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AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK

REV. E. McLEOD,

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

Editor and Proprietor.

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THE INTELLIGENCER.

I HAVE MY TICKET.

I was lately passing the railway station at and showed it to him, saying :

"Young man, I have my ticket."
"Yes, sir," he replied, "I see you have it."
I then added, "I do not hope to have it. have not now to ask for one, or to wish I had a ticket. I have it; that is a certainty. Just in like manner, I have salvation. I do not hope I may some day or other be saved; I have salvation. Through God's unspeakable mercy, I am saved."

and said: "Well, this is very strange; I could have got to Birmingham for about half the fare I tell you-there is a man works in the same shop for God has said it. with me, and he says the same thing you say. He says he 'has eternal life;' and mind you, he has. Bless you! he has no fear of death at all, help feeling that he has got something that I have your conscience, in the joyfulness of your heart, many different varieties as is possible. not. And no matter how we chaff him, we can- and in the holiness and devotedness of your life. not touch him, for he tells us he has found 'eternal | Amen. life' by reading and believing the Bible. For my self, I must tell you, I used to read Tom Paine and Voltaire; but somehow, when I got reading at night, I said, 'Tom Paine, thou caust not give me eternal life;' and I felt so miserable, I banged the book on the floor."

to the word with great earnestness, and then put- the peril of their life; and resolved in a good beautiful edition of a pocket-Bible, and said : "I her jewelled foot upon the grave. A noble spechave now got the book that makes known eternal | tacle! not so much for her unrivalled beauty, still life, but I cannot say that I have it. I want to feel less for the splendor of her apparel, as for the that I have it."

did you say, 'I must first feel that I have it, before tions of her husband, in her lofty rank, in her

must first receive salvation, and then I shall feel made up to die; and so, with a silent prayer, and

the very same difficulty that this young man had. resolute, outside the ring of nobles, to hear her They speak of Jesus as their Saviour; but if asked doom. Nor has she to endure the agony of a are they saved by him whom they call by this long suspense. Her fate, which seems to tremble name, they shrink from such an acknowledgment in the balance, is soon determined. No sooner as most presumptuous. They regard salvation as does the monarch catch sight of the beautiful only a distant, uncertain hope. They are led by woman, and brave and good as beautiful, whom feeling, instead of being led by faith. They re. he had raised from slavery to share his bed and verse the order of things. They want to feel throne, then her apprehensions vanish. The something, and then believe it; instead of believ- clouds break; and she finds, as we often do with ing it first, and then feeling it.

came to you, and said: "I have lodged some | queen, the queen! divides the crowd of nobles; money for you in the bank," what would you do? and up that brilliant line she walks, in majesty If you believed what he said, would you not feel and in charms that outvie her gems, to hear the happy and thankful, especially if you were in much | blessed words, What wilt thou, Queen Esther? want of the money? Would you not go and and what is thy request? it shall be given thee draw the money, and use it and enjoy it? You even to the half of the kingdom. would not, surely, say to your kind friend : " Well, I must first feel what you say, and when I have felt enough, I will believe it." No; if you were Jesus; and the whole scene presents but a dim, to speak in this way, we should suspect that you imperfect image of that which heaven presents were not in your right mind. But men do not act in this manner about the things of this life. angels making way for him, a believer enters with They are wise as to worldly things; but too often his petitions. Was that beautiful woman ouce a they are foolish and blind as to the things of the slave? So was he. In her royal marriage was Lord. They want a right mind; they want a lowliness allied to majesty? So it is in his mind subject to the word of God; they want a union, by faith, with Jesus Christ. And as to her mind regulated by the spirit of God.

(Nrm. 19: 6-9; John 3: 14-17).

saved." faith, and accordingly said to her, "Thy faith, ye shall receive." hath saved thee." (Luke 7: 50.) Salvation was

his holy name.'

which insunuates itself in the guise of a false buin-But treasure up the precious words we have been that way. Something said I must come by this are forgiven; for "all that believe are justified quality in each of them as in the other. Love etc. train, and I felt I must get into this carriage, Now from all things." (Acts 13: 39.) It must be so, God and love men with your nature. And do not The minister next called upon John, the shoe-

QUEEN ESTHER'S ENTRANCE.

BY THE REV. THOS. GUTHRIE, D. D.

