

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,

"THAT GOD IN ALL THINGS

MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[Editor and Proprietor.

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THE INTELLIGENCER.

WRECKED!

Thoughts of hopeless and miserable ruin arise as we utter the word. We look over an account of such a disaster, and say, "Perhaps the poor fellows had no chart to guide them!" But some such answer as this comes to us—"Yes; they had a chart, and a good one too. All that science could do to make it accurate, and all that art could do to make it attractive, had been lavished upon it. Every one on board knew what an excellent chart it was, for it was folded in an elegant case, and had a conspicuous place in the captain's cabin, and whenever it was seen was always admired."

The fact, however, is that it was too good and too beautiful to be handled with rough hands, so the crew trusted to their own knowledge of the coast, and any observations they might make; and, one cloudy day, they steered right upon the rocks, and went down almost directly, so that only a few were saved.

That wreck came about because the chart was not used.

In the case of another wreck, we learn that they had a chart and used it. But when they reached a part of their course where two channels lay before them, the captain and most of the sailors mistrusted the chart, which hitherto had guided them safely. That mistrust grew up in this manner: they wished to take the shorter course, but the chart showed in that channel rocks—sunken, indeed, but yet so high that they could hardly hope to escape them. The greater part of the crew, however, were in haste to complete their voyage, and one of them, having attentively considered how he might gain his object, perily inquired—"After all, who has seen these rocks?" Upon this, another wisely remarked, that "those who constructed the chart felt a heavy responsibility resting upon them, and, perhaps, in their anxiety to give one warning, they had made an error of a few feet, so that the rocks might be deeper than the chart indicated;" and then another gained courage to say, "Perhaps they could keep clear of the rocks if the weather continued fine, as it seemed likely to do." The shallow question and the *perhaps* carried the day, and along the shorter channel they went. But the rocks were there, just as high as the chart indicated—the weather did not hold out fair, and in the dead of night, the ship ran on a rock and foundered, only one or two of the watch being able to escape. That wreck happened because the chart was not trusted.

Men are not such fools as that, you say. Well, in the particulars stated, they are not, or the business of the world would come to a standstill; but there is a matter in which multitudes are carrying out these illustrations to the letter. Life has thousands of wrecks, because the chart for its guidance is not used; or, being used, is not trusted. Think of the beautiful Bibles, in elegant bindings, never used! The owners admire the pictures, the type, the binding; but the truths it reveals, the instruction it gives, is unknown to them. Think of the Bibles, legacies of love, carefully wrapped up and laid in secure places, while the owners gaily and cheerily pass along with the stream! And where all is so pleasant, why study the chart? Comforts are increasing, business is prospering, friends are applauding; how can such successful people need any other guide? So they think until darkness and danger come; and, when too late to retreat, then they see their folly. Thus neglecting the chart, they never reach the haven of everlasting peace, but they lie beneath the surges of woe in the world of darkness, wrecked because they have not used their only trustworthy chart.

And the other picture, is it not, alas! too true? What multitudes daily perish, because they do not have confidence in the chart! They acknowledge that it is very good, but in some particulars it does not agree with their plans. They are in haste to be rich—for pleasure; they long for some forbidden gratification, and, unwilling to be checked, they find a *perhaps* that quiets the voice of conscience. Perhaps there is no danger for them; perhaps they may take that course, and yet escape the evils; or so entering the channel—though their chart points out its dangers—they are borne on in spite of themselves; life runs out before they are aware of it; when they have almost succeeded, death meets them—there is a moment of deep anxiety, a vain but earnest looking for escape, and the dark waters close over them. But let us not think alone of the hopelessly wrecked; the world is full of living wrecks. That man with the careworn look is a wreck. He is a devoted slave of mammon. The cry of the needy, and the call of benevolence, are alike unheeded by him. He never troubles himself to look into "the Book," but he knows that his selfishness is condemned there. All that belongs to the true dignity of man is lost in him; he has no love except for money—no sympathy, no desire, except for gain. He is miserable unless he is increasing his wealth, and every fresh increase gives him terrible anxiety, lest he should not be able to keep it. Such a man, compared with what he ought to be, and what he ought to do, is a wreck; instead of using his wealth for the welfare of men, and the glory of God, it is like the valuable cargo of a wrecked ship, completely useless.

