## The Religious Intellinencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

AND NOVA

REV. E. McLEOD,

"THAT COD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

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WHAT KEEPS YOU FROM CHRIST? BY REV. THEO. L. CUYLER.

from fear of ridicule. This is not a snare to weak minds alone; to many persons there is more terror the giddy, the frivolous, or the profane. How cannot be depended upon as a certain proof of the shall you meet it? You may, if you choose quail genuineness of the motives with which it was utwill give you but sorry consolation on your dying bed. At the bar of God, it will be a poor amend to you for having lost the favour of God, and the joys of heaven, that you won the applause and feared the laughter of fools. There is but one way to meet ridicule—face it down. It is indeed The physician comes and locates the seat of the a nettle that, if touched lightly, will sting thee; but grasped firmly it becomes a "handful of down." A college lad, who scoffed at his room mate for "saying his prayers" before retiring, was at last so affected and shamed by his room mate's persistency in doing right that he was led himself to penitence and prayer. You injure even the sinners, when you yield to their sneers. Pray for more grace and persevere!

life through the snare. He wished to be saved like a gentleman; but he had to give in, and go to the Jordan like a filthy leper. When you undertake to dictate to God just how he shall save you, it is sheer pride that is keeping you back. When you refuse to go down in the dust before Christ's cross and confess guilt, and cry out, "God be merciful to me a sinner !" pride is the lurking devil that is plucking at your skirts. If you are saved at all, it must be on God's terms, and in God's way, and in his good time. Count it the greatest marvel of Divine generosity that God is willing to save so perverse a sinner at all. But, if you are lost, the inscription which trath will write over you will be "Perished through pride."

III. Several persons with whom we have labored during the past year have been kept from yielding to Christ by their passion for the cup. Appetite warred against the Holy Spirit. To such a man a faithful pastor once said, "you must give up your bottle, or give up your soul." The sacrifice was too great; the poor slave of appetite bartered his soul for his dram. The number of those who are held in the snares of secret sensuality is fearfully great. How can a man admit the holy Jesus into his heart while his heart is a dram shop or brothel? And it is worthy of thought, too, that whoever sells or offers the ensnaring cup to a person who is battling with temptation, directly conspires with Satan to damn a soul. "Woe unto him that putteth the bottle to his neighbor!" Evil is wrought by want of heart.

of ridicule, love of gold, or love of drink, or love of sensual enjoyments may hinder especially your salvation. You frankly say, "I am all one; but my heart is obstinate, and I cannot it alone. Do not attempt it. But suppose I hand a note to my servant, and say to him, "Go gone out of his mouth. and deliver that to a gentleman in Wall Street." The lad comes backs and says, "The river is deep and the tide runs strong; I could not ford or swim the East River.' "To be sure you could ferry. It was made for those who cannot ford or the struggle for a new heart and life. Disease grace, (pardon the homely allusion,) and go over Christ is waiting to change your heart; he has been ready to do it for many a guilty year of your life; the Spirit of Love is wooing you; reason unites with conscience in urging you to Jesus, just as Bartimeus submitted to be cured of blindness. But remember that Bartimeus did three things-he "came to Jesus," he sincerely prayed for sight, and gave himself up to Jesus without any dictation to be cured entirely by the Divine grave to his licentiousness. Wonder-worker. He did not attempt to open his own eyes after he came to Jesus; he submitted to be operated on; his faith took him to Christ, and Christ healed him. Precisely this you are to do. Here begins and ends your doing in the matter of regeneration. Don't forget that the blind man for vice. went to Jesus! Have you done that? If you would be helped, you must be astir. There can seat in the mind, as distinct from the body, but be no cure wrought without faith and active obe- the temptation to the gratification of which is dience on your part. Religion is obedience, usually feebier under trouble than under ordinary Christ says, " Come to me." Light will beam on you, and help will be given you, when you do

