

# The Freeman

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## Religious Miscellany.

### The Law of Love.

2 KING'S, 4: 3.  
Four teeth the oil—pearl loathly foil;  
It will not fail, until  
Thou fittest vessels to provide  
Which it may largely fill.

But if at any time we cease  
Such channels to provide,  
The very fountain of our life  
Will soon be parched and dried.

### Union Without Uniformity.

The different evangelical churches of the 19th century, uniting in the worship of God, are showing to the world that all who are in Christ Jesus are one in love to him and to each other, and one in heart for the salvation of sinners, though they differ in minor non-essential points, and are thereby giving visibility to the fact that there can be union without uniformity among Christians. The Church of God is evidently one in all ages and places. It is represented as one building, of which the Lord is the foundation, and believers as living stones united to Him and to each other by a spiritual house—as one fold, under the care of one Shepherd—as a whole family, or brotherhood, named after the Father of our Lord Jesus Christ—as one body, all members of which are holding the same head, and every one members one of another—in fine, as "the general assembly and church of the first born, whose names are written in heaven," from the days of righteous Abel.

One family we dwell in him,  
One church we call our home,  
One army of the living God.

This Paul assures us of in Galatians, "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free; for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Let no one Church rattle the old Pharisaical boast, "The temple of the Lord are these," to the exclusion of all others, for all such boasting is vain, and denounced by the Word of God as false—"I perceive," saith Peter, "for God hath told me to call no man common or unclean; for he that is clean, that is clean by the word of the Lord, and he that is unclean, that is unclean by the word of the Lord."

The true universal Church of Christ is a "Spiritual House." If so, that which is spiritual must be produced by that which is spiritual—for if the effect be spiritual, the cause must be like it. Then, Baptism or the Lord's Supper, or any other material ordinance, can no more produce a spiritual effect, or spiritual house, than the circumcision and meats and drinks and carnal ordinances of the Jews could. "For the Kingdom of God consisteth not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost—and he that serveth God in these things is accepted of Him and approved of men." And if we are not made the children of God by faith in Christ Jesus, and people stand before the Throne and before the Lamb saying, "Salvation to our God," Yea that same John, who when he beheld one casting out devils in the name of Jesus, forbade him—and Jesus said forbid him not, for no man can do a miracle in my name that speaketh lightly of me; for he that is not against us is for us." Why did he forbid him? Because he followed not us.

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and explicit as to preclude diversity of sentiment among sincerely good men, and perhaps the reason may be that the disciples of Jesus may be taught to forbear one another in love. As has been truly observed, the unity in the object of worship—the one object of affection—the one source of virtue—the one cementing principle of mutual love which pervades and animates the whole.—The diversities are, and must be, as numerous and intractable as are the essential distinctions which nature, habit, and circumstance have created among men. Uniformity of creeds, of discipline, of ritual, and of ceremonies, in such a world as ours! A world where no two men are not as distinguishable in their mental as in their physical aspect; where every petty community has its separate system of government; where all that meets the eye and all that arrests the ear has a stamp of boundless and infinite variety.

The minor differences in opinion among true Christians have given occasion for the enemy to denounce the truth and divine origin of the Christian religion.—Agree among yourselves first say they; manifest yourselves what you profess to be, the Disciples of One Master; and then come and ask us to join you.—Though it is too true that we have sometimes overlooked the weightier matters of the law—mercy, faith, and judgment, and the love of God in which we all agree, while contending for the anise and cummin in which we disagree; and may have thereby prevented the conversion of our faultfinders; nevertheless our difference is no argument against the essential truth of Christianity; for the same argument will apply to the infidels sciences. Is there no true system of Astronomy and Geology, because scientific men disagree concerning them?