Lately I saw a man, of whom it may be truthfully said, that he is only a wreck. Once, to my knowledge, he had been earnest in many good works. His clear mind, his untiring zeal, combined with his physical strength, promised a life of usefulness and piety. But when a course of self-indulgence promised him much ease, he doubt-

ed the trustworthiness of the chart, which warned him of the evils. Mistrusting it where it says, "Wine is a mocker, and strong drink is raging," he yielded to the temptation, and made shipwreck of faith; and now, ruined in body and purse, he drags on a weary, wretched existence. Like some noble ship richly freighted, starting on her voyage, followed by the hopes and prayers of those who loved him, but like the same ship, wrecked on a rock-bound coast, a terror and a warning, so now he lives—a sad wreck; but a warning to all who know him, of the folly of mistrusting that chart, by which alone we can enjoy present and attain to everlasting peace.

How terrible to see one who has ruined himself by excess. The thin, emaciated body, the sunken eye, the palsied limbs, all bespeak the living wreck. Not long ago he was in the prime of health and vigor, but a few years of so-called pleasure has brought him to the brink of the grave. His own confession is that he meant to avoid the evils, but alas! to his cost, he has found the current too strong, the rocks too numerous, and now he lies a hopeless wreck—mind, body, and estate all wrecked; and the upbraiding of those he has led astray already add bitterness to his woe. How different would his life have been if he had trusted in the teachings of that Book which plainly describes the consequences of sin!

If we could gain some position from whence we could look over the oceans of our world, and see for only a short season the wrecks, and hear the piteous cries of those who are engulfed, the recollection of it would sadden the remainder of life; but if we could see the inner life of wretchedness of those who, by unbelief, have ruined themselves, we should be completely crushed. It is not permitted us to gaze on this appalling spectacle, but we are not left without witness. Life is full of dangers, and the world abounds in temptations; plenty of guides and charts are offered for our use, but how can we be safe? "Where-will shall a young man cleanse his way?" The only true answer is, "By taking heed thereto, according to thy word." While multitudes daily perish through not heeding the divine Word, there is this glorious fact for our encouragement, that there never has been one who has trusted in that Word who has failed to secure peace on earth and an immortal reward in heaven.—*Evangelical Magazine.*

TEMPLES OF THE SPIRIT.

The Bible says that Christians are temples of the Holy Spirit. We know that when the temple at Jerusalem was dedicated by Solomon the Divine glory filled the place, and the Shekinah dwelt upon the mercy seat. This fact is seized as a figure to represent the relation of the Spirit to the Christian; he is the temple, the Holy Spirit is the Shekinah dwelling in him. Christ promised that the Comforter should abide with the disciples always; and certain of the saints are described as being "full of the Holy Ghost."

Doubtless much that is said in the gospel about the presence and work of the Spirit refers to the miraculous gifts which were peculiar to apostolic days; but the perpetual presence and power of the Spirit in the church is unmistakably taught. This is plain, from the words of the apostles to the effect that saints should be filled with the Spirit; that they were strengthened with might in the inner man by the Holy Spirit; that the Spirit was to help their infirmities in prayer; and that they were temples of the Spirit.

This Divine presence is a great comfort to the saint, and is essential to his strength and usefulness. Our hearts have been so depraved, weakened, perverted, by sin, that we cannot rise to high and heavenly communion of our own strength; we need help, must have help, or our moral natures will lapse into bondage to sensuality.—The Lord knew this when he planned the gospel, and provided for it. The Spirit is our Comforter, our Strengthener; it brings Divine realities home to the soul; as Paul prayed, it strengthens us with might in the inner man, that we may be able to apprehend the height, the depth, the length and breadth, and to know the love of God, which passeth knowledge, and be filled with all the fulness of God. How much is comprehended in this! How precious the work of the Spirit in the Christian's soul!

But in our labours for others this presence is equally necessary and profitable. As we cannot appreciate the full excellency of the gospel unless our spirits are aroused and stimulated by this presence, so we cannot impress the sinner with a sense of its excellency if we do not feel it. Christians are the chosen mediums through which God proposes to reveal his love to the lost; and on this account he has committed to them the gospel and the Spirit. They cannot do this work without the presence of the Spirit, any more than they can without possession of the gospel. There is a sentiment, an unuttered and unutterable spirit in Christianity, which gives a glow, a tenderness, a melting loveliness to the truth, which speaks to the heart, stirs the souls of sinners and makes itself felt, though too heavenly to submit to the formula of words and sentences. Such is the power of the Spirit in the souls of the saints; and it is given to them that they may carry to the lost the wealth of Divine love, and breathe upon them the spirit of mercy, as well as speak the words of truth. Christians are responsible for bringing the power of the Spirit upon the unconverted. They often pray for God to send his Spirit upon the wicked, when they should humble themselves and seek to be filled with its presence and power themselves, that they may go to the lost, as temples in which the Shekinah dwells, and thus draw them by the

power of this presence to the great salvation. How many sinners will be lost because these temples are not filled with glory! How many do no good because they have banished the Comforter from their hearts! How many stand in the way of the gospel, because they do not cherish the Spirit, and carry it to the lost!—*Morning Star.*

SPEECH BY REV. DR. GUTHRIE.