Perhaps you are intensely serious for an hour or two on the Sabbath under the pressure of feel their attraction for him gone, and under the preaching, but on Monday morning slip back again into the old grooves, and run your whole mind upon money-making, or study, or self-gratification. How long would it take you to build a house if you worked on it one hour each week, and pulled it down the rest of the time! When will you become a Christian by serving the world six days, and then thinking about serving God on a small

portion of the seventh? My friend, you are trifling with your soul! You are trifling with God. He offers the new near her, asks for the last fond kiss, speaks the last heart, he offers the grace that can convert you. Christ has knocked for many a year at your heart's door; the arm that knocks is not weary yet. But presently you will hear another knock -the hand of death will be at the door, and him life, honour, power? No: he has been wrong you cannot shut ont. How if he come in and find He will address himself to nobler ends. Heaven

to bewail thy folly in ! Do not stop to pick flaws in others, when God sees in thee the huge sin of rejecting the blood of from its grossness, and lifts even a base man into Jesus. Do not prate about the inconsistencies of Christians, when your whole life is one long infrom sordid selfishness, he can discern and receive from sordid selfishness, he can discern and receive consistency of admitting that religion is the only the light of truth. But the scene passed, the sorone thing needful, and yet making it less than row healed, the mind again engrossed, and the nothing. There is no inconsistency on earth that stimulus to virtue is gone. With its loss the vow compares with his who knows that Christ Jesus is is buried, till another grave opens. - Christian willing to save him and yet he persists in damning Cabinet. his own soul! Whatever you say now in excuse, we warn you that, at the judgment seat you will "Behold, I see the heavens opened, and the Son on ready to confess, with bitterness of spirit, God of Man standing on the right hand of God."—Ste-

VOWS.

Unless vows reform the heart and life, of what value are they ! Their formation is comparatively easy. Under great distress induced by severe mental or bodily anguish, under the solemn feelings inspired by the recurrence of the new year or Perhaps you are kept from coming to Christ some other morally suggestive occasion, the heart instinctively cries for relief in promises of amendment. Nothing is more natural. The vital and difficult matter is the subsequent resumption and in a laugh than in a blow. Yet, from whom do fulfilment of these vows, when the pressure under you expect ridicule! From those whose good which they were made is removed. The mere opinion you ought to value? No; but only from sorrow which is the immediate cause of a vow before it, and be laughed out of your soul. This terred At first glance, nothing seems easier or analysis than the feelings. Yet nothing is more complex, nothing more delicate and subtle than the flow of the sensibilities. The moral cause of emotion is as frequently mistaken by its subject as the cause of bodily sickness is by the patient. Jesus. pain in quite a different part. A man may assert, in great suffering or danger, that he is sorry for his sins-that he has such views of the Divine goodness and justice that he will, upon deliverance, for ever abandon them and seek the attainment of holiness as the only worthy end of life, when all the while his heart smarts simply for the consequences of his sins, their fearful retribution which stares him in the face. He does not mean II. Pride has tripped many a soul and kept it to deceive himself or his MAKER. He imagines back from Christ. Every sinner has his full share. that there is a sort of virtue in a vow to appease especially the unrenewed heart, ever to forget that Gon is not like man, to be bought off with a price. Could the feelings be invariably relied on, then would we see that all praying sinners in times of adversity become living saints in times of prosperity. But, alas! this is not the rule. Where one is thus reformed it is the exception. Unless the sorrow which originates a vow subsequently embodies itself in willing and doing, how utterly empty! Here lies one of the darkest features or death-bed repentances. He who repents not till there is no possibility of recovery, cannot have the proof to his own heart of the thorough honesty of his penitence which is afforded by the voluntary choice of holiness when there is neither a moral or physical necessity instantly laid upon him to choose it. He cannot leave to his friends such proof. When we see so few show evidence of repentance upon restoration, may we not well tremble for the genuineness of the repentance of those who Hence it is not uncommon for those who do recover, and who do not reform, to attribute their vows, uttered most solemnly, to extreme agitation of mind, to exhaustion of body, or to the

wish to quiet fears of anxious friends. But look further into the causes of the volatility of religious vows. How is it that promises made with most serious intent are so entirely disregarded? The mind, when the weight of trouble is removed, is more at liberty to take in the full measure of the responsibilities and trials of a religious life. In its anxiety to do anything, accept any conditions to escape a present distress, the IV. Perhaps none of these snares-pride, fear soul will sometimes fail to weigh the obligations it is very ready to assume; and hence, when the load is removed and the intellest can fairly review wrong. I ought to be a Christian. I want to be the whole ground, can impartially estimate the claims of holiness, the self-denials connected with change it." You are right; you cannot change it, the heart shudders at the extent of its pledges, and the man is terrified at the promise which has

