REV. B. McLEOD,

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

Vol. IX.-No. 19.

NEW BRUNSWICK, FRIDAY, MAY 9, 1862.

Whole No. 435.

THE INTELLIGENCER.

Calvinism as distinguished from the opposite ex- things. treme of Morisonianism. He said, ultra-Calvinism is like an admirably furnished house, with everything in it that is requisite for use and comfort; but there is no door, no entrance into it. Morisonianism is nothing but a door. I believe that practically, you have allowed your mind to fix far the practically, you have allowed your mind to fix far the practically of the trule in the practical of the trule in the practical of the trule in the function of the kingdom.

But I write, hurriedly, a great deal more than any but by the personal application of the specific thought of saying. And now, my very dear in the function of the kingdom.

"He made a business of religion." How Christike! It is the true imitation of Jesus. "Wist with the practical of the trule in the function of the specific thought of saying. And now, my very dear in the grace has interposed, there is no escape for any but by the personal application of the specific thought of saying. How Christike! It is the true imitation of Jesus. "Wist with the practical of the true imitation of Jesus." Wist with the personal application of the specific thought of saying. And now, my very dear in the grace has interposed, there is no escape for the kingdom.

"He made a business of religion." How Christike! It is the true imitation of Jesus. "Wist with the personal application of the specific thought of saying. And now, my very dear in the practical of the provided. "God has graciously revealed a plan whereby a sin-stricken world shall be redeemed from the complete than any but by the personal application of the specific throught of saying. The provided is the provided of the provided too prominently on the first side of the truth, the admirably furnished bouse, and to deal far too THE DANGER OF DELAY IN REPENTANCE. little with the other side of it, the open door into the house. For the gospel is, beyond all doubt, neither of the two without the other, but both the full house and the open door.

Now I dwell only on the latter side or element, because it is the one that, I am persuaded, has been practically too much wanting in your mind. Take the type of the brazen serpent, and remember that we have our Lord's express authority for believing that, as it was in that matter, so it is in his salvation, "As Moses," &c., "even so." &c. Well, the only thing which was required for an Israelite's looking straight to the uplifted serpent for a cure, was just the bits, the wound, the disease, not even his sense of it, but the simple fact of it. To be sure, if he did not know that he was bitten,

he looketh upon it, shall live." O that, when all pentance whose existence is as well settled, by sorts of difficulties are raised by Satan against our experiment, as that of the law of gravitation, looking at once, and very simply, just as we are, the world; to be at once an argument for the rehun with this -" Can you deny that I am bitten, O Satan? Bu it that I am all you say, still it is immediate repentance for the other. but one form or another of your deadly bite; and, blessed be God, that bite is itself my one sufficient warrant to look straight to the cross, or rather to any one else, in his preaching certain sermons, Him who hung on it, for a cure." "O, but there | published since his death-sermons, by the way, is a peculiarity in your case," he answers. " May be; but it cannot touch that word, 'every one that

Well; but it is far more than a full and suf-

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no other duty can be done till this is done. "This is his commandment, that we believe on the name of his Son Jesus Christ." I have a friend who once, in sailing to Jamaica, was overtaken in the voyage by a tempest, when the ship seemed every moment about to go to the bottom. "I felt," he wrote afterwards to a friend, "I felt at that moment that I had no liberty to reject Christ." O, most precions words! We ask, and ask, and ask, as to our liberty to accept Christ. But the given) to reject Him. It may seem ever so humble, or honouring to the divine sovereighty, or anything else you like, to hold back, and pause, and shrink. But when the Lord has said, "Whosoever will, let him take," it is from henceforth a crime to perish, a crime to pause even, a crime not to take the gift, let the heart or the devil say what they will, When David Dickson, of the seventeenth century, was a student of divinity, he was under great distress of mind, his trial being 1,000 and at a manufacture of the world out thinks this, that when he endeavoured to believe, it Catheart of Carlton, "You must break through resulted thus :them. Yea, if it were possible you could hear a voice from heaven, saying, Mr. David Dickson, you must not believe on my Son Jesus Christ, yet you must go over that; for, though an angel from heaven preach another gospel, let him be accursed." One word more. When I was myself once in cep, deep darkness of soul, I found that a most

NO LIBERTY TO PERISH.

