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THE RELIGIOUS INTELLIGENCER. An Evange ical Family Newspaper. FOR NEW BRINSWICK AND NOVA SCOTIA Rev. E. McLEDD. "G. A. H.RTLEY, Edito. & Proprietor Publishedevery Friday Morning. At their office, b. 2) Germain Street, up stairs. St.

John, N. B. Single Copies ausual, To CLURS. 5 Capies one pice, I 15 We will writeho name of each subscriber on the wrapper enclosig his paper, but the papers making up a club must i to the same office. TP Paymentalways required in advance.

IF Communicions and Busines: Letters may be direct to either of the Editors. IF Agents anothers should be particular to give the Post on ay Office, with the County and Provinciof Subscribers and others for whomney make remittances. 4 c. *,* Please takentice, it is not the Parish or Town-

for the particur business he is to follow.



That God in all things may be var forgetting that | and grant us his salvation. themseives wings and fly as SAINT JOHN NEW BRUNSWICK. WH. DOWNEY. NRW YORK CORRESPONDENCE.

he says, "I have failed to come up to the popular had always taken her to balls. This instance standard for an influential minister in our deno- came to light with murder for an accompanimination ; but it has not been because I have ment. Other instances all over the land, known not wied. My feelings-my pride-my ambition tense have been crushed." Now, if this dear brother's "feelings, pride and ambition" had led him to take a three years' course of training under brothren Butler and Fulloaton before he entered take a three years' course of training under brethren Butler and Fullonton before he entered the ministry, the chances are that he would not have felt " crushed," because he did not reach the popular standard for an influential minister, within six short weeks of his ordination. A warm-hearted young man, with more honesty than intelligence, may hurry into the ministry, having scarcely a common school education, and

with not theological training, trusting, (as he with no theological training, trusting, (as he thinks) in the Lord to make him an efficient min-the precepts of the Bible, are willing enough to ister. But the fact is, the living and true God find therein an excuse for their weakness. Such will not dwarf the intellects and beeloud the understanding of any people or parish, for the sake of the Red Sea ?" Yes, truly. Such dances and

and not known, wring hearts with grief as in-

say, "Did not David dance before the Lord ?

THE EFFICIOUS INTERFIGENCES



an be sent by mail at our risk. PLEASE TO IN YOUR ORDERS AT ONCE

WHOLE NO. 364

A standed to know, nor the breadth to see, the difficults of a right performance. This share the personness of the series of the seri

one thinks of meing a horse, or building a house without havin" learned the trade," or at least. balloon-that the object! Who can stop to kindle up there that is to drive the engine ? Who can stop fell the trees, and clear the ground and pverize the soil ? Not I, not I! I must ride i miles an honr-somebody else must look aft the engine ! I can only swing the scythe owthe rich and level fields-I must have golden arvests, and grand results, and have them qui, quicker, QUICKEST!

This spirit rage, and headlong, reakless plunging for tlend, without patiently using the appropriate mns, is the disease of our times. Ninety-sine olof every hundred, who will not stop to learn by to do what they intend to follow as a busins or profession, will be labelled by society as ocks or blockheads, on a basis

There is noved then a genius in this world ; but there are we simpletons ; and he who has the vanity to trt to his natural genius or talent, to do for him at can only be done, by careful patient study d training, will be classed with the latter, insid of the former, by all good judges. Let young man then be contented to learn how to, what he hopes to do success fully. Get sor appropriate training for your business, and in, by patient application, you may expect succ. If you are tempted to plunge into some neund strange business, where wealth, or honoir happiness, seem just within your grasp, say he tempter, (whether he show his horns and hiloven foot or not). " Get thee behind me, satan no datih odt grave of noart

Poor Peek, thate Treasurer of Maine, had no training for thusiness into which he rushed, and in which has ruined himself and disgraced the State. ad he been schooled to financial business/ar accustomed to handle and manage large up of money, he might perhaps have shupne theerible whirlpool which has