Severe sickness tends greatly to weaken those bodily powers in the healthful motion of which sin finds its occasion, Consequently, as these recover their tone with convalescence, temptations not; but opposite Wall Street is an established again arise and oppose as obstinately as heretofore swim the stream. Take that boat, and trust it to may so far affect the system - piercing the flesh carry you over." Between you and heaven is a with fiery arrows, breaking the bones with pain river that no good works can bridge, and no and turning all moisture of the accretions into the strength of your own can breast. Your error and drought of summer-as that those sins which conyour sin are that you do not take God's ferry of sists in the indulgence of the senses may lose all their control over the person. There may be no on the merits of the Lord Jesus your Saviour, appetite for anything, no craving for sin. In such a condition a vow may be easily formed, and there may be no apparent reason why it may not be as easily kept upon recovery. But with recovery comes the revival of those functions upon which the exercise of the senses depends, and lo it is as hard to keep the body under as previously Thus the drunkard goes back from the gates of death to his cups, the libertine from the brink of

" It was the old weak tale

Beyond doubt much that passes for a moral change in wasted men is simply a forced submission to virtue because there is no longer capacity

There, too, are those affections which have their circumstances. The love of gain, ambition, and pride, are examples. One who has an inordinate love of gold, when sick and threatened with death, may feel how empty are worldly goods. He may diminished force may resolve to consecrate himself and his wealth to God, and that he never will again be close and niggardly; but, to his surprise and the surprise of every one, upon getting up and out again he finds the same old acquisitiveness sticking to him, to which it is much more congenial to yield than to keep his vows. The ambitious man stands in the bed-chamber of a dying wife or child. As the dear one who has absorbed his tenderest and deepest affections draws him accents of triumph, and points the attenuated finger to glory, oh how all his visions of worldly greatness dissolve! How little the nearness eternity renders all worldly greatness! What i no Saviour there? It will cost thee an eternity alone is worth his aspirations and toils. There is something in the pretence of a great sorrow which temporarily, at least, sublimates human nature

MAKE SURE OF IT!

waiting his arrival, from the sister of a youth his trust in the Saviour of sinners. named Augustus D--, who was dangerously The young man soon turned from the main

In early life, Augustus D- had manifested much rebelliousness of spirit; and when about fourteen years of age, left his father's house, scarcely lit by the dim candle, was stretched this without giving any intimation of his purpose, and, obtaining an inferior situation, contrived to secure a maintenance for some years, in complete pondage of sin. His head thrown back upon the separation from his nearest relatives, comforting pillow, his closed eyes, the deathly paleness which himself, amidst many privations, with the idea that had overspread every feature, and his cold motionhe had gained his liberty, and the freedom to fol- less arms resting upon the outside of the bed-

wickedness than himself, and by them was led reached the limit of its endurance.

but the increase of his cough, which in a great for the broken-hearted, but could find none; the measure deprived him of his nightly rest, and the bodily weakness that ensued became at last so man could see, it was death without hope. excessive that he was compelled to resign his In the presence of so sad a spectacle there was

When it was too late, poor D- discovered is hard" (Prov. xiii. 15).

Hard indeed it must have seemed to him, when his employer told him that his strengh was not proceeded towards his humble lodging, with the loving sympathy to cheer and console. Strangers ously, fearing no evil, only, whose every sensibility would be deadened by the prospect of a lodger who could not pay!

He had forgotten God in health, and in sickness The blood of Jesus atones for all his sins (1 John he knew not how to turn to him. Bitter tears doubtless fell when he reached his attic, and threw himself upon his bed, recalling his reckless course, and looking forward to what was now threatened as its desolate and helpless close.

Shortly after the loss of his situation, his resitence and illness became known to his friends. Their ability to assist him was now limited. and were constant in their attention to his necessities; and then it was that the young man beforementioned was asked to call and converse with Augustus D- about the concerns of his soul. visits were unavoidably made at a late hour in the

It was found, during the first interview, that D--- possessed neither Bible nor Testament. After some friendly inquiries about his failing It was even so. The great event had taken place health, which met with a ready response, the young man, anxious to introduce the all-important everlasting destiny of that immortal spirit was subject, said, " I hope, Augustus, that you sometimes think about your soul; for you are very ill, and I suppose you know it is probable you may never recover !" The thought was new, evidently not acceptable, and no satisfactory reply was given; but promise was made before parting, that a tract then given him, entitled Which Road are you Travelling? would be attentively

The second visit was made under less favourable circumstances. D- was sitting by the fire in a back room, with a companion; and was more reserved, and appeared less than ever disposed to be spoken to upon the subject of religion. The young man had not been much accustomed to deal with the sick and dying, and, though feeling intensely the value of eternal things, and earnestly longing to lead poor D-to the Saviour, he found that his seeming indifference, and the presence of a stranger, were obstacles to conversation which he could not overcome.