The Rev. Dr. Guthrie recently addressed the Free Church Temperance Society. After referring to the drinking habits of olden times, the Rev. gentleman went on to say:—

He remembered very well the first great party that he went to with the resolution of going as a teetotaler, and it required almost as much courage on his part as he would have required to have gone up to a battery of cannon. Nevertheless, he did what he thought was his duty, and he rather delighted to go in such a capacity, for this reason,—that he had a good opportunity of practically exhibiting the principles of total abstinence; and if there happened to be somebody present who might attack him, he did rejoice to have an opportunity of pommeling him. (Laughter.) But he might just say that, in discussing the matter, they should be sure that, while they maintained temperance in drinking, they should also maintain temperance in their temper. (Cheers.) Let them not be temperate in one way while they were intemperate in another. Let them make allowances for people. What they had seen their fathers and their mothers doing they were most unwilling to think was wrong. He never expected to change the habits of people in a day, or in a week, or in a year, or even in a generation. They were to sow the seed, and other people were to reap the harvest. Let them wait patiently for the harvest, and it would come. There was not a man or woman but knew that too. They could always count on having people's consciences on their side. They might pretend this or that, but when they attempted to sneer or laugh at abstinence principles, they were inwardly approving of them. There was one way of closing the mouths of those who opposed these principles, and that was to ask them if there was no young man of their acquaintance, or among their friends, or among their relations, or, it might be, in their own family circle, who had not been ruined by the very indulgence against which they were lifting up their voice. No man could doubt, and no man denied, that nine-tenths of the immorality of our country might be directly or indirectly traced to drunkenness. What was it that made our public markets such scenes of immorality but drunkenness? The fall of many a young woman, attributed to these markets, was by the men and women having indulged in those liquors which dulled the conscience, fired the passions, and stupefied the reason. What was it that led to most of the cases of discipline? It was drunkenness. What was it that marred the minister's influence in our large cities? It was drunkenness. What was the demon that started up at every corner to confront the city missionary or the territorial missionary? It was drunkenness. What was it that sent those hundreds of children to our ragged schools? It was drunkenness. What was it that clothed these men and women in rags in the High Street, in the Grassmarket, and in the Cowgate? It was drunkenness. What was it that led to the quarrels between husband and wife, sometimes leading to murder, and in all cases to evil? It was drunkenness. What was it that sent many a young man away with a broken character from the shop, and the counting-room, and the place of business? It was drunkenness. What was it that kept these wretched women facing public opprobrium, and walking the streets without a woman's shame? It was well known that they did that by the power of drinking. What was it that led many a young man to form that evil connection which was his first step to ruin? It was when he had gone out from his supper a virtuous, and sober, and well-doing lad, and, by indulging in drink, and having lost his self-respect, he took that step from which his course was downward. What was it in regard to which many a father and mother were filled with fear and trembling? It was lest their son might learn habits of dissipation and drunkenness. He would say that, if there was one monster evil in this world which the Church of God, by her ministers, her teachers, and her students, were, above all others, called on to attack, it was this evil against which they were total abstinence protesters. (Cheers.) As ministers, nothing would give them such a standing in the congregations to which they might afterwards be called, as to appear before their people in the character of those who were denying themselves for the good of others. Why was it that there were certain professions that were held in high respect? He believed that the secret of that was that they exhibited so much self-denial. Why was it that the medical profession was held in such high respect? It was just because Professor Miller, and others in his profession, in the way of duty and in the cause of humanity, faced disease and death where they breathed death in every mouthful of air, and where it was fatal in many instances for a man to step in. (Cheers.) He believed that the medical profession owed its high standing to this, that it was a self-denying profession. Why was it that the soldier—notwithstanding all that his peace friends might say, and that his friends the Quakers might say—was counted an honorable profession? Why was it that a man stood up in England the other day, and pronounced that it was the highest of all professions? It was not because the soldiers slew men, but because he was ready to be slain for his country. In regard to the pulpit, the students could not place too

