

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

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THE RELIGIOUS INTELLIGENCER

An Evangelical Family Newspaper,

FOR NEW BRUNSWICK AND NOVA SCOTIA.

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ship in which they reside, but the NAME of the

office where they wish to receive their pa-

pers, that we want.

The Horrors of Remorse.

D—Y— was a young man of high

respectable parentage—the pride of his father,

and the boast of his family. Having finished his

classical education at U— college, he com-

menced the study of the law in the city of—

the state of New York.

The gentleman with whom he was engaged in

the pursuit of legal science, was given to the

occasional indulgence of the cup, and was, with-

out, strongly inclined to sceptical views on the

subject of Christianity. Our young student, al-

though piously educated—for his father was a

devoted man of God—admiring in common

with others, the talents of his master, could not

apologize for his corrupt habits, as the result

of infirmities not uncommon to great men; while

he was prepared to look upon that independence

of spirit, which could dare to call in question

the divine authority of a religion which had re-

ceived the sanction of ages, as indicative of al-

together a superior order of mind. Under these

circumstances, it is not surprising that he should

begin to look with jealous eye upon the religion

of his father. Such was the fact. He gave

himself to the reading of the infidel books which

were current at that time—it being now about

thirty-five years since—and became, as he sup-

posed, a confirmed infidel.

He did not disclose his views to his father,

until some years after he had completed the

study of the law and had himself engaged in the

active business of life. The disclosure, when

made, was deeply painful to the heart of his good

father. But he was his darling son; he was

a man of talents, highly respected, of fine man-

ners, and high promise. By those modest and

and seemingly honest suggestions of doubt, on

certain points connected with the Christian sys-

tem, as the doctrine of the Trinity, for instance,

he would work his insidious way to his father's

heart, and so far stagger the good man's faith,

as often to fill him with the deepest gloom, and

agonize his soul with despairing apprehensions

about the great subject of his immortal

hopes.

In this manner some three or four years passed

away; the son labouring to work his father over

to infidelity, and the father struggling to main-

tain his hold on God. At length the painful

conflict of faith with infidelity was brought to a

close. The father sickened, and with a counte-

The writer went with him, on a certain occa-

sion, to visit a friend who was employed in con-

ducting a furnace. We were in the establish-

ment at the time the workmen were pouring out

the melted ore, like liquid fire. After having

looked at it for a few moments, he turned to me,

and with trembling lip, his face pale as death,

said, "My friend, were that lava to be poured upon

my flesh, the pain it would inflict would be less

than the agony, and anguish, and horror of

mind which I experience almost incessantly dur-

ing my waking moments, and which often fill

my nightly visions. There is no need that hell

should be composed of elemental fire, as a means

of punishing the ungodly. Sir, God has let my

conscience loose upon me, and that is more

painful to me than if I were bathed, as to my

body, in that liquid element. The fire that burns

within fastens upon the soul, the spiritual portion

of man. The agony which it occasions, is the

agony of an immortal nature, and God has chosen

the most highly adapted elements in the materi-

al world to convey to our minds, as far as the

nature of the case admits, some appropriate idea

of the unceasing intensity of the anguish

which the soul will feel when he shall leave it

to prey upon itself to all eternity."

A man who had so sinned against the instruc-

tions of his youth, who had so much and so long

troubled the faith and darkened the hopes of a

pious father, and poured such contempt on the

cross of Christ might well be expected to endure

no ordinary conviction. Under the anguish of

mind which has been so fully portrayed, he

continued for the space of nearly three months

when it pleased God to beam upon his soul with

the mild influence of hope. He became a most

devoted disciple of Jesus, and a bold defender of

his cause. His voice was heard in the confer-

ence-room, and in the social praying-circle, in

humble acknowledgement, as being one born,

like Paul, "out of due time," and brought back,

by the hand of sovereign mercy, from the very

mouth of hell. He has, some years since, gone

to his rest; where, doubtless, he has met the

spirit of his father, and where amid the

mighty company of the redeemed, we trust he

is contributing to the full extent of his immor-

tal powers, to swell the tide of heavenly song.

Let it be remembered, that it is as one thing to

scout at the idea of an elementary hell, as many

infidels and Universalists do, under the per-

suasion, cheering to an impenitent heart, that

they may indulge in sin without the apprehension

of danger—and that it is quite another to live

away from the control of that mighty God, "who

knows how to reserve the just unto the day of

judgment to be punished." Let the experience

of the subject of this narrative be remembered,

and the import of that solemn declaration be well

weighed: "SIN, GOD HAS LET MY CONSCIENCE

LOOSE UPON ME." Am. Trad.

The Broken Saw.

A boy went to live with a man who was ac-

counted a hard master. He never kept his boys;

they ran away, or gave notice they meant to quit;

so he was half his time without or in search of a

boy. The work was not very hard, opening

and sweeping out the shop, going errands and

helping round. At last, Sam Fisher went to live

with him. "Sam's a good boy," said his mother.

"I should like to see a boy now-a-days that had

right." Sam had always said his prayers; but

he had not put his whole heart into his prayer as

he did that night; that night he prayed.

I do not know what time it was, but when Mr.

Jones came into the house the boy heard him.