A Testament and a copy of Come to Jesus were, however, given, and again the donor was assured

that both should be perused. dressed him with more directness than before The parable of the Prodigal Son was read, and the love of God, and His willingness to pardon through the atoning blood of Lesus, was dwelt upon. D- was silent throughout; every remark was heard with attention, but no word escaped him which could in any way indicate his mental condition.

At the time this was regarded as comparatively unimportant, because many visits were anticipated. and it was hoped that, with God's blessing, the affectionate earnestness of the one would eventually win the confidence and overcome the cold reserve of the other.

bring him to Jesus. But, in the mystery of Pro- existence. vidence, the young man was prevented by temporary though severe indisposition from fulfilling registrars' returns are thus stated :this engagement.

On the following Monday evening the note arrived to which reference was made at the commencement of this narrative, and it was with no little trepidation that the young man set out that night on his fourth and last visit to Augustus

As he hastened up the high street, pressing through the crowd of passengers that thronged

upon the disposal of their wares, gloomy forebodings possessed him, and many heart-searching | soul! The evening was far advanced, when a young questions arose as to his own faithfulness in past On entering his apartments, he found a note be permitted him to urge poor D——againto put

The note conveyed an earnest request that street into the dark confined court in which Dthe young man would come immediately to lived, reached the house, knocked at the door, D---'s lodgings, as he was much worse, and it was admitted, and silently groped up the narrow The young man hastened to comply. He had as to what the next moment would reveal, that he made some previous visits to the invalid, had in placed his hand upon the latch, to open the formed him of the dangerous character of the door of the room where D- lay. Another disease with which he was afflicted, and, in de- nstant, and his heart sank within him! Poor pendence upon divine help, had endeavoured D\_\_\_\_, who a few days before had heard the graciaffectionately to explain to him the miserable condition of an unpardoned sinner, and the penitont's only hope in the atonement of the Lord be as white as snow" (140-141 t. 18), was now ying in a state of unconsciousness, rapidly sinking

nto the arms of death. There on that low bed, in a small apartment As might have been expected, he soon fell into the society of companions more experienced into the society of companions more experienced while a deep breath between long intervals show. nly a deep breath between long intervals show ing that life still remained. By the bedside from one excess to another, till his youthful frame, stood the widowed mother, supported by her daughter, watching and weeping over her poor A severe cold fastened upon his lungs. At first lost son. The scene was touching in the extreme. it was regarded as a matter of slight consequence; The young man sought for some word of comfort avenues of consolation were closed. So far as

situation from absolute inability to perform its felt to be a solemnity in death altogether indescribable. A long life seemed to be but a brief space to make preparation for it. The universal how true the word is, "The way of transgressors law, "It is appointed unto all men," spoke with strange power, and became personal in its application. Thou (too) shalt surely die! The immortality of the soul, its departure from an earthly equal to his work, and recommended him to go to an eternal habitation—the fearfulness of a doubt home; and when, feeble and depressed, he turned about its destiny-rose before the mind. Then a his back upon the scene of his daily toil, and brighter aspect presented itself, and the silent retaining it. How painful, also, must have been watcher remembered that a remembered that remembered that a remembered that re the knowledge that no mother's tender hand was Christian, death is but the dark road that leads to there to minister to his wants, and no sister's his Father's house : the believer may tread it joy-

> " For thou art with me, Thy rod and Thy staff they comfort me."

i. 7). The intercession of Jesus is made continually on his behalf (Heb. vii. 25); and the promise is certain and sure-" where I am, there also shall my servant be" (John xii, 26).

For three long hours the young man remained, watching for some moment of returning consciousness that might afford him the longed-for opportunity of again telling the dying one to "look to They procured efficient medical advice, however, the Lamb of God, that taketh away the sin of the world" (John i. 29). But it never came. Soon after the distant church clock chimed the

midnight hour; D- sighed deeply. It was repeated, and again. Then followed a perfect Being engaged in business during the day, his stillness. The watchers waited-listened-ex-

"He is gone!" said a woman, who a few minutes before had entered the room, and now stood at the foot of the bed. "Ah! he is gone!" the separation of soul and body was effected; the unalterably fixed!