high an estimate upon it. He held the pulpit to be above any other place under the sun in its influence; and if they were to elevate themselves in the pulpit before the people, they might depend upon it that there was nothing by which they could do that so well as by appearing before their people as self-denying men—denying themselves indulgences for the good of others. (Cheers.) He held that a minister should be a man who would live from week's end to week's end for the good of his people; and that was the object he should have in life. He was far from disparaging Latin, Greek, or Hebrew; but he would tell the students before him point blank, that he would rather see in the pulpit a man who was a total abstainer, denying himself, than a man who was crammed with all the Hebrew roots in the world. (Laughter.) He had the greatest measure in seeing so many students present; and he wished that they would give their fellow-students no rest till they were enlisted in the cause of total abstinence, so that in the course of another generation the minister who sat down to his glass of wine or tumbler of toddy, would be as rare as those creatures the megatheriums—(laughter)—which remained to us the strange specimens of another, and, let us be thankful, a past generation. [Laughter and cheers.]

THE FUTURE.—Waste not your time in idle fears and thoughts of the future in this world. To you the future may be very short. The things you most fear will probably never disturb you. If evils come, they will probably be such as no foresight of men can anticipate. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Trust in the Lord, and wait patiently for him."

A BOY'S WILL.—The Foreign Missionary tells this interesting story:—

A pious boy had a little property to be disposed of before he said his last farewell. At his request it was brought to him, and in a soft, sweet voice he desired that it might be expended for the conversion of heathen children. The whole sum amounted to thirty dollars. He had accumulated this much by saving the pennies and dimes which he received for presents or rewards, instead of spending them on childish indulgences. It was lately sent to Ningpo, to print a book of "Bible Stories in Verse," for the use of Chinese children. The little volume will be nicely embellished with pictures, and on the title-page it will bear this inscription: "Li-go Siao nying ming-z kyiaoch Z. T. kwe Tin zee, zi-loh dong-din hoa ing keh pengshu pch Cong-kwon siao-nying kwe-ka sing Yia su;" that is, "A little boy named Z. T., on going to heaven, left behind money to print this book, for the purpose of leading Chinese children to repent and believe in Jesus."

Correspondence.

NEW ORLEANS.

NEW ORLEANS, LA., July 25th, 1862.

A brief description of New Orleans, past and present, may at this time be interesting to some readers. It is often called the "Crescent City" from its being built upon the convexity of a semicircle, bounded by the Mississippi, which at this point makes a beautiful curve, and runs nearly due north. The city is situated on the east side of the river, and to a stranger the sun appears to rise in the west. The site, though an unhealthy one, was doubtless chosen on account of its favorable commercial position. Directly behind the city, and but seven miles distant, is Lake Pontchartrain, which communicates with the Gulf of Mexico, and affords an easy route for large vessels to Mobile and other eastern points. To facilitate commerce, a canal has been cut from this lake into the very heart of the city, and of sufficient depth to admit ships of moderate size. The whole surrounding country, as well as the site of New Orleans itself, is perfectly flat, and lies several feet below the level of the water, which is prevented from overflowing by an artificial embankment called a levee. The State of Louisiana was formerly owned by the French, in consequence of which many of the inhabitants are of foreign descent. New Orleans, in fact, appears more like a French than an American city. On passing through the business streets, the din of foreign languages everywhere confuses the ear. Some parts are almost exclusively French, who retain to a great extent their peculiar customs. Spaniards and natives of the West Indies too, are quite numerous. But the most striking characteristic, is the preponderance of the African population compared with northern cities. They are to be seen in large numbers in the streets, cars, and other places of public resort. There are about twelve thousand slaves owned in the city alone, besides a very many free negroes. A large proportion of the native Americans residing in New Orleans are from the more enterprising Northern States. A remarkable fact, too, is, that the rankest Secessionists are often found in this class. Nearly all religious denominations are to be found here. The Roman Catholic Church is predominant in point of numbers, having churches in every district. They have some very elegant places of worship, among which is "The Cathedral," one of the largest and neatest in America. A large portion of the worshippers who attend this church are French, and the services are performed in their own language. The Cathedral is usually thronged with regular attendants, and large numbers of strangers attracted by various influences. Among the former is the wife of the rebel Gene-

ral Beauregard, who has remained in the city ever since its occupation by the Federal forces. The Sisters of Charity are numerous, and constantly employed in acts of kindness to the distressed. Many of the sick and wounded Federal soldiers, have enjoyed numerous comforts at their hands.

