Intellin encer.

BRUNSWICK AN EVANGELICAL FAMILY NEWS PAPER

REV. E. McLEOD,

"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." -- Peter.

Editor and Proprietor.

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INTELLIGENCER.

THE PROGRESS OF GRACE. IN THREE LETTERS TO A FRIEND. BY REV. JOHN NEWTON, RECTOR OF ST. MARY WOOLNOTH, LONDON. Vation.

BLADE. the ear."-MARK iv. 28.

A; OR, GRACE IN THE BLADE. -MARK IV. 28. or of that of any individual; but shall endeavour, Saviour should spurn him from his feet.

sin; not only strangers to God, but in a state of overmuch sorrow. Perhaps his heart is enlarged not come, though he cast many a wistful glance up in a scripture saying, many false doctrines Lord sometimes uses it to denote God, or the strength, and perhaps Satan returns with re- his own approbation. The Rev. Mr. A. is entran-Divine Nature, in contradistinction from his doubled rage.

to the soul, to which it was before an utter stranger. giving him much disturbance. put a person upon doing many things.

and truth of the God against whom it is commit- 18: 10. at. For though the seed may seem to spring up convert; but the latter has, for the most part, the and look green for a season, if there be not depth advantage in point of sensible fervency. for it to take root, it will surely wither away. A tree is most valuable when laden with ripe

tuai. The soul, like the woman mentioned Mark
5: 26, wearied with vain expedients, finds itself
worse and worse; and is gradually brought to see
the necessity and sufficiency of the Gospel salthe necessity and sufficiency of the Gospel sal-

believes the word of God, and sees and feels things | the subject. I am, etc. "First the blade, then the ear, after that the full corn in to be as they are there described, hates and avoids sin, because he knows it is displeasing to God, and contrary to his goodness; he receives the record which God has given of his Son; has his heart DEAR SIR-According to your desire, I sit down | affected, and drawn to Jesus, by views of his glory to give you my general views of a progressive and of his love to poor sinners; ventures upon his work of grace, in the several stages of a believer's name and promises as his only encouragement to experience, which I shall mark by the different | come to a throne of grace; waits diligently in the characters, A, B, C; answerable to the distinc- use of all means appointed for the communion tions our Lord teaches us to observe from the and growth of grace; loves the Lord's people, acgrowth of the corn, Mark 4: 28. "First the counts them the excellent of the earth, and deblade, then the ear, after that the full corn in the lights in their conversation. He is longing, waitear." The Lord leads all his people effectually ing, and praying for a share in those blessings and savingly to the knowledge of the same essen- which he believes they enjoy, and can be satisfied tial truths, but in such a variety of methods, that with nothing less. He is convinced of the power as much as possible, such things as may be only ignorance and legality, the remembrance of sin personal and occasional in the experience of each, committed, and the sense of present corruption, and to collect those only which, in a greater or he often questions his willingness; and not knowless degree, are common to them all. I shall not, ing the aboundings of grace, and the security of and yielding carpet, though many on that night whom it was addressed held up to the proposal therefore, give you a copy of my own experience, the promises, he fears lest the compassionate

humanity, as in John 14: 9. And this I take to Then he is at his wit's end; thinks his hopes his magnificent rooms so well filled, and fosters be the sense here: "No man can come unto me were presumptuous, and his comforts delusions. the gaiety with well-bred art. Deacon C. unless he is taught of God," and wrought upon by He wants to feel something that may give him a has a ready jest for all. Miss D. draws most eloa divine power. The immediate exertion of this warrant to trust in the free promises of Christ. quent music from the splendid piano; and Miss P., power, according to the economy of salvation, is His views of his Redeemer's grace are very nar- the best voice in the choir of a Sunday, after much rather ascribed to the Holy Spirit than to the row; he sees not the harmony and glory of the solicitation, entertains the company with a variety Father, John 16: 8-11; but it is the power of the divine attributes in the salvation of a sinner; he of sentimenta' and lively songs. The night wanes. God and Father of our Lord Jesus Christ, and sighs for mercy, but fears that justice is against Then comes the feasting, and still the hilarity is temperance case, but it will illustrate this just as therefore severally attributed to the Father, Son, him. However, by these changing dispensations and Spirit. John 5: 21, and 6: 44, 63; 2 Cor. the Lord is training him up, and bringing him forward. He receives grace from Jesus, whereby By A, I would understand a person who is under he is enabled to fight against sin; his conscience the drawings of God, which will infallibly lead is tender, his troubles are chiefly spiritual troubles; him to the Lord Jesus Christ for life and salvation. and he thinks, if he could but attain a sure and The beginning of this work is instantaneous. It abiding sense of his acceptance in the Beloved, is effected by a certain kind of light communicated hardly any outward trial would be capable of