Within the palace, but without the throne-room of Shushan, Queen Esther stands. They who As he uttered this sentence, he suited the action enter the King's presence unsummoned, do it at resolution to venture life, and either save her na-I said to him in reply, "When the clerk laid tion or perish in the attempt. In her blooming your ticket on the window board this morning, youth, in the admiration of the court, in the affec-I take it? or did you first take it, and then feel queenly honors, she has everything to make life attractive. Her's is a golden cup; and it is foam-"O!" said he, "I now see how simple it is! I ing of pleasures to the brim. But her mind is " If I perish, I perish," on her lips, she passes in, We dare say many who read this paper have and now stands mute and pallid, yet calm and Christ, that her fears have wronged her lord. Now, reader, we appeal to you, would you act Instantly his hand stretches out the golden scepin this way in other affairs? If a kind friend tre; the business of the court is stopped; the

What wilt thou, Queen Esther? is but an echo of the voice which faith catches from the lips of when the gate rolls open, and angels and archroyal apparel, the diadem, the cloth of gold be-Instead of believing the word of God, which de- decked with sparkling gems, in which her maids clares that "eternal life is the gift of God" (Rom. have attired their mistress, why, in the righteous-23) to those who really believe in Jesus as ness that clothes, and the graces of the Spirit that their Saviour, they look, and look, and look with- adorn him, the believer wears a robe which wins in to find some unknown amount of comfortable the admiration, not of men's but angels' eyes, feelings, in which they may rest, or rather, on and shines even amid the glories of a city whose which they may ground some hope of being saved gates are made of pearls, and whose streets are at last. And they never obtain salvation in this paved with gold. To the half of his kingdom, the way. Salvation is not to be had by looking into Persian promised whatever his queen might ask; ourselves, but by looking in faith to Christ. A and generous, right royal was his offer: it helps believing look saved the dving Israelite of old, and us, by its very meanness, as a molehill at the foot so a believing look saves the dying sinner now. of a mountain, as a taper's feeble yellow flame held up against the blazing sun, to form some es-When the treinbling jailer asked the apostle timate of the boundless grace of our Lord Jesus ner-a notorious sinner. She had no good works pleased the Father that in him should all fullness answer. to boast of, or to trust in. No; but she knew dwell. Transferring divine wealth, if I may so him. And the Lord Jesus acknowledged that "Allthings, whatsoever ye ask in prayer, believing,

is God's gift to sinners. I have only to receive supposed that if religion is of God, it will, of course, low shall persons.

Christ as my Saviour, and in him, I have eternal be just the same in all men. But, in fact, religion not have my house, I am sure, for one penny not have my hou life; for he is "the eternal life." (1 John 5: 20.) is the right using of the whole mind and life. less."

2:30) unto the ends of the earth. "Bless the literal and practical. Some are nervous and quick no great consequence, as the order of things is man, who opens the meeting with singing, read-therd, O my soul; and all that is within me bless others phlegmatic and slow. Besides these conchanged; I am to give what I can for it. Brother, ing the Scriptures and prayer. Opportunity is Worcester, when a young man entered the carriage where I was. As he sat down, I took out my ticket,

But if, through grace, you do believe, then you love is the one central experience in all, and is a bushel of wheat. The farmer said he should

and when he has any trouble, this having 'eternal in service—in suffering, if you are called to suffer. flower-garden, the summer is rich, not by having threepence." life' makes him so quiet and happy, that I cannot Thus, you will glorify God in the peacefulness of all flowers just like each other, but by having as

THE WAY TO ASSURANCE.

Turkey, the Rev. H. G. O. Dwight. It was written by him while he was at Quarantine, after having nursed his wife and child through the plague, and ting his hand in his side pocket, he brought out a cause to dare the penalty, she stands there with He himself was killed shortly after, in the cars, near

To be satisfied that the promise of the gospel belongs to us, we must not require of ourselves more than our blessed Saviour requires of us. We must not then, inquire whether our love of God and man s perfect; whether our prayers and other religious duties are unmingled with sin; whether our victory over the world, and over evil thoughts arising out of our own hearts is complete; whether our zeal is never languid whether we carry about with us, uninterruptedly, the spirit of heaven. Our Saviour has nowhere given us any such tests as these, by which we are to know whether we may appropriate to ourselves the precious promises of the gospel-And no Christian, either living or dying, ever attained to the grace of assurance on these grounds. Paul does not say, I know whom I have loved with a pure heart, perfectly; I know to whom I have offered up fervent and sinless prayers; I know for whose sake I have denied myself, and lived wholly above the world and above sin, and for whom I have labored with untiring love; but, "I know whom I have believed;" and this is the ground of confidence for every Christian, living or dying. "He that believeth on the Son hath everlasting