The number of Episcopalians too is large, as well as the Presbyterians, old and new school. There is also a fair proportion of Baptist and Methodist churches. Other sects are to be found in the usual ratio, as in other large cities.

The churches are all open for religious services, though some of the former pastors have left in consequence of their sympathy for the rebellion. Several distinguished clergymen took a most active part in fomenting the present strife. Some are serving in the Southern army, in various capacities. Bishop Polk, of considerable notoriety in former time, is now a rebel General. Dr. Palmer, who has for a length of time stood at the head of the Presbyterian clergy in Louisiana, in the height of his enthusiasm entered as a private soldier.

The general feeling, both of the clergy and laity is in favour of the South. It requires less than an ordinary amount of observation to discover the only partially concealed dislike for the representatives of the Northern Government. The Episcopal clergy, in order to avoid the prayers for the President of the United States, omit in their morning service, all preceding the litany, and substitutes for them an "anthem by the choir."

As to the past morals of the city of New Orleans, a very favourable description cannot be given. It has been notorious for corruption and crime. Police regulations have been defective, and justice has been ignored by those who should have procured its execution. Southern people generally seemed to have partaken more freely of the spirit of self-defence, than those of the North. Intemperance, gambling, Sabbath-breaking and their concomitant vices have flourished, as it were, at noon-day. The large proportion of foreigners, who are too easily swayed by corrupt politicians, contributed to the perpetuation of such a state of society. Demagogues have aspired to and succeeded in holding the reins of city Government, for years past.

Crime, even when detected has often failed to receive its adequate punishment, and desperadoes have been employed as the wicked instruments to outrage and assassinate honest citizens.

Happily for the city this state of things has been superseded by tranquility and dread of law. An efficient civil police has been inaugurated, which with the military force, maintain excellent order. The streets are as quiet as those of Boston, or any other well regulated city. Federal officers, though rather unpopular, walk the streets without insult or injury. The press is becoming more conservative, advising in several instances, a conformance, on the part of citizens, to the powers that be. Quite a number of prominent men has come forward and deliberately taken the oath of allegiance to the U. S. Government. A society styled the "Union Association" has been organized, and now numbers about a thousand. Its avowed object is to restore the Union on the basis of the Constitution, and reclaim the State of Louisiana from the thralldom of Secession. Their meetings are held once a week, in the Lyceum Hall, under cover of the American flag, publicly raised by the Association. But in the midst of these demonstrations, a desire for the success of the Confederacy shows itself through the gloom which beclouds many minds. News of Federal defeats, has an exhilarating effect, and the most trifling advantages are readily magnified into "brilliant victories." By conversing with some intelligent Secessionists in New Orleans, I find that they entertain fears for the success of the South unless foreign powers intervene. The States west of the Mississippi River, are now nearly isolated from those on the east. At Vicksburg alone does communication exist, and its occupation by the Federalists will not be very long delayed. The river once open will not again be in the possession of the rebels. Two fleets are lying above and below the city, with the Confederate iron-clad battery, "Arkansas," of Merrimack model, between them. This steamer at the capture of Memphis retreated up the Yazoo river, where it has been completed. On the 15th inst., it weighed anchor, steamed down past the upper fleet, firing and receiving fire in return, and anchored beneath the guns of Vicksburg. The rebel captain expressed a determination to run to Mobile or be destroyed. The Federal vessels are all on the alert, and seem eager for an encounter. Capt. Porter's mortar flotilla has left for Fortress Monroe. His next base of operations will probably be on the James river. Gen. Butler still continues to administer the affairs of this department with his usual promptness. His headquarters is at the residence of the late rebel General Twiggs, who recently died in the State of Georgia. The number of Union soldiers here is not large, many having been sent away to occupy surrounding posts. To compensate for their withdrawal recruiting offices have been opened here, and large numbers are entering the army. A short time since a whole regiment of late Confederate home Guards, volunteered to enter the service of the United States. From suspicious motives all were rejected except a single company, which has been regularly enrolled. Comparatively little business is doing, and future prospects are unfavourable. Cotton, which has been king, is now dethroned, and it will require a long time to restore its former influence. The quantity in the market is but trifling, and a determination on the part of the Confederate Government to burn all that is left upon the plantations, will cause a still greater scarcity. Besides, the Southern authorities have advised the production of