The eyes of the understanding are opened and Indeed, notwithstanding the weakness of his enlightened. The light at first afforded is weak faith, and the prevalence of a legal spirit, which and indistinct, like the morning dawn; but, when greatly hurt him, there are some things in his it is once begun, it will certainly increase and present experience, the absence of which he may, its light pinnacles, stood out with bold distinctness spread to the perfect day. We commonly speak perhaps, look back upon with regret hereafter, as if conviction of sin were the first work of God | when his hope and knowledge will be more estabto the soul that he is in mercy about to draw to lished; particularly that sensibility and keenness himself. But I think this is inaccurate. Con- of appetite with which he now attends the ordiviction is only a part, or rather an immediate nances, desiring the sincere milk of the word with the evening twilight. The darker shades of night of liquor.' Was not that sweet evidence of the effect, of that first work; and there are many earnestness and eagerness, as a babe does the had already veiled the rugged ravines, and were convictions which do not at all spring from it, and breast. He counts the hours from one opportunity stealing up to the summits of the mountains. therefore are only occasional and temporary, to another; and the attention and desire with though for a season they may be very sharp, and which he hears, may be real in his countenance. The summits of the mountains.

The summits of the mountains of the summits of the mountains. The song of the way-faring man was hushed, and which he hears, may be real in his countenance. The summits of the mountains of the mountains. The summits of the mountains of the summits of th In order to a due conviction of sin, we must of more experience, too importunate and forward. previously have some adequate conceptions of the He has a love for souls, and a concern for the God with whom we have to do. Sin may be glory of God; which, though it may at some feared as dangerous, without this; but its nature seasons create him trouble, and at others be mixed and demerit can be understood only by being with some undue notions of self, yet, in its princi- the road, turned aside into the more sequestered contrasted with the holiness, majesty, goodness, ple, is highly desirable and commendable. John

ted. No outward means, no mercies, judgments, The grace of God influences both the underperfections of God, according to the revelation he remarkable for the warmth and liveliness of the has made of himself in his word, they will, sooner affections. On the other hand, as the work adwill either return by degrees to his former ways, it seems to be carried on principally in the underous form of godliness, destitute of the power. judicious, connected views of the Lord Jesus the many woful miscarriages and apostasies among strength, other things being equal, are more tain. It is the "Son of Man,"

We may be unable to judge with certainty, upon fruit, but it has a peculiar beauty when in blossome this body, but I. The body may be consigned to God l O, my soul! my soul!" the first appearance of a religious profession, It is spring-time with A; he is in bloom, and, by the flames and reduced to ashes; or it may lie Shall I be one of Them?—How divinely Doubts, fears, and actual backslidings had often

are proved to be, in themselves, vain and ineffec- departing from him, and the hour of liberty, which notice of him by the name of B, in a second letter, paths of the written record. A may soon be a believer thus far-that he | if you are not unwilling that I should prosecute

(To be Continued.)

A CONTRAST.

PICTURE FIRST. "There was a sound of revelry by night."-Byron. In the saloons of a spacious mansion, in the passed over it.

New-comers were still pouring in; and as the and heaven-provoking. as clearly as I can, to state what the Scripture | While he is thus young in the knowledge of | night grew high within. | Reader, try the spirits. Error is often plausibosom," is pleased at times to favor him with supercilious. No publicans and sinners there; real gold, the leaden coin is none the less a councingly fascinating. Good Elder B. rejoisces to see wheels go out in various directions to convey the by the garden gate, one morning, she said :tired revellers to their homes and to bed.

a mountain to pray, and continued all night in prayer to God."—LUKE vi. 12.