The apostolic churches while the apostles were among them evidently differed among themselves, but Paul exhorted them to endeavour to keep the unity of the spirit in the bonds of peace; and sets them the example himself. "I am made all things to all men, that I might by all means save some. And this I do for the gospel sake." "Giving no offence to the Jews, nor to the Gentiles, nor to the church of God, that the Gospel be not blamed." The unity for which the Saviour prayed was a oneness of heart and soul among his people manifested in love to each other—in seeking the salvation of men and promoting the extension of his Kingdom. And this unity has existed and does exist, and perhaps will exist, until the end of the world without uniformity in matters not affecting our salvation; and this unanimity of the church will be more strikingly manifested, and present in a more prominent office to the world if it exist along with minor diversities, than under a smoothly shaven system of uniformity. The spirit of Him should be rebuked in whomsoever it is manifested, which forbids others doing good in the name of Jesus, because they follow not his example. As the world cannot see the spiritual inward unity which makes all true Christians one in Christ Jesus, let us let them behold in the outward unity, the inward, or that there can be unity among Christians without uniformity—and then instead of saying, "I am made all things to all men," say, "Behold how these Christians love one another"—and then shall "the world believe (saith Jesus) that thou hast sent me and hast loved them as thou hast loved me." Let the Episcopalian, the Methodist and all Evangelical dissenters called, interchange pulpits with each other—Let the middle well of close communion be taken out of the way, and the Lord's Table made free to all whom the Lord has received as his children—and let all of every Evangelical name meet together universally, as they do now, and let them pray for united prayer for each other, and for the world, that the Spirit may be poured out upon all flesh, and then shall the church "look forth as the morning—clear as the sun—fair as the moon and terrible as an army with banners—and the earth be filled with the knowledge of the glory of God as the waters cover the deep—and all flesh shall see it together."

We have need in these "union prayer meetings" to pray and watch against and by all means avoid that spirit of proselytism—of a beautiful union among the Christians efforts of benevolence for the salvation of sinners. Let us think and let us say—Let us agree to differ and let every convert be free to join the people of his choice. "Keep your smaller differences, let us have no discord on that account; but let us march in unity, and let us be united in heart, as the Captain of our Salvation, and with undivided counsels from the legion of the cross upon the territories of darkness and of death; and the word of the Lord shall have free course and be glorified—yea the spirit of God shall be poured out upon all flesh, and we shall see the fruit of it in connection with all other auxiliaries for the world's conversion. Amen and amen."

Moncton, Nov. 30, 1859.

**Christian Unity Exemplified.**  
In the pretty little town of Southport, England, which contains about 8,000 inhabitants, of which I have the honor to be one—there has for some years past been existing a beautiful union among the Christians of different denominations there located; a union which has evinced itself to be genuine by its fruits of Christian concord, fellowship and sympathy; and it is to these Christian graces, as shown in this town, that I wish to draw the attention of your readers, in a few lines, through the friendly endeavors of many towns may present the same Christian concord.

The town itself has two places of worship belonging to the Established Church, one belonging to the Congregationalists, and another to the Wesleyans, besides one or two others belonging to bodies not so numerous. Among the first three named, there exists the Bible-politeness which enjoins them to be kindly affectioned one to another, in honour preferring one another; and so much is this carried out, that should the usual week-night service of one church in time of our holding, the anniversary missionary service of the long, through their cordial and friendly relations with a national vessel we enter a country so mysterious as Japan; and we are met by the same cordial and friendly greetings, but it is famous as the scene of slaughter of the few Portuguese Christians that remained in 1639, after the massacre of some six hundred thousand Japanese Christians, by the persecuting edicts of the

Congregational Chapel, the claims of that Society were advocated from the platform by Episcopalian, Wesleyan, and Independent ministers of the town; and the same is done when either the Wesleyans or Churchmen hold their missionary anniversary meetings.

It is partially owing to this co-operation and reciprocal fellowship, that I think may be attributed the liberal contributions which this town sends up to the different missionary Societies—contributions so large, that when the number of inhabitants is taken into consideration, they are not many if any towns in the United Kingdom whose contributions equal them. Take, for instance, the support given to the three principal Missionary Societies. The Churchmen last year forwarded to their Missionary Society £279 7s. 10d.; the Independents to the London Missionary Society, £142 14s. 1d.; and the Wesleyans (including a donation of £100) £222 11s. 2d.; thus have £644 13s. 11d. from this little town for these three Societies alone; besides several hundred pounds more, annually contributed by this town, to British missions, Colonial Missions, Missions to the Jews, Irish Missions, Patagonian Missionary Society, British and Foreign Bible Society, and other kindred societies.

But, still further, we have the same hearty co-operation at the regular prayer-meetings which are held in the town-hall. You see Churchmen, Wesleyan, and Independent, each represented on the platform, by their respective ministers, and each impugning at the Throne of Grace for the same blessing.

But, besides all this there is also shown Christian sympathy of the warmest kind, and that between Churchmen and Dissenters. Of this there was a beautiful specimen the other week, which I will just mention, though it has not been publicly acknowledged. A few Sunday evenings ago, whilst the minister was officiating at the Congregational Chapel, a burglar entered his residence, which had been left without an occupant, and from it took some jewelry to the quantity taken was not of great value. This circumstance brought into action the Christian sympathy of a fellow-labourer in the vineyard of Christ, an incumbent in the Established Church—who waited upon a few wealthy members of his congregation, and he and they made up a sum of £50, and gave it privately to the Congregational minister, whose house had been robbed, as a sympathetic proof of their esteem.—London Christian Witness.