A LETTER TO A PRIEND IN SPIRITTAL DARKNESS.

MY DEAR ——, I was much concerned to hear of your serious illness; and, though I had for some time wished to write to you, I at once resolved to lose no further time. And what is there much worth writing about save Jesus, and his glorious free salvation? If I write (which possibly I may) more than you have strength to read, let one of the normal danger is that, lulled by the procrastination of so many years, he will keep on saying "to-niorrow shall be as this day, yet much "Till go straight to find a see him. I've had on a new standard to account for these and statistics, with the whip—when one was with the whip—when one was the tiw as a question I was incarable at that time of dealings, with accurately, that I was viewing everything about myself through a false and diseased in the whip—when one was with the whip—when one was with, their mournful lesson.

It is not that though often the hymblest of the with there is not power tunities, hence often creating surprise, because often "catching" with accurately, that I was viewing everything about myself through a false and diseased in the will be as that there is not power tunities, hence often creating surprise, because often "catching the norm, there is a spice of shrewdness in their dealings. None are more watchful dealings. None are more than there is not power than the with the whip—when one was with the whip—when one was the dealing with accurately, that I was their mournful lesson.

It is not that there is a spice of shrewdness in the or clearly than the catching we with full take the lash.

It is not that there is a spice of shrewdness in the catching. We have that there is not power than the catching the catching the catching than the catching the catching the more than you have strength to read, let one of because, after all, even believers are to go to Jesus, saying "to-morrow shall be as this day, yet much | "I'll go straight off and see him. I'ts high time sank to the earth insensible. He had on a new them read to you as much at a time as you can not so much with their past faith, as just with more abundant," till life and hope fade and flicker he were come to Christ, for death will soon come cotton shirt when they began to whip him, and their wants, and sins, and aubelief, by fresh and and go out together. - Congregationalist. Now I am satisfied that, apart from the large new, simple, naked faith, every hour. And be it influence of physical causes taken advantage of carefully observed that, however dark our past mysteriously by Satan, a great part of the darkness state may seem to us, we have no "Thus saith of soul which has so long afflicted you has sprung the Lord" about it. It is not matter of faith that out of what I would call a one-sided view of certain I have been a hypocrite and self-deceiver. But

No one fact is more invariable in nearly all the revivals of our time than that they begin among the young -almost always in the Sabbath school Sometimes a revival is in progress for weeks, and the church seems to come fully into sympathy terest in personal religion among the impenitent, is almost wholly confined to the young. Next, perhaps, a few female adults come under its power. Last, if at all, the working and business men of the congregation are reached and blessed by it.

It would not be difficult to suggest many plausible reasons for this, growing out of the greater absorption of that element of our congregations he would not look. But the only qualification in worldly matters, and, by consequence, the required for looking at once to the serpent for a greater distance at which they live from the are was the being bitten - it shall come to pass," range of the ordinary motives of grace. But we the words are, "that every one that is bitten, when think there is a law of danger from delayed renewed fidelity for the one, and for solicitude and

Dr. Spencer, late of Brooklyn, N. Y., stated the facts in this case perhaps more effectively than every way valuable and instructive. In one o these, entitled-" Delay of Conversion-argued from the nature of man"-he urges the importance of immediate repentance by the consideration of the statistics of death, showing how proficient warrant to look, to trust, to commit the poor soul at once into the Saviour's hands. It is bable it is that any given impenitent person will known or ordained instrumentality. necessity, it is commanded duty, so much so, that soon be summoned to his eternal account. He

In every congregation of 2000 persons, In one year, In ten years, 1,078 ... toq, to gattative In twenty In thirty 1,477

In a second sermon on the same general subject, in which the danger of delay is argued from facts, fact is that, be we and our case what they may, regard to the testimony of facts as to the time our ability and our opportunity. we have no liberty given us (unless we take it un- when conversions usually take place. Out of

> 548 were converted under 20 years of age. " between 20 years and 30 years. and to the same well of the to 600 and an of 0 source

He adds that he once made careful examination seemed to him as if there was an army of devils in respect to 258 hopeful converts who came under between him and Christ that hindered him. Said his own observation at a particular period, which