The dusky haze of a summer evening was gradually deepening into the night. The tall spires of the Temple, and its turreted roofs, and multitude came fainter and fainter from the narrow streets, and the evening song floated from many a family group, gathered upon the flat roofs to enjoy to-day, at sixty, my lips are innocent of the taste

His zeal is likewise lively, and may be, for want up the valleys. Earth, with its multitudinous he, 'I was once brought drunk into your presence simple competency; that compensating weights sounds, was sinking to slumber.

Olivet was a single person, walking slowly .--Silently he ascended the rough way, and leaving tion. You then asked me if I had a mother. I parts of the mountain. What would he there at You told me of yours at the garden gate, and, this late hour? As he gazes with a look of to-day, I am master of one of the finest packets benignity and sadness upon Jerusalem, what are or ordinances, can communicate such a discovery standing and the affections. Warm affections his thoughts? But he goes farther, and falling on of God, or produce such a conviction of sin, with- without knowledge can rise no higher than super- his knees, he prays. The stars come forth—those out the concurrence of divine light and power. stition; and that knowledge which does not in- silent watchers—and still he is engaged in prayer. The natural conscience and passions may be in- fluence the heart and affections will only make a The chilly dew begins to moisten the leaves, and power of a single word!" deed so far wrought upon by outward means, as hypocrite. The true believer is rewarded in both nought is heard save its faint dropping from some to stir up some desires and endeavors; but if these respects; yet we may observe, that though A is trembling bough. The hears pass. Clearer shine are not founded in a spiritual apprehension of the not without knowledge, this state is more usually the stars in their cold brilliancy, and more heavily or later, come to nothing; and the person affected vances, though the affections are not left out, yet sands of the quiet city, now hidden in the dark shadow beneath him, are slumbering, he is pouring 2 Peter, 2: 20, or he will sink into a self-righte- standing. The old Christian has more solid, forth the words of prayer. Higher climb the stars,

most part, it is not very long before these things Jesus Christ. The spirit of bondage is gradually which I can never lay down. | sence. - Dr. Watts.

FAITH AND FANATICISM.

Faith compares scripture with scripture, and with docile patience gathers from its sundry places the entire mind of the Spirit. Fanaticism, when it deigns to consult the Word at all, is proud and precipitate, and pouncing on the text which serves its turn, has no tolerance for any other which would restrict or expand its meaning.

Faith has a creed of many articles, and its defashionable part of town, were gathered, and calogue has ten commands. Fanaticism resolves gathering, a large company. It was a noble morality into a solitary virtue, and its orthodoxy mansion. Wealth had been lavished upon it, and is summed up in a single tenet. Such a fanatic, the invention of art, for luxury and ease were had he heard on the temple-roof a whisper in his grouped in tasteful array throughout its lofty ear, "Cast thyself down hence," would scarcely rooms. The richly gemmed lamps threw a soften- have waited to ascertain whether the voice came ed splendor over the carved and figured ceiling. from a good spirit or a demon; or had he paused All the various forms that the art of man could for a moment, and then been reminded of the fashion from massive mahogany and stainless promise, "For he shall give his angels charge it will be needful, in this disquisition, to set aside, of Jesus to save him; but through remaining marble, for the ease of men, were there. Gorge- concerning thee," he would have felt it a crime to ous tapestry, every heavy fold of which was hesitate. But he that believeth will not make studiously graceful, might put to shame the richest | such haste; and after hearing both the suggestion webs of Tyre. No footfall echoed from the soft and the scripture proof, that great Believer to the torch of truth, and declared it presumptuous

