pastorate of the church at Portland with the intention of going to England to complete his studies.

#### Presbyterian.

WOODSTOCK COLLEGE.—We are glad to find that the Rev. Charles Gordon Glass has been very successful here for the last few days in raising funds for the above Institution. The Mayor of the City, W. O. Smith Esq., has kindly headed the subscription list with a handsome sum for the above object, and several of the influential Merchants and others of the citizens, have imitated his example, in this respect. It surely must be gratifying to the friends of Education, that while this Country is passing through such a commercial crisis the inhabitants of St. John should be so keenly alive to the best interests of the youth of this Province.—Colonial Press.

The new Postmaster General has already publicly given his opinion, regarding Sabbath labour in connection with the post office business. In such a reform as this, he must certainly have the concurrence of all, who make the least pretensions to honour the Divine Law. The following remarks made by Mr. Connell on the day of nomination are well worth an extensive circulation. In speaking of his determinations to effect a change in the business he said "my earliest endeavours will be directed to putting a stop to the violation of the sanctity of the Lord's Day, so extensively encouraged under the present system. I do not conceive that it is right to wish or allow the officers of the postal department to perform that labor on the Sabbath which we would not allow our children, or would not want to do ourselves.

I am desirous that the first order I sign as Postmaster General shall be to forbid post and way office keepers from delivering mails on Sundays, and no man thereafter found violating that order shall be continued in office. It is also my desire, and shall be my aim, to do away with the carrying of mails on Sunday; and if I succeed in accomplishing these two acts, I should then feel satisfied to retire from political life, drawing from the consideration of these acts in my retirement a consolation for all grief, abuse and disquietude which have marked my former life, and a satisfaction which would attend me to the grave."

### For the Religious Intelligencer.

NEW YORK, Nov. 6th.

MR. EDITOR.—From present indications it is evident there will be as much religious interest in this City as last winter. There are now several daily prayer meetings, and all the churches on the Sabbath are well attended. Quite an excitement has been created in the centre of the City by the opening on Sabbath evenings of a very large hall connected with the Cooper Institute, capable of holding almost four thousand people, by the Market Street Church (Dutch Reformed) under the pastoral charge of the Rev. J. L. Cuyler. From the opening of this hall immense numbers have flocked to it, long before the time for commencing the service it has been filled in every part, and hundreds have returned home for want of room. Mr. Cuyler has been very popular for many years in the City but his Church is so far down town that but few could have the privilege of hearing him. He is but a young looking man, perhaps not past forty years. His popularity arises from his liberal principles, he is an anti-slavery man, and a great advocate for the Maine Law, is doing much to aid the Young Men's Christian Associations. He is not a profound thinker, but a plain practical preacher, uses no big high sounding words and phrases; but he endeavours to do good to the souls of men and especially to the young. Mr. Cuyler's third lecture in this hall was on Christian Amusement, his chief aim being to condemn theatres, he showed their pernicious tendency in this City, how they corrupted the morals of the young, by their licentious exhibitions and expressions. The proper amusements and recreations were books, music, and open air exercise. His Church will probably build an edifice in a short time capable of holding five or six thousand hearers in the upper part of the City.

Henry Ward Beecher's Church has been so much crowded for several years that they feel it imperative now to build a larger one. The present Church, when all the aisles are filled will hold three thousand, the new one is to hold six thousand, and cost one hundred and seventy-five thousand dollars.

Dr. Spring's new Church was opened last Sabbath, it will seat one thousand and cost two hundred thousand dollars. The Dr.'s Church was for many years near the City hall, it is now moved two miles further up the City in a very beautiful location. The Broadway Tabernacle is moved to almost the same locality, it will be finished very soon; it is to hold seventeen hundred, and not cost as much as Dr. Spring's.

Rev. D. M. Graham's Church have concluded to build in Twenty Eighth St., near Broadway. It is a very good situation for a Church, there being plenty of inhabitants to fill many such churches without drawing from any others. We hope that God may dwell in these houses of worship, and that souls may be converted unto him.

### For the Religious Intelligencer.

COBURG, Nov. 5th, 1858.

It is a common remark among thoughtful persons that the Lord visits some sinner even in this life with distinct punishment; and Sabbath-breaking is generally supposed to come under the head of sins thus visited. Although it may be possible that God does sometimes say concerning those who violate his Sabbath, "Let them alone," and no visible marks of his displeasure rest upon them, the frequency of the opposite treatment cannot be denied. A correspondent of one of our religious papers taking this view, gives the particulars of three cases of Sabbath breaking, which are thus summed up editorially:—

"The first case was that of a magistrate, who in 1857, gathered his harvest on the Sabbath. He was seized with a lingering illness, and died in harvest time of the present year. Another farmer who hauled in his harvest on the Sabbath was thrown from his horse drunk, and died soon afterwards. The third case is that of a farmer, who slogged God's law on the Sabbath like the foregoing. This man has been reduced to poverty."—It is to be remarked that these cases occurred in the neighborhood of the correspondent who communicates the particulars. Do these things come by chance?