Under 20 years of age, Between 20 and 30 years of age, " 1140 " 50 b" TO SERRORT 4

ainous thing was, when I was tempted to come He adds these impressive words: "Beyond power. So hinch is this the case, that one, who was surrendered up to him; but not without and late autumnal frosts. Frost in June and a definite conclusion as to my past faith having seventy, not one! What a lesson on the delay made most extensive trial of it, has declared that difficulty, for the men protested and forcibly reen but a dream, Because, although it seemed of conversion! What an awful lesson! How plausible enough thing to say, Had you not rapidly it cuts off the hopes of the delaying, as they otter give up all the past, and just own and con- continue on in life, making darker and darker the fess that you were but a self-deceiver, or hypocrite, prospect as they are nearing the tomb! How or both, and then come, as for the first time, to Jesus, upon the naked warrant which even the worst have in the gospel to do that—yet I saw gradually there was a deadly snare laid for me in lost more than half the probability of salvation he himself in an easy, dog-trot way. "Oh! yes," was the answer, "he makes a business of it."

spoke in commendation of au active Christian brother, to one who was content to take things himself in an easy, dog-trot way. "Oh! yes," was the answer, "he makes a business of it." that suggestion, as to positively concluding that I had at twelve! Let him delay till he is thirty had never believed before. For then, when I tried years old, and he has but three-fourths of the proto believe as for the first time, Satan suggested, bability of salvation which he had at twenty. "business." He was not namindful of certain he reached his master's house his shoes were gone,

CHRISTIAN MISSIONS.

"The worki, as a whole, in its natural condition lies under the curse of sin and is perishing. Our since grace has interposed, there is no escape for

mystery of his will in Jesus Christ, whom he set devotion with warmth and urgency of desire? forth a propitiation for sin, that whoseever be- Do we seem so cold and dead, that we are ready lieveth on him should not perish, but have ever- to write "bitter things" against ourselves, and conlasting life. This plan includes ample provision clude that we know nothing of the Christian's life? for the pardon, sanctification, and final salvation In one of his letters, written in answer to a friend of all who receive it. The sufficiency of the who was in this state of darkness and doubt as to remedy, and the enlargement of the grace that his Christian hope, Samuel Rutherford says :provides it, warrants the offer of its benefits to "Hold on in feeling and bewaiting your hardness; with it, and to perform its duty of personal labour every man. So that, while there is no salvation for that is softness to feel hardness." And again, with some good degree of fidelity, yet still the in- in any other, there is none to whom the offer of "Oh," say ye, "I cannot pray?" Answer: salvation in Christ is not free, or to whom the "Honest sighing is faith breathing Him in the ear; offer, accepted, will not be effectual.

this salvation is, so far as the world is concerned, God"-"Hide not thine ear at my breathing"

"To state the matter in other words, God has | Fellow-Christian, dost thou bemoan thy hard-

this mission has no other limitation than the Still there is a more excellent way. You cannot world. It knows no distinction of home and distrust yourself too much; but you may trust foreign field; except that home is the point where | Christ too little. Press toward the mark-lookthe work begins, abroad is the expanse over which | ing ever unto Jesus-and the joy of the Lord will responsibility stretches. We may, for conveni- be your strength euce, treat them as two : but in the word of God the field is one the world. It is true, of the sinner at your door and of the sinner at the remotest A LOYAL NEGRO WHIPPED TO DEATH. corner of the regions of horrid ernelty, that there | The following letter is taken from the New

"There, then, is a whole world lying under "The tender mercies of the wicked are cruel." every 1,000 professing Christians, it will be found | condemnation, whose dark depths we cannot | A letter from Gen. Hooker's division, dated fathom t here is a salvation, whose glorious heights | Jan 10, says : with ly blinded."

question, for the time at least, unsettled. And of sin, and its enfeeblement of the will, are natural But he made a business of it. Now it is to be o'clock, and whipped him until three o'clock, three accordingly God has, I think, since shown me that it was a question I was incapable at that time or with their mournful lesson.