life." He hath everlasting life; he carries it about with him, as it were, every day. Now, my Christian friends, if you cannot come to Christ as perfect men, cannot you come as miserable sinners? Surely you can; for you have done this already, if you are truly his. Do it again; then repeat it every day. If doubts assail you, in consequence of sins you have indulged, do not sit down and try to find comfort in looking at your past experience, or in trying to see how your present feelings square with the perfect demands of law; for you will, in that case, be sure to get still deeper in darkness. There is the cross of Christ. Look directly to Jesus. Go to him with all your sins about you, just as you did when you were first accepted. Say from the depths of your distress, as a poor sinner undone and ruined in yourself:

Simply to thy cross I cling.

"In my hands no price I bring;

IT'S A POOR RULE

THAT WON'T WORK BOTH WAYS.

tell him to look within, or to wait till he got by halves. His promise is illimitable. All mine amount be little or much, and that they would Eph. 4: 16, 17. better, and felt more comfortable. No; but he is thine. Confining his generosity neither to not from that time forward bind themselves to After the usual hour spent in devotional exersaid to him with the authority of God, "Believe kingdoms, nor continents, nor worlds, nor hear make up any particular sum. This resolution cises, the retiring chairman delivered an address, So with the poor woman of whom we read in There is nothing we need that we shall not get, times are hard." He replied that he would think that day, he was not permitted to hear it, but from lieved that when the necessity arises, the Society

ness." (1 Cor. 1: 30.) If I have received him, I their stability and will. Some men are calm, since you purchased the last?" "I was not aware ous interest connected with the preceding year. several brethren, ministerial and lay. have salvation; for he is God's "salvation" (Luke others excitable. Some are imaginative, and others of it," replied the minister; "and indeed it is of A brother presides by appointment of the chair-

have Christ for your Saviour, your life, your that grand and characteristic element which makes have it, but it would cost him eight shillings and righteousness, your eternal portion; and having all men alike Christians, yet love developes itself sixpence. "No, no, brother," replied the minishim, you should rejoice in him, as "all your sal- in different men-in some gradually, in others ter, "'you must squeeze; the times are hard.' vation, and all your desire." I will give you as much as I can at the end of the Don't give way to the evil heart of unbelief, agination, in others it is a very plain and homely month, after seeing what the collections will be." emotion. It rushes like a mountain torrent from "What has that to do with the price of wheat?" ility. Don't take counsel with your own feelings, some hearts; in others it is like a silver spring in exclaimed the farmer. "I have a great rent to that veer about like the changing winds of heaver. | a meadow-silent, gentle, and almost invisible. | pay next month, and I do not know how to bring No man should try to produce in himself this to bear, between the wages, the tithes and The young man looked at me with astonishment, repeating, which are more steadfast than the another man's experience, unless he first becomes the payments." This brother kept a large farm, everlasting hills. Remember, if you are "in that other man. In an orchestra, the flute, the and paid specific wages to his laborers, except Christ Jesus, there is no condemnation" to you. violin, the clarionet, the horns, all give forth music. Jack, the half-witted boy, who was at hand to by the other line; but somehow I could not book (Rom. 8: 1.) If you really believe in him, you But music is not the same sound, nor of the same fetch the cows for the women, clean the outhouses,

lose comfort and growth in grace by waiting to maker, who, after hearing his terms for a pair of Walking, then, continually in the renunciation feel like some other Christian. Be a Christian. shoes, began to put the snuff into his wide nosof self, and in the realization of what Christ is to Consecrate your heart and your life to Christ's trils, which were as black as two chimney flues, not only says so, but everything he does shows he you, you will be happy in the Lord, and then the greater the difference between and talk very sarcastically respecting such terms. of the Lord will be your strength in communion - you and other Christians the better; just as in a "He would not put a patch upon a shoe under

The butcher treated him in like manner; his meat was "so much a pound." And the tailor insisted upon having a regular price for his com- then once a fortnight, if my memory serves me, modities.