engulfed him, a ground at datifs off . tast 00 And this timin for one's calling should not be confined a wat is called worldly business. He who is taborin the highest and most hon-We somees hear the apostles spoken of as " ignorant pimen." But were they not trained for te years by the great Teacher himself ? And wathers of our own denomination. were they parained and prepared for their husiness ? , trained and e jucated for their work-not of them in their schools-but practically | truly qualified to teach and enghten theple of their day, by imparting to them a clearderstanding of the sacred Scriptures, and sigeneral knowledge as their times demanded. a these last days there is more scientific kliedge and more religious error among the sle. The Christian minister needs facts of scie, and facts of history, as well as facts of reven, to qualify him to instruct the people. Heo expects God, directly and miraculously, urnish him with these facts of science and ory, or to analyze and classify facts of reven, and set them in order in his own undersling, may dignify this expectation with these of faith, but he will find, to his sorrow, tit is a dead faith, and the sooner he learns to de blind presumption, the better it will be fort. and and and Persons whter the ministry without training or prepara for that great work, are apt to be sensitive, jus and too easily discouraged. The writer of article has before him a letter from a dear ye brother in the ministry, dated

not without bring given some special attention his business," should ring in the cars of every to the busine he is about to undertake. But young man, till he will consent to begin and there is a strige tendency on the part of fast complete a course of training and preparation liarly American i flow infinitely superior a young men-id foolish older ones-of this day, for his specific life-work. As a general rule, he musical festival by children, like that in Boston, to dive into isiness, for which they have no who rushes into business, without previous trainsort of prepation, or suitable training. It is a ing for it, will either drag out a living death, as day of steam d speed; and to leap upon some a bungler in his calling, or be crushed out of it racter of our public schools; and their voices

I Isacrie DANCING AND BALLS.

as to assan THE PPYSICAL EFFECTS, and your

But for the public dancing of this age, with its inevitable accompaniments, no good word can be said—it has scarcely any thing of a gymnastic tries."-[Christian Advocate and Journal. nature to recommend it. There are no muscles in the body that need extra exercise so litile as THE SEVEN UT FERANCES OF JESUS ON suits of life call into healthful exercise, but which dancing exercises to excess. The day after a 1. " Father, forgive them, for they know not bail its devotees are no better able to walk a regue, to leap a fence, or to stand at a desk than 2. "To-day thou shalt be with me in Paradise." before. Often with stiffness, coated tongue, aching head, patience down to zero, petulance up to ninety, they show the value of dancing as 4. "I thurst." a part of gymnastics. But do dances serve to break up the destruc-

tive habits of American society? No one dances 6. " It is finished." alone, few in their own quiet homes. If peop'e 7. "Father, into Thy haads I commend my never danced after nine o'clock, away from their own homes, nor amid promiscuous and wild ex-citement, there would be no objection to it. But learning to dance means going to balls, just as surely as skeleton keys mean burglary. Our fathers had a good habit of retiring in good seasons and rising betimes. Devotees of this fashtonable amusement adopt a contrary course. Then freezing one's self at midnight with ices, buring with teas, seasoning with spices, sweetening with compounded sugars, defiing with ce spaol decoctions of base tenth-rate druggists, called wise merchants, is certainly preparing shed for it. one's selt to be useful to the doctor or the quack. Damage to health and destruction of life inevttably wait on the modes of dress of the ballroom. Wild with the desire of appearing to the best advantage, people forget adequately to protect themselves from exposure, and many valua-ble lives are yearly sacrificed. I have said it is d

THE MOBAL EFFECTS.

Balls are to be shunned because they are sensual. The word is used in its best and its worst serse. All its fascination of color, music, appeals only to sense, and has nothing elevating or anobling in it. The beauty of color in the tiny violet, or that overspreads the keavens with glory, means God. Does arrangement of color, flow-ers, and canoples in the ball-room mean any thing of this? Music in the parlour quickens sensibilities, brings glad tears, strengthens love;

forth as a monster ball? It is a custom borrowed of a bad age, and it is not much improved is our hands. How much better something pecuwhere twelve hundred children, arranged with taste, sang "God save the Queen" in a way never equalled ! These children show the chaswelling in the grandest harmonies ever heard, set to the grandest thoughts of man, offer something worthy of us and p easing to others. "The time past of our lives may suffice us to have wrought the will of the trentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idola-

AVER & ALL LOUIS THE CROSS.

what they do."

"Woman, behold thy son . . . Behold thy mother."

5. " My God, my God, why hast Thou forsaken me ?"

You will notice that the relationship is recgonized in the first cry and the last. When the wrath-bearing hour commences it is "My God, my God I" but directly He says "It is finished" -the atonement thus made-He again says, Father."

The first cry tells of grace-of love to enemies. Stephen evinced the same spirit.