teaches us concerning the nature and essentials the Gospel, burdened with sin, and perhaps beset There were men and women of different disposi- ble, and the most ensnaring errors are those of a work of grace, so far as it will bear a general with Satan's temptations, the Lord, "who gathers tions, but all of the upper grade, whose misfortune which have an obvious resemblance to truth. application to all those who are the subjects of this lambs in his arms, and carries them in his it was to be rich, and whose pride it was to be Even though the outside coating is not brass but By nature we are all dead in trespasses and cordials, that he may not be swallowed up with sorry Poverty was not invited, and of course did terfeit; and, like the devil's temptation, wrapped enmity and opposition to his government and in prayer, or under hearing; or some good pro- to the lofty portal, as he plodded on his way. come now-a-days with a sacred or a spiritual grace. In this respect, whatever difference there mise is brought home to his mind, and applied Shivering want sighed as he involuntarily halted glamour round them, quoting texts and uttering may be in the characters of men as members of with power and sweetness. He mistakes the in the blase of light that streamed from the Bible phrases. But the question is not, Who has society, they are all, whether wise or ignorant, if nature and design of these comforts, which are windows, and his wondering fancy pictured the got a text on his side? but, Who has got the unassisted by the Holy Spirit, incapable of receiv- not given him to rest in, but to encourage him to comfort and joy within. Let us go in. The Babel Bible ?-not, Who can produce certain sentences ing or approving divine truths. 1 Cor. 2: 14. press forward. He thinks he is then right, be- of voices swells, and jest and sally are bandied torn from their connection, and reft of the purport On this ground, our Lord declares, "No man can cause he has them, and fondly hopes to have them about with untiring industry. The hoary head of which that connection gives them? but, Looking come unto me, except the Father who has sent always. Then his mountain stands strong. But, age is almost cheated of its frost. The ear of at Scripture in its integrity—having regard to its me draw him." Though the term Father most ere long, he feels a change; his comforts are beauty is flattered. The severity of matronly general drift, as well as to the bearing of these frequently expresses a known and important dis- withdrawn; he finds no heart to pray, no atten- dignity unbends. Even the coxcomb expands his special passages—who is it that makes the fairest tinction in the adorable Trinity, I apprehend our tion in hearing, indwelling sin revives with fresh butterfly wings, secure, at least in the sunshine of appeal to the statute-book of heaven? - Dr. James

THE POWER OF IDEAS.

The following touching and felicitous illustration of the power of ideas was given by Wendell Phillips in a public speech in New York :-

"I was told to-day, a story so touching in reference to this, that you must let me tell it. It is a "fast and flowing." Midnight! sings the watch- well. A mother, on the green hills of Vermont, man; but still the lights flash, the tongues rattle. was holding by the right hand a son, sixteen years Dawn, and the party separate, and the clattering old, mad with love for the sea. And as she stood "Edward, they tell me-for I never saw the ocean—that the great temptation of a seaman's life is drink. Promise me, before you quit your And it came to pass in those days, that he went out into mother's hand, that you will not drink.' 'And,' said he-for he told me the story-"I gave her the promise, and I went the broad globe over, Calcutta, and the Mediterranean, San Francisco, mother's form by the garden gate, on the green hill-side of Vermont, did not rise before me; and, power of a single word? Yet that was not half. 'For,' said he, 'yesterday, there came into my kept me there until I had slept off the intoxicasaid I had never known a word from her lips. in New York; and I came to ask you to call and see me.' How far that candle throws its beams! That mother's word, on the green hill-side of Vermont! Oh, God be thanked for the mighty

George Burder.) reading of a woman whose house come down the dark dews-still that watcher was on fire. She was very active in removing her sions than that." "Well," said Mr. Astor, "that's prays; nought disturbs him. While the thou- goods, but forgot her child who was sleeping in all that I get out of it." the cradle. At length she remembered her babe, and ran with earnest desire to save it, but it was now too late, the flames forbade her entrance. and still he prays. The night wanes—all night Judge of her agony of mind when she exclaimed, Luke 18: 11. And therefore, as there are so Christ, and the glories of his person and redeem- long he prays. And not until the grey dawn "O, my child! Just so, it will be with many things in the dispensation of the Gospel ing love; hence, his hope is more established, his life, careful treasuring it up in "bags which wax not old," and suited to work upon the natural provider it into "a treasuring it up in "bags which wax not old," and suited to work upon the natural passions of men, dependence more simple, and his place and the many woful miscarriages and apostasies among strength, other things being equal, are more things being equal things. professors are more to be lamented than wondered abiding and uniform, than in the case of a young' Christian, look at the two pictures!—Presby. avail for a man to say, "I got a good place, or a good trade but lost my soul! I got many friends, Herald LIVING FOREVER.—I must live forever—not ed by body gaily, but my soul is naked before conversion had neither peace nor joy in believing.