**Religious Intelligence.**  
From the Southern Christian Advocate.  
**Prospect of Establishing Christianity in Japan.**  
Rev. B. Jenkins writes to the Board from Shanghai, July 26, an interesting letter. He had just returned from a trip to Nippon, and his account is very interesting. He had been in the country for some time, and had had a pleasant imaginary ramble to the westward of his congregation, and he and they made up a sum of £50, and gave it privately to the Congregational minister, whose house had been robbed, as a sympathetic proof of their esteem.—London Christian Witness.

Accordingly, on the 15th June, (Wednesday) by the advice of our colleagues, we embarked on the ship Mary and Louisa, of New York, for Japan. It took us till Saturday evening, the 18th, to get down the Yangtze river as far as the light ship anchorage of only sixty miles. At 6 P. M. on Saturday evening we took our departure from the light-ship on the shores of China, and, steering an east by north course, soon after midnight we were in the middle of the open sea. Not long after midnight on Sunday night we were among the islands and breakers on the shores of Japan. Sunday had been a dark day, and so we could not get a sight of the sun to determine our position; the result was, an imperceptible current, setting us northwardly, had put us to leeward of the point aimed at about sixty miles. The ship had run but twelve knots since we left the coast, and the current had added two miles more every hour to her velocity, and the distance between the shores of the two great Asiatic empires of China and Japan—four hundred and twenty miles, was run over in the short space of thirty hours. Not long after midnight, I well know, from the confused noise on deck, that we were somewhat too close to land, and, hastening on deck, found we were on a lee shore, so close that a stone might be thrown against the land, and then there were breakers ahead. The captain was cool, and instantly ordering on the mainmast, which for some time had been furling, and taking himself the helm, our gallant little ship started past the jutting headland, while we all looked, trembling at the huge rolling surf as it dashed furiously against the lofty and steep cliff, which promised us no deliverance if, perchance, we passed but a few feet nearer to it. For an instant there was relief; but then the breakers ahead were even worse than the ones we had just passed. The captain gave up the helm, and hastens to the fore-ripping. "Keep her away a point or two!" he cries; and in a few minutes we are scudding past on the lee-side of the foaming breakers. The deliverance seems almost miraculous; and again you hear the cheerful voices of all speedily went below, not to hurry my wife on deck to face the surging lash of the deep waves against the bold shore, nor the dashing spray from the whirling waters as they roll and break over the shallow reef, but to tell her of our providential deliverance from the recent danger, and to quiet her with the assurance that we are now standing out to sea again, away from the storm-beaten coast of Japan. For three days we beat up the coast in order to reach Cape Goto, and although only a few miles off, we find it hard work against head wind and tide. On Thursday, the 23d, we drop anchor near the Islet Papenberg, at the mouth of the entrance to the bay of Nagasaki, passing by the United States steamer Mississippi, coming out that port, with Commodore Perry's flag, and to have the American treaty with Japan ratified by the Emperor on the 4th July. How pleasant to dip flags and thus exchange friendly salutations with a national vessel we enter a country so mysterious as Japan; and we are met by the same cordial and friendly greetings, but it is famous as the scene of slaughter of the few Portuguese Christians that remained in 1639, after the massacre of some six hundred thousand Japanese Christians, by the persecuting edicts of the

last quarter of a century. What wonderful progress most Christianity has made in Japan from the year 1649, when Francis Xavier is said to have first preached his doctrine to the Japanese; and what a feeling of awe comes over the mind when we look at this great fleet, and think that this great empire holds not within its ample domains at this moment, perhaps, a single native professor of Christianity!

On the following morning, Friday, the 24th June, we weigh anchor again, and stand in with a light breeze for the harbour of Nagasaki, now about one and a half miles in a northerly direction from us. The bold shore, with its lofty hills on either side, terraced and cultivated even to the very summit, presents the strongest possible contrast to the low and perfectly level plain on the headland of Nagasaki, which we had so recently left. The alteration of hill and valley, green copse and yellow patch, of abrupt rock and gently ascending plain, is most agreeable to the eye, and finds a resemblance in the lands on either side of the Tennessee river for a hundred miles to the eastward of this town, to British missions, Colonial Missions, Missions to the Jews, Irish Missions, Patagonian Missionary Society, British and Foreign Bible Society, and other kindred societies.