"In vain our fancy strives to paint

He is gone! But where is he gone? Is he gone to the abode of the redeemed-a brand plucked from the fire, saved even at the eleventh hour f or is he gone into the depths of wee, eternally to inherit the sins of his youth? HE IS GONE! was the only reply. But where! was shrouded in the most terrible uncertainty.

Reader, what you are, Augustus D- once was; and what he now is, you will shortly be. Mark his course, and remember his end. Selfwill, impatience of parental control, the companionship of the wicked, vicious habits, disease, and an early grave! "Oh that you were wise, and understood this, that you would consider

Beacons are sometimes erected to warn nawary mariners of rocks and shoals where others have been shipwrecked. Reader, let this true narrative become such to you. Be admonished by it, and know that sin is a falsehood all through. On the third occasion the invalid had just retired to bed, and, being alone, his visitor adand loudly boasting of a life of liberty, how many unwary souls it entraps, only, alas! to destroy

> " Her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell" (Prov. v. 4, 5).

"Oh! stop thy mad career,
Does not the death-cry meet thine ear
Of shipwrecked friends, forewarned in vain
That sinful joys bring endless pain?
'Neath pleasure's stream, that lures thy way,
Lurk death and hell to seize their prey. List to the heavenly Pilot's cry-Turn, then, oh! turn; why will ye die?"

Reader, remember life is short and its continuance uncertain. The longest life is but a span, A meeting was arranged for the following Sab- whilst many in the very vigour of manhood, bath afternoon, when the young man designed to buoyant in health and spirit, and likely apparpass a longer time with his invalid friend, and ently to enjoy length of days, are called suddenly looked forward hopefully to that period spent in away without a moment for preparation. Do not reading, conversation, and prayer, as possibly the deneive yourself by supposing that the hoary very time when the Spirit of God might enlighten | head, bowing under a weight of years, is a pro-D-'s understanding, convince him of sin, and bable representative of the tenure of your earthly

At a season of usual health the metropolitan

MORTALITY IN THE METROPOLIS. Week ending Saturday, July 14, 1860. Deaths of persons at 20 and under 40,... Deaths of persons at 40 and under 60,... Deaths of persons at 60 and under 80,.... Deaths of persons at 80 and upwards,....

ties weakened by disease, and your spirit agitated groundless fear-What if I am not elected. by the knowledge that death is waiting his appoint- Do as John Bunyan did when assaulted by the ed hour to terminateyour days?

future. Peace in life, hope in death, joy for ever "only believe." - Monthly Messenger, -all are within your reach at this moment.

"Upon a fleeting bour, Eternity is hung."

My brother, it is the truth, whether you assent to it or not, that "all men are guilty before God" fore He died for you-and that "he that believeth lain and managers have only to appeal to the shall be saved, and he that believeth not shall be good sense of the public to ensure acquiescence condemned" (Mark xvi. 16); therefore, one or the in any measures they may adopt. Perhaps one other alternative must be yours.

nor a more convenient season ever arrive.

"Thus is flying, flying, flying, Like a waterfall thy. Or a fountain ever gushing, Hourly, daily, weekly, yearly, Rapid as the lightning, nearly, Do the moments fly."

Reader, risk not the possibility of your name being recorded amongst the number of those who go down to the grave in dreadful uncertainity, stretch forth the hand of faith and secure the blessing while you may; accept the free salvation, of Jesus, and so put the question about the safety of your soul for ever at rest by this very day " making sure of it." - British Messenger.

I FEAR I AM NOT ELECTED.

say to a man thus tempted?

as election, for there are scores of passages in the But here the influence of the priests prevails we are to tell him something like the follow- of the women. These have taken the part of the ing. This is a temptation of the devil to keep you priests, and demand that the illuminations which away from Christ; so be on your guard against it. have caused such mourning and woe should be Election is true; but it is a doctrine with which | continued. The Government, coerced by the male you have nothing to do at present. It belongs population of the city, have endeavoured to preto God's people, and to them alone. If you would serve the lives of the women in spite of themselves. to you; and just so, when you meddle with election | the passages to these doors should be kept clear you meddle with what does not at present belong | during divine service. They proscribed all interto you. What right has an unconverted man to nal screens and excessive illumination, and restrictment ask-"Sir, are you born again ?"

no man, unless he is against election." Rightly stition and priestcraft upon the world."