The second of his power and willingness to save :-- a poor thief's soul is taken at once to Paradise, fitted by the precious blood that was

The third shows his perfectness as man-caring for his mother, and entrusting her to the eloved disciple. The fourth tells of suffiring endured, and yet man mocked his thirst with "vinegar and gall."

The fifth cry shows us how the wrath of God was upon Him for our sins. " By His stripes we are healed." God did forsake His Son that He might never forsake us. The sixth tells of the completed work of re-

demption.

And the seventh shows how fully the work was accomplished, for He again says, " Father"and gives up the ghost. W. C. B.

"HEARERS ONLY."

He who is taborin the highest and most hon-orable employed on earth—the Christian min-istry—shoule trained for that business. God calls him win he wants for that great work. But he who leves that such a call from God, takes the ponsibility of preparation and training, out the hands of him who is thus calls. Train is what is meant by being sensual in training, out the ball-noom mean any thing sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in training. Out the bands of the sine what is meant by being sensual in the sensut the sine what is meant by being sensual in the sensut the sine what is meant by being sensual in the sensut the sine what is meant by being sensual in the sensut the sine what is meant by being sensual in the sensut the sine what is meant by being sensual in the persons for whom they were intended. How naturel, then, the all mains a sine sensut by being sensual in the persons for whom they were intended. music on the field wakens patriotism, stirs to no-ble deeds and thoughts; music in the church and concert-rooms is wedded to the holiest thought they are sensual in the worst sense ? Not more If we were to name soms subordinate sections thin we shrink from writing it. But if parents of this large general class, one might be made up vants. They had proceeded as far as Balasore, desire their children to learn to dance, which of those who happen to be, at a particular time, will surely lead them to balls, as the ignoble art in the place of hearing; brought in by some cuof self-defense leads to prize fights, they ought to be willing to hear the worst of it. Balls are sensual in the worst sense by the mode of dress indulged in, by the movements practiced, and the stimulus of passion always provided and drank. What that mode of dress whet her to the respect of hearers at all; The there are those who come in more purpose-mode of dress indulged in, by the movements practiced, and the stimulus of passion always provided and drank. What that mode of dress to the the the to the respect of hearers at all; is you are well aware. What good metive for if at all, that only. There are those who hear to wearing a dress deemed indecent by men accus-tomed to the coarseness of the police court? What man of a fine sense of honor can surren-der a wife or daughter, dressed a la mode, to the hands of a young man, not over excellent, with a reputation somewhat peculiar, to be waltzed with, without teeling a sense of shame? What woman of delicacy can submit to it without shame? They hear in order to detect if possible some-To this mode of dress, this tinkling of music, this excitement of brilliant light, this witchery of motion, this intoxication of every sense, add of motion, this intoxication of every sense, add the intoxicating cup, and what shall we expect if no divine power is invoked to guide man amid all these tendencies to ruin? If the wine cup partially masters you in the weakness of that late hour, what shall keep you from fully follow-ing out the tendencies of the place? Young men often go to the house of infamy that would the intoxicating cup, and what shall we expect if no divine power is invoked to guide man amid all these tendencies to ruin? If the wine cup partially masters you in the weakness of that late hour, what shall keep you from fully follow-ing out the tendencies of the place? Young men often go to the house of infamy that would the intoxicating cup, and what shall we expect if neer, they hope to be able to keep their own souls out of hell. Such are hearers, nervously awake and dissectively sharp. And amid the heavy drowsiness which is often the condution of things in the church, there must be a species of satis-faction to the preacher in having a few such as these. They do him this honor, they hear him. never have gone there but for the excitement of There are those who hear with the mere critithe one place that naturally feeds the other. Do cal ear ;-- not so much cavilers at the Gospel with young men you have known? Why are balls always used for this express purpose by the keepers of dens of infamy? Is that low life? Glance at the highest. Where did the wife of a representative at Washington lears to follow only a few weafter his ordination, in which the beck of an attorney-general? Her husband cates a limited and shoal mind-one not having additions to a heathen household. Could a hea-

No conceit, and unfledged zeal, are not the fruits of thy ideas would an intelligent heathen get of our thy ideas would an intelligent heathen get of our fashion into a vessel to honor; submissively interval and i the Holy Spirit, nor evidences of its possession. "Trained for his business"—" Trained for highest display of national achievement, brought is the poor have a right to dime but the poor accordingly. But if any one of you is

only" deceive themselves : not merely by the long and reverent continuity of hearing, but al-so by certain complacent experiences which over-tske them. assail their ears. They have sensibilities ; and now and then these are touched- quaintance, esteem ripened into affection ; the under some pathetic description are moved even to the weeping of tears. They have consciences and under some faithful message of law, even took place. The union of this Chuistian pair was they feel a convictive pang. consecrated by a Christian service ; no heathen