The first said whipped him that three o clock, and whipped him that three o clock, three causes abundant to account for these sad statistics, of men, there is a spice of shrewdness in their tired and breathless, another would take the lash.

of the great traths of the Bible. I do not mean so much doctrinally or in theory one-sided, as one-sided practically, or to all great practical purposes. I can best explain myself by mentioning a remark Dr. D. once made to a student respecting ultrarace is actually under condemnation, and apart am not superstitious. But I started for the vil- evening. Thus perished a loyal negro at the cruiting him for the kingdom.

the life is not out of faith when there is sighing, "The communication of the glad tidings of looking up with the eyes, and breathing toward the grand object of Christian institutions and ac- (Lam. iii. 56). Oh, comforting assurance-"thut tivities. saginal as and sample and to as a softness to feel hardness."

intimated that this world, which is now the em- ness of heart? Does it seem impossible to raise pire of Satan, shall be rescued from his impious one warm desire to heaven? Do thy sins raise a sway; that he will set up the glorious and ever- wall around thee, above which it seems hopeless lasting kingdom of his Son-whom he has given for thy weak faith to attempt to mount? Art thou to be a sacrifice for sin; so that repentance and almost in despair concerning thyself? Remember the remission of sins may be preached in his "it is softness to feel hardness," Once it was not name among all nations; and that those who be- so with thee. Once thy lack of faith troubled lieve in him shall with him inherit the kingdom thee little. Thou wast blind, and knew it not; prepared for them from the foundation of the poor, but felt it not; ignorant, but cared not for world. The great business of God's people in the light; sinful, but was not troubled at the thought, world is to proclaim the things concerning the neither sought the fountain of healing. The last kingdom and the name of Jesus. The activity of thing thou wouldst have thought of doing, would Christians is not only an instrumentality which have been to mourn over thy hardness of heart. God condescends to use under this gracious plan, Now, thy hardness of heart is thy chief trouble. but it is the only appointed instrumentality for Art thou not different from what thou once wast? bringing men out of darkness into light. I am Remember, it betokeneth softness of heart to feel not numindful that this instrumentality depends and bewail thy hardness of heart. How knewest, for success absolutely upon the agency of the thou that thou hadst a hard heart? Truly, only Holy Spirit; and that God also, providentially, through God's grace teaching thee. And remempromotes this work, but still there is no other ber too, that "the life is not out of faith when "This is the mission of every Christian; and breathing toward God."

is no salvation in any other; and our responsibi- York Times. It bears every mark of authenticity, Dr. Spencer makes the following estimate with lity to make it known to both, is limited only by and should be published in every newspaper throughout the country and the civilized world.

we cannot measure, divine in its sufficiency and One of the most cruel and atrocious deeds of unlimited in its effer. That which above can raise the barbarous slave master was perpetrated by aby from that dark depth to the glorious height, one Samuel Cox, living five miles below Port is belief of the Gospel. The Gospel, in order to Tobacco, who is said to be an ex-State represenbelief, is to be preached by believers; for it hath tative, a returned rebel, the captain of a cavalry pleased God, through the foolishness of preaching, company organized for the rebel army but disto save them that believe. And here an important banded by the rebel troops, and a contraband inquiry, arises. The Gospel itself is the wisdom trader. When Col. Dwight, of the Excelsion of Ged, and the power of God unto salvation to Brigade, scoured that portion of the country with every one that believeth; but the instrumentality his regiment, Jack Screggins, a slave, represented len. The quantity of snow was unusually large, for its publication is feeble and fallible; is the to the Colonel that Cox and his Confederates had preaching of it then sufficient to secure belief? secreted a large amount of ammunition and arms, That it is the best possible means may be taken and, true enough, these arms and ammunition for granted since God selected and appointed it. were found in Cox's house, and in an adjoining The preaching of the Cross is indeed, to them that marsh. The regiment moved down to its present perish, foolishness. Man may wickedly and wil- encampment above Hilltop. Jack joined them, fully reject the truth, but still, to the humble and and this was about eleven miles from his home. server of God's government who has not seen honest, it brings with it, invariably, the proof of Cox dared to lay claim to his slave, and under enough to convince him that abundant harvests 253 its divine origin and the experience of its divine that he would not harm the slave, he depend upon other things than an early spring, if it is hid to anv it is hid to the lost, who are sened him, when an officer rode up, and declared he would shoot the first man that again interfered with the master, and thus was this man returned Reugion a Business. The other day we to bondage, by an officer of the United States spoke in commendation of an active Christian army. Such was the reward of distinguished