Lamb's Book of Life, but what is written in God's | Virgin Mary, and which she was supposed to read. holy Word. "Secret things belong unto the This letter-box is now found to have been a device Lord our God: but those things which are re- of the priests for obtaining a complete acquaintvealed belong unto us and to our children" (Deut. | ance with the circumstances, lives, sins, and de xxix. 29). The Bible tells us that the mercy of God | sires of the females of Santiago. Some of the letters is infinite, that the merit of Christ is infinite, and thus addressed to the Virgin Mary were preservthat the power of the Spirit is infinite. God's oath is, ed from the fire, and placed in the hands of the As I live, saith the Lord God, I have no pleasure Government. Out of bravado, one of the priests in the death of the wicked; but that the wicked | called upon the Governor to publish the letters, in turn from his way, and live" (Ezek. xxxiii. 11) order to show the purity of the correspondence. His invitations and promises are-" A just God But the Governor seems to be a man of independand a Saviour; there is none beside me. Look ent mind and honour. He rebuked the priest in unto me and be ye saved, all the ends of the the following indignant and eloquent terms :--earth" (Isaiah, xiv. 22). "Come all ve that labour "I protest before God against the right the and are heavy-laden, and I will give you rest? priesthood have usurped of creeping into the (Mat. xi, 28). "Him that cometh to me I will in sanctuary of the domestic hearth for the purpose no wise cast out" (John, vi. 37). Believe these of possessing and using the most sacred secrets. promises; take God at his word, and look unto In other times the clergy had this pernicious lesus; and you need not fear election. It is a privilege, but you ought to know too well how far false inference from the doctrine that troubles you distant we are from the epoch, and what strength and if you neglect salvation because of a decree the rights of conscience and of personal liberty which you do not understand, the sin lies on your have gained, to strive at this day to revive those own head-you are lost because of your own un- sucient practices which have cost the whole

But why should you think you are not elected? the unanimous execration of all honest hearts." stall-boopers who lined the footpath, intent only so, to allege youth as a reasonable excuse for defer- railway, whose word he cannot doubt, who in the fruit; they had the recorded matration of many

ring all thought about religion and for the forms bin that never once, during the many years since the railway was opened, was man, woman, man, wearied by a long day's employment in the interviews; and, regardless of all around a fervent for beginning to think of the world to come. In a his fear is altogether gone. Perhaps you can the story When city, returned to his dwelling in the suburbs of prayer ascended from his lips that, if it was his time of weakness and suffering, even trifles that make your own application of the story. When heavenly Father's will, one more opportunity might be permitted him to urge poor D—— again to put his trust in the Saviour of sinners.

Call for careful attention become burdensome. How, then, can you postpone the most important business of your life (the preparation for rendering your account to the Judge of all) until your never one came to him through Christ, and was body may be racked with pain, your mental facul- cast ont, surely you will no longer be alarmed by

> same temptation. "Begin at the beginning of Reader, you have an opportunity now. It may Genesis, and read to the end of Revelation, and see be yours only for to-day. Allow it to pass, and if you can find that there was ever one that trusted it may never return. Oh! reader, understand in the Lord and was confounded." Do as the old that it is an opportunity for making sure of your woman did, who resolved that if there were only son's eternal safety; for receiving forgiveness for three elect people in the world, she would strive to the past and God's continual blessing for the be one of them. "Be not afraid" of election,

> > THE BURNING AT SANTIAGO - EXTRAOR-DINARY RESULTS.

The Chamberlain of England has at length di-(Rom. iii. 19); therefore you are guilty-that rected proper precautions to be adopted in theatres "Christ died for the ungodly" (Rom. v. 6); there- to prevent accidents by fire. The Chamberor two scenes may be a little less gorgeous or Do not delay, for hinderances will not diminish dazzling than they otherwise would be in consequence of the recent regulations, but no amount of brilliancy or effect could compensate for the agonising sufferings of some young ballet dancer, burnt to death in the presence of the public.