There come along little seasons, as they sit rites nor Hindoo revelings were practised on and hear only, in which illusion drops, and re- that joyful occasion, but the blessing of the Lord

ality lifts up its head, and as they catch a glimpse of themselves in God's glass, they say, "Oh, we did not think it was so with us; oh that we were in a better case; oh the emptiness of these pleasures, the vanity of this world, and the folly of living on as we do." Now as these little spots, and passages of something better heave up in their natures—these mainentary self-repreachings and upward aspirings, recently at a public meeting on behalf of the they deceive themselves by supposing, as they Socity for promoting Female Education in the are pretty sure to suppose, that they are growing East, the writer heard this narrative. He canbetter in consequence of them : when the fact is, as the faithful apostle lays it down, they go loved partner, ' that she may be a burcing and a directly out from one of the most melung of shining light among her benighted brothers, and these enteriainments-for all such are entertain- sisters, and may have wisdom and grace to train ed when some pulpit enchanter makes them sob up her children in the nuture and admonition of

religiously -- though seemingly angels in their the Lord." "-[Female Missionary Inteiligencer. trance of goodne-s, they go out and straightway forget what manner of men they were. The world that was lifted away for a little season, avalanches back upon them, absolutely whelming and ourrying them, and they forget all about the higher life and the blessed land. Instead of being made It is generally thought by commentators that better by the fascinating process, they are made this refers to an ancient judicial custom, of dropwarse by it , are hardened by it ; are further res ping a black stone into an urn when it is intended

moved from any likelihood of anything valid or to condemu, and a white stone when the prisoner a biding in religious experiences ;--a sort of is acquitted; but this is an act so distinct from that sentimental sinners, but moving to a veritable daomation. This hearing only—the deception is great; the sin is great; and great will be the destruc-

tion ; on the principle, that he that knew his according with beautiful propriety to the case Master's will, aud did it not, shall be ucaten with before us : In primitive times, when travelling stinding there as one who came from the pre-sence of such truths, and the proffer of such indeed, we find frequent traces in all history, and gilts, and the pressure of such motives, -hearing in Lone more than the Old Testament. Persons the enmeasured in grace and goodness, and who partook of his hospitality, and those who moral grandeur even, and not condescending to practiced it, frequently contracted habits of have what only the Infinite One can give, and he frendship and regard for each other; and it begive only through an infinite sacrifice, and what came a well established custom, among the he stands infinitely ready to give to every peni. Geeks and Romans, to provide their guest with tent receiver :-- who would care to in ounter some particular mark, which was handed down the doom incurred by folly and guilt such as from father to son, and insured hospitality and

that ?--who care to go from these flooding beams | kind treatment whenever it was presented. of truth and mercy, and be awarded as one who This mark was usually a small stone or pebble, lived and moved amid them, only to disregard cut in half, and upon the halves of which the bast and despise them all a good a good a and the guest mutually inscribed their names,

ly consisted of the Pundit, his wife, and their infant of a few months old, and two or three serwere going, when cholera, the scourge of India, recognized him as my guest, my friend, " I will "With great difficulty the suffering mother lical Exposition of the Epistle to the Seven dragged herself and her babe to the door of a Churches of Asia. house where she expected to find the succour she needed ; but her hope was in vain ; and some little time after this, a missionary (Dr. Sutton, of

the poor accordingly. But if any one of you is in want of a dinner, he may come home with me, and I will give him one. The gentlemen knew well the character they

had to deal with, and never attempted to renew the practice of dining at the public charge during William Fox's year of office.

How To PRAY .--- A very great English statesman was about to die. He had served his king well, but he had not thought of the safety of his seul ; he had not served the King of kings .--When he was going to die he sent for a learned man, who had been his teacher when he was young and he said to him, " what shall I do ?" "You must pray," said his pious friend.

" I do not know how to pray," said the sick man. He made a sign to show that he wished to write something ; but before pen and paper could be brought to him he was no longer able to write. And then he died.