The following is an extract from a sermon of the shop of his principal deacon, and asked him for asked the prayers of brethren that the church late well known and accomplished missionary in some small articles necessary for the use of his might gladly receive these lambs into their fold, family, such as a pound of soap, a pound of sugar, and all feeling of their being too young to be bea pound of candles, two ounces of tea, a halfpenny worth of soda, (but no tobacco.) After packing the things neatly, the grocer began to count their buried them with his own hands at Constantinople. cost. "You need not waste your time in reckoning," interrupted the minister. "I am to pay for He (the speaker) was sitting one Sabbath afterthem as circu:nstances will permit. 'Brother, you must squeeze,' as the times are very hard with me his house, and engaged in singing, when two or at present, but I will give conscientiously for them what is in my power." "Squeeze!" said the shopkeeper, with pious surprise; "what do you mean? Give what you please—how much will that be?" "I cannot say at present," replied the pastor, "but you shall know at the end of the month, when I see how much the collection will be." "That wil! not do for me," said the shopkeeper, "I am obliged to pay a certain price for evidence of being called to the work of the minevery article, and I have a great amount to make | istry. Education has been hitherto given in it,

up next week." I see there is no one but myself to squeeze, and make the college exclusively Theological. This that I am out of the reach of hard times. If I subject was discussed more at length than it was able to perform miracles, like our Saviour | would have been under ordinary circumstances, with the loaves and fishes, your plan would an- in consequence of the resignation of a Classical swer. I have called on all the members that sell | tutor. If the proposed plan is carried into operaanything for the use of man, to see how your plan | tion, the course of five years, embracing the study was likely to answer, but you must have a 'par- of classics and theology, with Hebrew, will give ticular price' for your goods-the owner of my place to a theological course of three years; the house, the miller, the shoemaker, the tailor, the student having completed his classical studies butcher, and yourself likewise. You will not let | before entering the college. Exceptional cases to me have a pound of sugar or an ounce of tea out | be provided for as at present. To those who are of your shop, unless I pay a stated price for it. acquainted with our principles, it is not necessary How, then, do you expect me to pay my way to say that while strongly recommending our without a stated salary, and that, too, proportion- young men to obtain a liberal education, no obable to my family? Before I can agree to receive stacle is thrown in the way of any brother who what you collect monthly for me, you and others | gives evidence of being called to the work of the must be willing to receive that between you, in ministry, from entering upon its duties without proportion to what I may have had from each, the preparatory training which is offered. The and I will promise to live quite moderately; or, if | church decides for itself, who shall be its pastor; you prefer it, I am willing to live on the money and piety with aptness to teach, will not be put wasted weekly by the members in snuff and tobacco .- Welsh Baptist Magazine.

CANADA CORRESPONDENCE.

Congregational Union-Its annual meeting-Operations, &c. CANADA WEST, June 27, 1862.

The Congregational Union of Canada, to which I referred in my last, met in Hamilton the 11th instant, and continued in session until a late hour And I tell you, you will certainly come out in the on the 16th. I write now of these meetings before broad daylight of the gospel hope, with the beams | the impressions which they made upon my mind of free grace shining in you and around you, and lose their freshness; the report of the meetings lighting up your path through life and through of other denominations being derived from pub-

"times were hard, and he must squeeze," but he the address, and the honor and duty devolved and for christianity.

Reader, we know not whether you are a believer ferent teaching and training, and all these circum- or bad," answered the miller, "I must have ac- the meeting as they please. The chairman reor not. If not—if you wont believe God—if you stances conspire to make their religious develop- wont receive Jesus as your Saviour, you reject ments personal and peculiar. God leads every man, who sells flour upon such terms?"

gulates the singing; other brethren speak or pray as they are disposed. Requests for prayer are made; one desiring the conversion of his children, another asking prayer for the unconverted children of ministers, and so on. Among the pleasing statements made at that meeting, the following may be given :- One brother rose to testify to the truth of the promise, "I will be a God to thee, and to thy seed after thee." He had had the pleasure, a Sabbath or two ago, of receiving into the Church his own child, a boy of eleven or twelve years. The two older children had believed in Christ two years before, and were walking consistently. His fourth child gave reason to believe that he was interested in religious truth. This brother also stated for the encouragement of brethren who might be dishcartened at the unfruitfulness of their ministry, that two out of three persons recently added to the Church, testified to receiving their first serious impressions under the ministry of his predecessor, who had labored for two years with no apparent success.