We recently chronicled the awful catastrophe at Santiago, and we believe the terror created by last harrowing parrative mainly led to the regucatastrophe has made by the Chamberlain. That than it was described to be more terrible even hundred and ten bodies have been burrend one the official superintendence of the president of the cemeteries. This number does not include those who were carried away with some remains of life and who subsequently died, or those whose blackened and calcined corpses could not be distinguished from the charred fragments of timber. The Chillians assert that at least two thousand five hundred perished in that horrible and unparalleled

A careless old man, who had not attended a Yet within three weeks, in the same city, and place of worship for twenty years, became very within the walls of a Church only a few yards I went to see him, and found him alarmed distant from the Church of the Jesuits, another and anxious. I told him of Christ dving for calamity equally appalling was prevented by mere the ungodly; that his blood cleanseth from all accident. The illuminating powers of the Romish sin; and that whosoever believeth on him " hath | Church were displayed in the Chapel of San Isidro everlasting life, and shall not come into condem- on the 31st of December. In the midst of the nation, but is passed from death unto life." For service some wreaths of artificial flowers, hung some time he continued anxious, but without around the altar, flared into a blaze. In a moment getting that peace which flows from believing. all was terror and confusion. The church was One day I called, and after trying to show him filled with well dressed women, who rushed for that Christ had suffered enough to atone for sin- the doors. In an instant the passages to the doors ners, and had invited him to accept that atone- were choked, and egress became impossible. Then ment as for his sins, I asked him why it was that the women screamed, fainted, fell, and were he would not believe God, and take Christ as his trampled on. Fortunately, the flame, having con-Saviour, and be saved, With tears rolling down sumed the decorations of the altar, failed to reach his cheeks, the old man said-"Sir, I need not the roof, and the fire was extinguished; but had hide it from you-I fear I am not elected." He the altar decorations been connected with the was thoroughly in earnest. Now, what are we to sides or ceiling of the church, Santiago would have mourned a repetition of the former calamity We are not to tell him there is no such thing with accumulated horrors.

Bible teaching us that there is. Whether men against common sense and common humanity. like it or not, it is a doctrine clearly revealed. But The confessors have the ear, and rule in the hearts come into my house, and take away some of my They directed that every church should be progoods, you would be taking what did not belong | vided with an adequate number of doors, and that think, or talk, or dispute about election? None ed the performance of service to the duration of whatever. When you hear such a one speak on | daylight, whose disappearance should be the signa ! the subject, look him in the face, and with astonish- for closing all places of public worship. These directions have caused a perfect rebellion among What you have to discover is, not that you are the women, who, probably though deficient in edu an elect saint, but that you are a lost sinner. cation, are passionately devoted to the shows and When you have discovered this, and been enabled by pageantry of the Romish ritual. With the dreaddivine grace to take Jesus as your Saviour, and thus ful view of the Church of the Jesuits before them, made your calling sure, your election will be sure they petition the Government to resoind these also. You will then be thankful for the doctrine; orders, and have begun what may be called "a glad to think that God loved you with an everlasting war of the sexes." The ladies rush to and fro love; and will have higher ideas of the "length" about the streets to obtain signatures to petitions, of that love which passeth knowledge. The truth drawn up by the priests, and once more "weak is, as an old divine once said-" Election is against | confiding women is made the tool to force super-

understood, it does injury to no one, and does It will be remembered that in the Church of the Jesuits was a "letter-box," or "post-office," Your rule of duty is not what is written in the in which women deposited letters addressed to the

human race so many tears, and are condemned by

No human being out of hell can ever know that These are the words of a Roman Catholic high he is not; and when God's Spirit is thus striving in authority in a Roman Catholic country. He with you, why not rather believe that you are does not condemn the system of confession, although You have as good a right to believe yourself one that serves the same ends, and is productive of the of the elect as any unconverted sinner that ever same miseries. But we infer from his letter that lived. You are somewhat like a man travelling in Santiago this letter-writing was but a feasful to a railway station, intending to go by the train system for extortion. What was whispered into to a distant town. It occurs to him that perhaps | the priest's ear in the confessional was confined to there may not be a vacant seat, and he becomes the devotee and the priest. He might make use afraid. But he meets one of the porters, who of it to extort compliance with his demands from tells him that there are a great many carriages at the woman who confessed, but he could not work So, then, it is the fact that more than half the. the station, and that they will hold a wondrous upon her friends and relatives by fears of exposure. the busy thoroughfare, dazzled with the glare of deaths recorded are those of individuals in the number; and his fear is somewhat lessened. A but in the Church of the Jesuits the priests had lights, and his ears filled with the noisy cries of the beginning of life. How fearful a mistake, if it be little farther on, he meets the chief manager of the written letters of the young, the erring, and

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