Two large Russian gun boats, or rather three masted schooners propelled by steam screws, pass us by, bound over to the shores of China.

Our boats were dropped anchor in the Western part of Japan called Nagasaki, from which all foreigners except the Dutch have been excluded for more than two hundred years. We dropped anchor now amidst a fleet of more than twenty sail of foreign ships. There were Russians and Dutch, French and American, and many other nations. The American Consul, Mr. Thomas Walsh, was a fellow passenger with us, and we had a pleasant imaginary ramble to the westward of his congregation, and he and they made up a sum of £50, and gave it privately to the Congregational minister, whose house had been robbed, as a sympathetic proof of their esteem.—London Christian Witness.

Several leading articles and letters have appeared in *The Romish Tablet*, in reference to the Workhouse question, from which we give some extracts:—  
"Now is the time to test the Catholic spirit. Its power has been proved; and the poll all together. The agitation is alive again. Our claims are challenged resolutely and impudently. There are parishes in which we have little to ask, and in which, thanks to the many conscientiousness of the Local Poor Law Directors, we have only to ask and to have. But for the bigots who insist on even the smallest concession of the Poor Law Board there is but one answer: 'You dare us to a trial of strength, and we take up your gauntlet.'—October 8.

"We will not say 'English principles are on their trial'; they have been tried long ago and found wanting. We say, 'Up Catholicism! You are at least as good as the infidels and assassins of Italy!'"  
"But, O Ireland! O, you Irish Members of Parliament! What, in the name of Heaven, are you doing? It is for the Irish people that you aid is asked in vain.—October 15.

"This new order is only a small instalment of our claim, but it will deserve to be made known as extensively as possible, and to be used as often as possible.—Oct. 29.

In speaking of complaints for neglect of duty, *The Tablet* states:—  
"The complaint, therefore, has not to be made to the Local Board, or to the Poor Law Board, but to a department of the Government directly under the control of Parliament, and therefore of the Catholic Party. The following statement made by a Romish priest well deserves the consideration of Protestant readers at this time:—  
"Ninety per cent. of the (Roman) Catholic population of London consists of the working classes, and this ninety per cent. consists of Irishmen and their immediate descendants or grand-children.—*Tablet*, October 29, 1859.

**ROMANISM AND THEIR ALLIANCE.**  
"People did indeed argue, in all the generalities which distinguished the address of the members of the Roman Catholic Relief Bill, that the members of that faith knew how to distinguish between things temporal and things spiritual, and that, while they venerated the Pope as the head of their Church, they knew equally well what was due to their Sovereign as the chief magistrate of the country of which they were citizens.—Had this not only been asserted, but believed, no English Parliament would have been found to assent to the emancipation of the Roman Catholics. It was asserted, it was believed, it was acted upon; and yet every day's experience teaches us only the more and more plainly that it is untrue. Whatever be the case with the more enlightened of the laity, we cannot for a moment doubt that the great mass of the priest-hood of this country are as ignorant of the nature of a foreign potentate, and that if there be not that divided allegiance that was apprehended, it is because the whole being given to the Pope, nothing has been left for the Queen.—*Times*, Nov. 10, 1859.

**ROMISH LOYALTY.**—Catholics are loyal, and we do not fear that results will destroy their loyalty; but issues rankle in the heart, isolated as the crown is against the pressure of society, burying onward, it knows not whether, we do dread that the day may come—such things come from a little cloud—when the very action that has been patronized by the Ministers of the Crown in 1859 will become a lever to overturn the Throne.—*Tablet*, Oct. 15, 1859.

**THE ENGLISH CHURCH AND POPERY.**—*The Tablet*, of Oct. 29, states that:—  
"Our excellent contemporary, the *Union*, continues to afford evidence of the progress and earnestness of the (Roman) Catholic movement in the Anglican Church. The last number contains one of a series of articles in favour of prayers and celebrations for the dead; and it is sufficiently evident that its earnest contributors sympathize with their faith and practice. Except that they hope their peculiar circumstances will be a sufficient excuse for their non-communication with the Holy See, there is probably not a single doctrine or practice upon which they would express any divergence from the (Roman) Catholic Church. The immaculate conception has been defended in its proper, while its clerical correspondents have been so ready to administer Extreme Unction."

**SUPPLY OF ROMISH PRIESTS FOR ENGLAND.**—The *Synodical Letter*, signed by Dr. Wiseman and others, states that:—  
"In one diocese of France, an Archbishop has offered some free funds in his Seminary

for the education of clerics for England.—In another, a zealous priest, unbidden, has formed an association, and has collected funds through that charitable county, for the free education of English boys for our mission. The great Benedictine house of Sabas has shown a signal interest in this holy work.