That was just it. Here was the secret of his Christian influence. Religion was with him a ment he had on a pair of good shoes, but when before, how can you know that you are not just remain to him. Let him delay till he has reached forty years, and before, how can you know that you are not just remain to him. Let him delay till he has reached fity years, and beyond fifty there remains to him then I began to see that, in order to my coming straight, and just as I was it was not namindful of certain "promises to pay," such as, "Be thou faithful unto death, and I will give thee a crown of life." Nor were his calculations based on any Pelagian "tables of interest." He "went into it! because his liked it, or in better words, he had a lave for his calling. Thus he "invested in stock" such as cannot depreciate, for he haid up "treasure in inveteracy of habit, the dulling, corroding power.

to him." So, with business promptness, off he when they were done, there was nothing left of it went, and met the old man on the road. "Ah! but the collar-bands and wristbands. Then comneighbour C-, I was going to your house to menced the rubbing down to bring back sensibility, see you, to speak to you about your soul." but all of no avail. Their unfortunate victim "Why, Mr. V this is strange; you know I breathed his last before sundown on Saturday

Correspondence.

CANADA CORRESPONDENCE.

CANADA WEST, April 25th, 1862. The formation of a Temperance Association in Parliament was noted in a former letter. It was eported that some of its prominent members had violated their pledge, and the report had such an appearance of truth that some persons were deceived by it. The following letter from the Hon. alcolm Cameron, addressed to the editor of the Sarnia Observer, is worth reading, and gives relief

"DEAR SIR, - So many and gross fabrications have been put forth with regard to the Temperance Association that had been formed by members of the Legislature at Quebec that I think it right, over my own signature, to let you know

"Several members, before the House met, suggested to me the propriety of trying the experiment of an association for our mutual benefit and protection; as soon as we reached Quebec the same parties renewed the idea, and I immediately set to work and addressed a circular, with the pledge, to the members of both Houses, and to every employee in either. I received favorable answers from twenty-two members of the Assembly and three members of the Legislative Council,

and upwards of thirty of the employees. "A meeting was then called, and I was appointed Chairman. Mr. Leprohon, an old and aithful teetotaller, was appointed Secretary and Treasurer; and each member wrote his name upon a broad pasteboard card, ruled in the folowing form, for four years, headed with the pledge, and which was ordered to be hung up in the Committee Room:

1862. | 1868. | 1864.

"We had a meeting on the Saturday before I left, and a goodly number attended, and it was agreed to hold a public meeting in Quebec, when Messrs. McGee, Mackenzie, Foley, and myself should address the public on the subject of Temperance generally.

"I am happy to say that in no one instance has any one whose name was attached, broken the pledge in any degree. Mr. Drummond, who is said by the Ministerial papers to have broken the pledge, was not a pledged member; but Mr. Mackenzie, who is now here, assures me that the statement that he was intoxicated in the House, is a baseless fabrication. It is highly gratifying to myself, and must be to the friends of Temperance, to know that there are more friends of the cause in Parliament than there ever were before, and I can say that in the Legislative Council there is not one man of intemperate habits.

" MALCOLM CAMERON.

Sarnia, April 16, 1862."

We have had serious obstructions to intercominunication by railway owing to extensive floods. We were without an Eastern mail for nearly a week. The weather in this section of the country has been exceedingly favourable to the safety of bridges, mill-dams, and other, property, liable to injury through a sudden rise of water, as the snow has melted gradually, and very little rain has faland ordinary spring weather would have done great damage. Farming operations are greatly behind however, in consequence, but He who rules, knoweth that we have need of food, and will provide it, according to his promise. There is no cause for anxiety. He must be a poor obagain in August a few years ago, occurred in one of our most fruitful years. Your correspondent loves to refer to this feature of the Divine government, as illustrating God's government as a whole. As Cowper well expresses it :

"Judge not the Lord by feeble sense, But trust Him for His Grace; Behind a frowning Providence the hides a smiling face.

"His purposes will ripen fast, and and the Unfolding every hour ; as and oldered become The bud may have a bitter taste, But sweet will be the flower.

"Blind unbelief is sure to err, And scan his work in vain; God is his own interpreter, And He will make it plain. House Justine

Aye, that he will; but in His own time! caunot depreciate, for he laid up "treasure in lin Roby, and a man by the name of John Robin-heaven." Parliamentary work goes forward slowly; in heaven." Fact, it was suspended for many days, at Easter.