He got up, crept down stairs, and met

Mr. Jones in the kitchen. "Sir," said Sam,

"I broke your saw, and I thought I'd come and

tell you 'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr.

Jones. "I should think morning would be time

enough to tell of your carelessness." "Because,"

said Sam, "I was afraid if I put it off I might be

tempted to lie about it. I'm sorry I broke it;

but I tried to be careful."

Mr. Jones looked at the boy from head to foot,

then stretching out his hand, "There, Sam," he

said heartily, "Give me your hand. Shake hands

I'll trust you. That's right; that's right. Go

to bed, boy; never fear. I'm glad the saw broke;

it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. Never were better

friends after that than Sam and he. Sam thinks

justice has not been done Mr. Jones. If the boys

had treated him honestly and "above board," he

would have been a good man to live with. It was

their conduct which soured and made him suspi-

cious. I do not know how that is; I only know

that Sam Fisher finds in Mr. Jones a kind master

and a faithful friend. [Child's Paper.

Correspondence.

[For the Religious Intelligencer.]

Holiness to the Lord.

no. 4.

Dear bro. McLeod.—The following article on

the subject of holiness is so exactly in point,

argumentatively, and so beautifully expressed

I feel assured your readers will be interested and

profit by it. I clip it from "the Crisis."

LIVING WITHOUT SIN.

"Do you believe it is possible to be made

free from sin, and to live without committing

sin in this life?" I can most heartily say, I

do; and if I did not thus believe, I should want

to know, with "Billy Hibbard," just how much

sin was actually needful to keep one alive; for

I am sure I should want just as little as was

necessary. I do not for a moment believe that

sin is essential to preserve either health or life.

Perhaps you have not examined this subject so

fully as I have, and we will if you have no

objections, look over the good old Bible a little

while, and see if that teaches the doctrine of

holiness, a word that is bug-bear to some.

Well, we find on the very first page of the

history of our Savior, that the angel of God declares

that his name must be called Jesus, and gives as

a reason: "For he shall save his people from their

sins." Here is a positive declaration that "he

shall save his people from their sins." But will

he save them from all their sins? Turn to 1

John 1: 7. "The blood of Jesus Christ, cleanse

us from all sin." This plainly teaches

that Jesus saves his people—those "who walk in

the light," from all their sins; his blood cleanseth

them "from all unrighteous." Read the 9th

verse, and you will see that the apostle teaches

not only the pardon of past offences, but also the

cleansing of the heart from its pollution, and

from all of it; and if it is all cleansed away, how

much think you remains? Some, however, turn

aside from these positive declarations, and quote

the 8th verse of this same chapter, as proof that

no one can possibly be made free from sin in

this life; but, I ask, would the apostle in the

same moment declare positively that those who

walked in the light, were cleansed from all sin,

and also that if any professed to be made free

from sin, they were deceived? He would cer-

tainly be most inconsistent with himself to make

two such opposite statements respecting the same

class of individuals.

The sentiment taught by the apostle in the 8th

verse is evidently the same as that taught in the

10th verse. Christ is presented before us as the

only sacrifice that can take away sins, and of him

it is affirmed, that he has power to pardon our

offences, and cleanse us from our unrighteousness. But

if we declare that we need not this sacrifice, that

we have not sinned, and therefore need no pardon

we make God a liar, who hath declared that "all

have sinned, and come short of the glory of God,"

and therefore need a Savior who is able to justify

the transgressor, and redeem his soul from its

pollution.

The individual who thus professes to have no

sin to be pardoned, deceives his own heart, and

remains subject to the penalty due to the sinner,

but he who acknowledges himself a transgressor

of the divine law, and confesses his sins to God

finds that He is faithful and just to forgive him

his sins, and to cleanse him from all unrighteous-

ness; and he who denies this truth, makes God

a liar, for he believeth not the record that He

hath given of his Son. "These things I write

unto you," says John, "that ye sin not." But he

adds, "If any man sin; we have an advocate with

the Father, Jesus Christ the righteous, and he is

the propitiator for our sins."

Why, would the apostle write those truths

respecting the efficacy of the atoning blood, in

order that those to whom he wrote might not sin,

if it were impossible for them to refrain from

sinning? Lest they, however, be discouraged,

and cast away their confidence, if through in-

experience, unwatchfulness, or the powerful tem-

ptation, they were overcome by sin, he points

them to Christ as their advocate, and sets him

forth as the atoning sacrifice for their sins.

In the 3d chapter, the apostle defines sin to be

the transgression of the law, and adds,

"And ye know that he (Christ) was manifested

to take away our sins, and in him is no sin. Who-

ever abideth in him sinneth not." Does

not the apostle most positively teach the doc-

trine of holiness—of freedom from transgres-

sion, in these texts? I think there ought to be

a distinction kept up between "the transgres-

sion of the law," which is "sin," and the "un-

righteousness" which results from the transgres-

sion. The one is active, and the other passive.

The individual who murders another transgres-

ses the law, he sins, and in consequence of that

action, his soul is defiled. There is also a

native depravity in itself does not transgress the

law, but it leads the individual to transgress,

unless resisted and overcome.

The forgiveness of actual transgression is one

thing, and the cleansing of the heart from this

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