"Yet all these means of providing a succession of apostolic labourers have not proved sufficient. Hence, we should be fearfully destitute of ecclesiastical ministers, were we not assisted by the zealous concurrence of priests from many countries—from Italy, Belgium, France, and Germany. But still more heavily are we indebted to the episcopate and priesthood of neighbouring Ireland, for an efficient supply of excellent clergy, who fill up so many important missionary stations, which but for them would remain unoccupied, to the great detriment of religion.—*Tablet*, Oct. 8, 1859.

**When is the Time to Die?**  
I ask'd the glad and happy child,  
Whose hands were fill'd with flowers,  
Whose silver laugh rang free and wild  
Among the vine-sweathed bowers:  
I crossed her sunny path, and cried—  
"When is the time to die?"  
"Not yet! not yet!" the child replied,  
And sweetly bounded by.

I ask'd a maiden; heek she threw  
The tresses of her hair;  
Grief's traces o'er her cheeks I knew,  
"Like pearls they glisten there!"  
A flash pass'd o'er her lip's bow,  
I heard her spirit sigh;  
"Not now!" she cried, "O no! not now;  
Youth is no time to die."

I ask'd a mother, as she pressed  
Her first-born in her arms,  
As gently on her tender breast  
She kiss'd her babe's alarm:  
"Invisibly soon her accents came,  
Her eyes were dim with tears,  
"My boy his mother's life must claim  
For many, many years."

I question'd one in manhood's prime,  
Of proud and fearless air,  
His brow was furrow'd not by time,  
Or dimm'd by we or care.  
In angry accents he replied,  
And flash'd with scorn his eye;  
"Talk not to me of death," he cried,  
"For only age should die!"

I question'd age; for him the tomb  
Had long been all prepared;  
But death, who withers youth and bloom,  
In years of man had spared.  
Once more his nature's dying fire  
Flash'd high, and then he cried,  
"Life, only life, is my desire!"  
He pass'd, and grand, and died.

I ask'd a Christian, an Answer thou:  
When is the hour of death?"  
A lady calm was on his brow,  
And peaceful was his breath;  
And sweetly o'er his features stole  
A smile, a light divine;  
He spake the language of his soul—  
"My Master's time is mine!"

Let proper methods be used to get knowledge of the animosities that arise among good men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests."

"Finally, Let all with such artfulness gain the ascendant over priests, nobles, and the magistrats of every place, that they may be ready at our beck every to sacrifice their nearest relatives and most intimate friends, when we say it is for our interest and advantage."

**General Miscellany.**  
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"My Master's time is mine!"

"Care must be taken to remove such servants particularly as do not keep a good understanding with the society; but let this be done little by little; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we drive into every secret, and show a finger in every affair transacted in the family."

"It will be a great help to the obtaining a perfect knowledge of all her [the widow's] inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another."  
"It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought she has a kindness for any one, let his views and feelings be presented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever."

**CHAPTER 7. "How to secure them and dispose of their effects."**  
"They are perpetually to be pressed to a perseverance in their devotion and good works, in such manner, that the week past in which they do not, of their own accord, lay something apart of their abundance for the honor of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying churches, and let them be continually reminded of their superfluous stores and unnecessary riches."

"Let them be frequently visited, and entertained in an agreeable manner with spiritual stories; and also diverted with pleasant discourses, according to their particular humors and inclinations."  
"Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by providence."

"Let any widow in her lifetime make over her whole estate to the society; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some one take care to represent to her the poverty of the great number of our colleges, whereof many justly created have hardly as yet any foundation; engage her by a winning behavior to such a liberality as [you must persuade her] will lay a certain foundation for her eternal happiness."

"Those who are inclined to acts of charity, and the adorning of temples, should be frequently told that the highest degree of perfection consists in withdrawing their affection from earthly things, thereby making Christ and his followers possessors of them."

**Re-union of a Man and Wife after a separation of over forty-seven years.**  
From the Burlington, Iowa, Hawkeye.  
Some time during the month of February last, Messrs. Shepard & Overton, Attorneys-at-Law, in this city, were applied to by Mrs. Crull, of Louisa county in this State, to file a bill to represent to her the poverty of the great number of our colleges, whereof many justly created have hardly as yet any foundation; engage her by a winning behavior to such a liberality as [you must persuade her] will lay a certain foundation for her eternal happiness."

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