

this, had, alas, lost all command of himself, he was in a state of beastly intoxication, and thus near upon a hundred lives were sacrificed. How frightfully does the horrid vice of drunkenness swell the amount of crime and misery throughout the world, and each one who indulges in the accursed thing thinks that only himself is the sufferer. If they were classified it is probable nine-tenths of the lives sacrificed by accidents on ship-board and on shore might be traced to this frightful source of misery."

THE DUKE OF SUTHERLAND AND THE TEMPERANCE CAUSE.—The Duke of Sutherland has kindly offered to the fishermen on his estates, in the habit of prosecuting the herring fishing at Helmsdale, a supply of coffee during the fishing season, as well as the apparatus necessary for properly preparing it, provided they will give up the large supply of whisky (ten-gallons) which each crew has hitherto been receiving as perquisites, and accept some other consideration in lieu of it.—*John O'Grady Journal.*

Church History.

SUFFERINGS AND MARTYRDOM OF ANNE ASKEW.—IN THE REIGN OF HENRY VIII.

ANNE ASKEW was the second daughter of sir William Askew, of Kelsey, in Lincolnshire. She had received a genteel education, which, with an agreeable person and good understanding, rendered her a very proper person to be at the head of a family. Her father, regardless of his daughter's inclination and happiness, obliged her to marry a gentleman who had nothing to recommend him but his fortune; and who was a most bigoted papist. No sooner was he convinced of his wife's regard for the doctrines of the reformation from popery, than, by the instigation of the priests, he violently drove her from his house, though she had borne him two children, and her conduct was unexceptionable. Abandoned by her husband, she came up to London in order to procure divorce, and to make herself known in that part of the court who either professed or were favourers of protestantism; but as Henry VIII., with consent of parliament, had just enacted the law of the six articles, commonly called the Bloody Statutes, she was cruelly betrayed by her own husband, taken into custody upon his information, and examined concerning her faith. The act above mentioned denounced death against all those who should deny the doctrine of transubstantiation, or that bread and wine made use of in the sacrament were not converted, after consecration, in the real body and blood of Christ; or maintain the necessity of receiving the sacrament in both kinds; or affirm that it was lawful for priests to marry; that the vows of celibacy might be broken; that private masses were of no avail; and that auricular confession to a priest was not necessary to salvation. Upon these articles she was examined by the inquisitor, a priest, the lord mayor of London, and the bishop's chancellor, and to all their queries gave proper and pertinent answers; but not being such as they approved, she was sent back to prison, where she remained eleven days, to ruminate alone on her alarming situation, being even denied the small consolation of a friendly visit. The king's counsel being at Greenwich, she was once more examined by chancellor Wriothesley, Gardiner, bishop of Winchester, Dr. Cox and Dr. Robinson, but not being able to convince her of her supposed errors, she was sent to the tower. It was strongly suspected that Mrs. Askew was favoured by some ladies of high rank, and that she carried on a religious correspondence with the queen; so that chancellor Wriothesley, hoping that he might discover something that would afford matter of impeachment against that princess, the earl of Hertford, or his countess, who all favoured the reformation, ordered her to be put to the rack; but her fortitude in suffering, and her resolution not to betray her friends, were proof against that diabolical invention. Not a groan nor a word could be extorted from her. The chancellor, provoked with what he called her obstinacy, augmented her tortures with his own hands, and with unheard-of violence; but her courage and constancy were invincible, and these barbarians gained nothing by their cruelties but everlasting disgrace and infamy. As soon as she was taken from the rack, she fainted away; but, being recovered, she was condemned to the flame. Her bones were dislocated in such a manner that they were forced to carry her in a chair to the place of execution. While she was at the stake, letters were brought her from the lord chancellor, offering her the king's pardon if she would recant; but she refused to look at them, telling the messenger "that she came not thither to deny her Lord and master." The same letters were also tendered to three other persons condemned to the same fate, and who animated by her example, refused to accept them; whereupon the lord mayor commanded the fire to be kindled, and with savage ignorance, cried out, "Fiat justitia"—Let justice take its course. The fagots being lighted, she commended her soul, with the utmost composure, into the hands of her Maker, and, like the great founder of the religion she professed, expired praying for her murderers, July 16th, 1549, about the twenty-fifth year of her age.