Cases are constantly occurring in which the ends of justice are defeated through the jury system in vague amongst us, requiring unanimity to secure a verdict. The following is the latest instance on record in Canada:—"About three months ago a foul murder was perpetrated. A man named O'Leary, irritated by the evidence of one Kelly, which had caused him to lose a lawsuit against another whom the former used for wages, vowed vengeance, and did so when not under the excitement of liquor, showing a dirk, with which he said he would avenge himself. After drinking in a tavern till near sun down, O'Leary and Kelly left for home, accompanied by a third person named Walker, whose residence was the first on the way home. All went on quietly till Walker turned in at his own dwelling, not many yards farther on the two were observed engaged in a struggle, which terminated by the fall of Kelly into the ditch. He expired in a few minutes, having received six stab wounds. The knife shown in the early part of the day was found near the spot of the murder, as also a fragment of O'Leary's vest. When arrested both were found on the prisoner, who was taken, waiting both coat and vest. The verdict of the jury would have been in accordance with the evidence, but for the presence of a personal friend, and another opposed to capital punishment. The Scotch system will be the only safe-guard against a repetition of such cases.

Our weather continues very mild. We have had no frosts deserving the name of "severe." We may expect them soon. A. B.

The following remarks were made by Lord Shaftesbury, recently at Liverpool when speaking on the dwellings of the people, and their morality:—

Look at the total want in many instances of a wholesome water supply in the midst of our dense localities, but find no fault with the wretched people who are victims of that neglect. Go among those people; hear with your own ears and see with your own eyes what I now state—the utter corruption of language, of thought, of practice, in all those districts. I am not speaking in condemnation of those people; for the circumstances in which they are are such that these things come upon them almost by inevitable necessity. I will not dare to speak of many things that cannot be mentioned in a mixed assembly; but you may picture to yourselves what must be the consequence of overcrowded dwellings. Where two, three, or four families are living in a crowded house, or in a room where the sexes are blended, can you wonder at any amount of sin, can you wonder at any amount of vice, can you wonder at anything in which we cannot mention in this mixed assembly occurring? If you do wonder, go and inquire for yourselves, and your wonder will cease for there you will find it clear, unmistakable as any proposition in Euclid. I have already spoken of intoxication, and of its degrading qualities; but there is another serious and important matter.

I maintain, in this state of things there is an actual impossibility of giving moral education. I maintain that these classes cannot be taught. You have no means whatever of approaching them, and if you do succeed in bringing their children for a time to ragged schools and to other institutions, those wretched children go back into the midst of those scenes of vice, of infamy, of beastliness, and in the midst of all they hear and see, they learn in one hour all that has been given to them in the preceding three. That is another proof that all these things must be considered together. Depend upon it your attempts at education will fail; all the best schemes of the training masters, all private and public efforts, all the activity of the inspectors will fail altogether, so long as you have this horrid plague-spot in the midst of you advancing nothing but vice, and violence and corruption, and ignorance, and everything that is hateful to God and man. It also assumes a political and social aspect. I am quite convinced that there is a time coming, and that at no great distance, when we really shall be in want of hands for all the industrial, social, and military purposes of the country.

THE GOSPEL TRIUMPHING.—It is true that we often take desponding views of Christianity. It is aggressive and it is progressing. Here is an abstract statement, showing the advance the church has made.

There were of Christian communicants in the Fifth century 500,000  
Tenth century 15,000,000  
Fifteenth century 100,000,000  
Eighteenth century 200,000,000  
True, there was one century during the madness of the crusades, and the locking up of the Bible, when there was a decrease. But take the past, and you have an advance of 50,000,000 each century, of 140 every day. Is there not something really inspiring in such a view? Let it go on a little longer, and we may well say, "From the tops of the rocks I see them, and from the hills I behold them; who can count the dust of Jacob and number the fourth part of Israel?"

"A CUT OF COLD WATER." On Sunday, the 26th ult. Rev. Henry Ward Beecher told his congregation at the close of the morning service, that a colored man who had bought his own freedom, had asked leave to stand at the door and hold his hat for contributions in aid of the purchase of his wife and children from slavery. "He modestly asked," said Mr. Beecher, "if he could stand at my church door, and simply hold out his hat. I told him in God's name to stand there, and not to budge an inch. There you will find him; and when you pass and see him with his mute appeal, remember that, though there appears only the dusky form of an uncultivated and lowly man, there is enshrined within it the unseen person of the Lord Jesus Christ, saying unto every one of you, 'Inasmuch as ye do it unto the least of these, ye do it unto me.' As the congregation gathered round him, after dismissal and poured their contributions into his hat, he thanked them with alternate smiles and tears. The collection amounted to within a few cents of three hundred dollars.—Independent.

NOTHING BUT A STRUMP.—Here a man who wishes to get a shade-tree for his front yard. He takes him out and shows him a most majestic elm, and advises him to move that to his yard. It will make a splendid tree for that place. "Why," says the man with astonishment, "I can't move that tree! Its roots spread over an acre of ground!" "Well, cut off the roots." "But that would kill the tree unless I cut off as much of the top." "Well, cut off the top." "But suppose I should cut off the roots and top, and move into my yard, what have I then got but a great stump?" "And sure enough, what has he got but a great ugly stump?"

The way, said Mr. B., to get a handsome shade tree, is to go to the nursery, and get a small tree, so that you can take all the roots up with it; then it will live, and grow, and become a tree of beauty. So, in bringing persons to the church, you take a man, and it may be here is one root running off into the grove, another root running into the theatre, and so on. All these roots you must cut off, and when you have pruned him and got him into the church, what is he but a mere stump! If you would have good, symmetrical Christians, you must go to the nursery, and get a small tree, so that you can take all the roots up with it; then it will live, and grow, and become a tree of beauty. So, in bringing persons to the church, you take a man, and it may be here is one root running off into the grove, another root running into the theatre, and so on. All these roots you must cut off, and when you have pruned him and got him into the church, what is he but a mere stump! 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