In a far distant island, one of the islands of the West Indies, where missionaries have set up Sunday schools, a little boy came to the missionary and said he had lately been very ill, and that in his sickness he had often wished that his minister had been with him to pray for him .---"But Thomas," said the missionary, "I hope that you prayed. Oh yes air." lant trodie ors vedt al

" Did you repeat the collect that I tanght "I prayed." "Well, but how did you pray ?" "Why, sir, I begged."

"WE'LL ALL MEET IN THE MORNING "such was the exclamation of a dying child, says the Newark Mercury, as the red rays of the sunset streamed on him through the easement .---"Good by, papa, good by ! Mamma has come for me to-night , dos't cry papa ; we'll all meet again in the morning !!!

It was as if an angel had spoken to that father. and his heart grew lighter under the burden, for something assured him that his little one had gone to him who said, " Suffer little children to come unto me, for of such is the kingdom of heaven" There is something cheerful and in-spiring to all who are in trouble in this, "We'll all meet again in the morning." It rouses up the fainting soul, like a trumpet blast, and frightens away the dark shades thronging the avenues of purer life. Clouds may gather upon our paths-disappointments gather around us like an army with banners, but all this cannot destroy the hape within us, if we have this motto upon yur lips : " All will he right in the morning."

THE JUSTIFYING THING. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ; for their is no difference."---Rom. in. 22. Solatton be unded, and all the athietor It is not on account of faith that we are justi-

marchest to mains Litera

fied, as if by our act of believing we persuaded God to take us into favour, or as if there were aught of recommendatory or meritorious excellence in our faith ; that is by means of the justifying object with which our faith connect us. That justifying object is the righteousness of God's incarnate Son. The doing and the suffering of this righteous One, this Divine Substitute, are the objects or things, is being indentified with which we are at once forgiven and accepted. That which indentified with these is our aith commonson way all Thus, in the matter of justification we are simply receivers, not givers nor workers. God presents to us the righteousness of His Son, telling us that he is willing to deal with us on the footing of that righteousness, and that we are welcome to use it in coming to Him, just as if it were our own. We take Him at His word, consent to be dealt with in this way, and employ the righteousness precisely as if it were our own.

unaided, uncared for, with her starving infant clinging to her. He administered some medi-cine, but the distance from a Christian station rendered it difficult to obtain help, and he had

orphan in a heathen land. "After three days the woman died. Who can tell whether the 'story of grace' which, for the first time in her tite, she had heard from the friend who had so tenderly cared for her perishfriend who had so tenderly cared for her perish-ing body, found an entrance into her heart; and that, in that sad eleventh hour, she looked to the Lamb of God to take away her sins? "What was then to become of the little one?"

It was a girl, too, and girls are always unwelcome

How natural, then, the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna !" and, having done, having made himself partaker of my hospitality, having

THE WHITE STONE.

"To him that overcometh will I give a white

A DINNER FOR THE POOR.

the General Baptist mission), passing by on his way to preach to the pilgdins, found her lying on the ground, under the shade of a large tree for the poor was excited by serving in the office to walk some miles before he could procure a cusotom then, in many of the parishes, for the This is believing ; thus it is that we are "justito walk some miles before he could procure a cup of milk for her. That fearful scehe long dwelt upon the m ssionary's mind. Above hun the sky was obscured by thick clouds, that threa tened every moment to burst upon them in a fearful storm; and at his feet lay that expiring mother and the helpless babe, soon to be luft an curber in a bouther line a better and committee who attended the weekly payment of the paupers to have a good dinner at the close of the day's labor, and this was paid for out of the peor-rates; but as it was a man-ifest abuse, he determined to put an end to the practice. He therefore hastened away, before the close of the market property to the days, before the close of the market property to the days divide the peoper-ter the close of the peoper-rates divide the peoper-rate of the peoper-rates divide the peoper-rate days a man-ifest abuse, he determined to put an end to the practice. He therefore hastened away, before athed -- microfige the hearts of old and

" Then bring it in."

"Are the gentlemen ready, sir ?" "Never mind the gentlemen ; I say, bring And this was done.

" Now call all the poor people. air ; now call

Touch not, tatse not, handle not, rum, brandy, whiskey, wine cider, beer or anything that into-xicates, and you will be a new men, a happy man Begin now. Try it now. in the strength of the Lord. From this good hour resolve that none of this accursed drinks shall ever enter your lips. The struggled may be severe, but it will soon be over. Say than "Come life some death has be over. Say than, "Come life, some death, by the help of God I will be free."