Another brother gave us an interesting account of the Sabbath school under his care. Compelled by preaching engagements to take no part in Sabbath work for young people, he had instituted a Saturday afternoon service, at first once a month, especially for children. Thirteen of this school On his way home, the minister went into the had testified to their love of Jesus. This brother lievers might be removed. A representative connected with the same church, related that one of these children had been brought into the school, and her family to church, in a very simple way. noon with his wife, under a shade tree in front of three children stopped in front of the gate, and listened. They were invited within, invited to come to the Sabbath school, and the result has been already stated. But unconsciously I am devoting too much space to this one item. Other particulars must be omitted.

2. Our college. The college is for the training of those whom the churches recommend as giving which might have been procured elsewhere, and "So indeed," exclaimed the minister. "Well, a growing conviction obtains that it is time to in competition with mere education, so called.

3. Our missionary work. A committee appointed by the Union considers applications from the churches and recommends certain grants. These recommendations are forwarded to the Society in London, and if no exception is taken the grant stands for a year. Correspondence is employed to adjust the claims to which exception is is taken. The whole question of connexion with the Colonial Missionary Society will probably undergo a change before long, as the brethren in England and in Canada are not quite satisfied with the existing arrangements. We contribute a part of the money, are on the ground and know death, and reaching fully to the promised land be- lished statements, may be postponed to subsequent | the work, and believe ourselves better qualified letters without detracting from their value. The to judge of our own necessities than any other Union comes to order at four in the afternoon of persons; they also contribute largely, and perthe first day of meeting, and attends to some pre- ceiving that our stations make slow progress, canliminary business. A sermon is preached in the not be persuaded that we are doing all we might evening. The discourse on this occasion was and ought, and disposed to insist that we lessen Lately, a church made a resolution that their delivered by Rev. J. T. Byrne, of Whitby, and the grants year by year. The result is that some minister must be satisfied to live upon what they contained a statement of the distinctive principles | brethren leave the field; and others are compelled what he must do to be saved, the apostle did not Christ. Half his kingdom! He offers nothing should collect at the end of the month, let the of the denomination, founded upon Jude 3, and to resort to other means to support their families. Perfect confidence is the true foundation for co-

4. The widows and orphans' fund society. on the Lord Jesus Christ, and thou shalt be ven itself, he lays the whole universe at a poor they communicated to their pastor with this on the following morning. As your correspondent No claim has as yet come upon this Society. Its sinner's feet. Away, then, with fears and cares! solemn advice-" Brother you must squeeze; the did not reach Hamilton until the afternoon of finances are in a healthy condition, and it is bethe seventh of Luke. She had been a great sin- nothing we can ask that we shall not receive. It of the matter, and see how the plan was likely to the known ability and spirit of its author, Rev. J. will prove a blessing. As long as ministers are Elliot, of Ottawa, he would not hesitate to pro- unable to provide for their families as other men, In a few days he called upon the owner of his nounce it good. Its allusions to the bereavements such an organization is valuable; yet I am perthere was in Jesus a saving virtue, which could speak, to our account in the bank of heaven, and to the nonconformists of two suaded the sooner the minister of the gospel is blot out all her crimson sins. She had faith in giving us an unlimited credit there, Jesus says, him he could not promise to pay him any specific hundred years ago, are spoken of with commensum for the house from that time forth; that the dation. The election of a new chairman followed than other christians, the better for the church

would pay for it as circumstances would permit. upon Rev. A. J. Parker, of Danville, C. E. With- 5. The bi-centenary celebration. I will have to her a "free gift," through faith. It was her VARIETY IN CHRISTIAN EXPERIENCE—It is very The landlord stared at him in astonishment, and out following the exact order in every particular, something to say of this at a future time. Suffice actual possession. and she went away in the important that young persons who are just enter- replied, "Man! who lets houses in this manner- I would note topics of interest which were before it to remark that two interesting papers were read ing upon a christian life, should be taught not to give as much as you please for it? Did any the Union, or before societies meeting at the same on the subject, entitled respectively, "English How simple is God's way of salvation !- Christ try themselves by other people's evidences. It is one ever hear of such a thing? I thought to ad-

are named first, and they deserve the rank assign- | dant" is the name it bears. Its financial state is "He that hath the Son hath life." (1 John 5: Men are different one from another. They were He next went to the miller and asked for a sack ed to them on account of their excellence. An better than ever before. It more than pays ex-12.) If I have received him, I have righteous- meant to be. The strength of some lies in the of flour. "Certainly," said the miller; "but do hour each morning is devoted to prayer, praise, penses—quite an achievement in denominational ness; for "he is made unto us of God's righteous- feelings, of others in their intellect, of others in the intellect, of other intellect

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