whether the work be thus deep and spiritual or not; but "the Lord knows them that are his;" the grace and blessing of a heavenly Husband-down in the old family burying-ground and moulder full of glory and pleasure shall that hour be when man, will bear fruit in old age. His faith is weak, back to its original dust with the dear ones who all the millions of mankind that have been released and wherever it is real, it is an infallible token of but his heart is warm. He will seldom venture have gone before. Still I must live, by the blood of the Lamb of God shall meet tosalvation. Now, as God thus reveals himself only to think himself a believer; but he sees, and feels, when the names of Alexander, Washington, gether and stand around him, with every tongue by the medium of Scripture truth, the light re- and does those things which no one could, unless | Wellington are forgotten. When the memory of and heart full of joy and praise! How astonishceived this way leads the soul to the Scripture, the Lord was with him. The very desire and Waterloo, Solferino, and the rebellion of '61 shall ing will be the glory and the joy of that day, whence it springs; and all the leading truths of bent of his soul are to God, and to the word of have perished; when the morning stars that sang when all the saints shall join together in one comthe word of God soon begin to be perceived and his grace. His knowledge is but small, but it is together at creation's birth shall have sung earth's mon song of gratitude and of everlasting thank- I beheld Him. I now stand upon a shore of comassented to. The evil of sin is acknowledged, the evil of the heart is felt. There may be, for a young man, in grace, he is a dear child. The themselves shall have been blotted out, I shall delight and inexpressible satisfaction shall all that while, some efforts to obtain the favor of God by Lord has visited his heart, delivered him from the only have begun to live; and I must live forever are saved from the ruins of sin and hell address contains the pearl of great price. Frames and prayer, repentance, and reformation; but, for the love of sin, and fixed his desires supremely upon and ever. A fearful trust is committed to me, the Lamb that was slain, and rejoice in his pre-

QUESTIONS TO THOSE WHO NEGLECT PRAYER-MEETINGS.

1. Are you always better employed? If not, can it be right in you to absent yourself? 2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you? 5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer, by your conduct?

9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners, if you never meet to oray for them?

10. Are you sure that you fulfill your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things by neglecting prayer-meetings? If you think so, can you

12. Is there no selfishness, or pride, or worldlymindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as you appear to be ?- United Methodist Maga-

TOUCHED IN THE RIGHT SPOT.

I once had occasion to present a certain charity to a prosperous mechanic. He seemed not much inclined to help it; but after listening to my representations awhile, he at length suddenly gave way, and made a handsome subscription. In due time he paid it cheerfully, and said, "Do you know what carried the point with me that day when you made the application?" "No," I replied. "Well, I'll tell you. I was not much moved by anything you said, till you came to mention that fact about the Israelites: 'He that gathered much had nothing over; and he that gathered little had no lack.' Thinks I, that's just my own history. Once I was a poor, hardworking young man. Now I've got a good deal the Cape of Good Hope, the North Pole and the of property. But as for real comfort and use, I South. I saw them all in forty years, and I never | got no more out of it now than I did then. Now, against the southern sky. The hum of the flowing saw a glass filled with sparkling liquor, that my when I guther much, I've nothing over, and then, when I gathered little, I had no lack. That came so pat to my case, that I gave up at once." I had, without knowing it, "touched him in the right spot." And that point will touch many a man in the right spot. What thoughtful man who has passed through various conditions, has had on shipboard; you were a passenger; the captain | are somehow put in both sides of the scales which Along the way that leads from Jerusalem to kicked me aside; you took me to your berth and pretty nearly equalizes our different conditions. Why, the heathen knew it long ago. Hesiod and Horace have expressed it with a simple force and beauty not to be surpassed. And the widest and wisest observer of human life has told us, that 'when goods increase they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?" the enormous wealth he had accumulated. "Would

John Jacob Astor was once complimented on you be willing," said he to the person who made the remark, "to take care of all this property Loss and Gain .- I remember, (says the Rev. just for a maintenance?" "No," said the other; "I should think myself entitled to better commis-

> That's all that any man can get out of the largest heaps of worldly accumulations; except as he "shakes the superflux" to holy and charitable objects, and so turns the mere unused surplus of his wealth into its most solid and enduring part,

THE SOURCE OF COMFORT.—The well-known His faith was rather subjective than objective. shaken his hope and driven him almost to despair, even at the time he was regarded by other Christians as a pattern. At last, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus appeared as he is! my eyes were not turned inward, but outward. The Gospel was the glass in which away. What unutterable source of consolation is

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