"I do not know," observes a good English writer, "if all circumstances be considered whether the history of this or any other nation can furnish a more illustrious example than this now related. To her father's will she sacrificed her own inclinations; to a husband unworthy her affections she behaved with prudence, respect and obedience; the secrets of her friends she preserved inviolable, amidst the tortures of the rack. Her constancy in suffering, considering her age and sex, was equal, at least, if not superior to any thing on record, and her piety was genuine and unaffected, of which she gave the most exalted proof in dying a martyr for the cause of her religion and liberty of conscience. But who can read this example, and not lament and detest that spirit of cruelty and inhumanity which are imbibed and cherished in the church of Rome? a spirit repugnant to the feelings of nature, and directly opposite to the conduct and disposition of the great Author of our religion, who came not to destroy men's lives, but to save them."

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., FEBRUARY 15, 1853.

RELIGIOUS DECLENSION AND REVIVAL.

(Continued.)

3rd. The third cause of Religious Declension that we shall notice, is an *unfaithful ministry*.

By an *unfaithful ministry* we mean a ministry Divinely appointed—called of God, but who shall so far forget the nature and responsibility of the sacred office, as to be turned aside from its faithful function by fear, flattery or seduction. Men who fear frowns, court flattery, or love filthy lucre, will not long approve themselves unto God as ministers of Christ. The secret of a minister's success in the labour of the gospel is, the love of Christ constraineth him. When that ceases his usefulness ceases. When the value of souls does not press upon him above every thing else—when any sacrifice would not be made—when any danger would not be braved, or when, like Jesus, he cannot pray for his most bitter foes, he will not be very successful in the work to which he has been appointed. It is true, ministers of Christ in our favoured land are not called upon to approve themselves as such, in every respect, as those of primitive days. Then the battles of God were fought, to the jeopardizing of human life—then distresses, stripes, imprisonments, and even death itself were the common accompaniments of faith in Christ. Not so now. But poverty, reproach and scorn are sometimes met with. But these will not deter the faithful servant of God from the performance of his work. God has said unto him, "go work in my vineyard," and he must go. The question is not, shall my wife be homeless and my children wanderers? but shall souls perish through my neglect? Shall the dark world be peopled with those whom I might have been the means of saving? Now he weeps over lost sinners—he is led into the sanctuary—he sees the end of the wicked. Again, the ample provision God has made for their recovery—the freeness, fullness and sufficiency of the salvation of the Gospel is presented to him, and he feels, "woe is me if I preach not the Gospel." When men who have been trained in this manner for the work of God, retreat from the battle-ground—when worn out by discouragements, they are no longer found in the battle front; the church must receive a shock, and mourning be felt in the Lord's house. But how much more, when to have the approval of men—to secure an easy livelihood, or provide for unborn wants; the truths of God are smooth, and the sacred office dishonored—when, to afford an intellectual feast, without the heart being touched, constitutes the labour of the sanctuary; or, when tempted by avarice they turn aside from the work assigned them, as though earth's wealth was of more value than dying souls.

When ministers of Christ are *unfaithful*, from any cause, sad must be the consequences in the church, and (without deep repentance,) the blood of lost souls will cry against them in the day of God.

We will now turn to causes of Declension which are found more particularly among church members:—

1st. The introduction of *unconverted persons into visible Church fellowship*. This is a great evil. It is an evil to the persons themselves. It is much harder to reach the condition of such than if they never had professed religion. And their condition is, in many instances, more dangerous than open unbelief. It is an evil in the church—it is the introduction of discordant elements, and must necessarily produce a counter influence. A christian church always sustains a loss by having added to its visible fellowship any who do not wholly put on Christ. Her strength and glory consists not in numbers or riches, but in the manifestation of Christ in her members. And not only are the persons themselves injured, and the church injured, but they become stumbling blocks in the way of sinners, and are often used as arguments against the truth and power of religion. They are serious causes of declension.

2nd. Another cause of Declension in some is, the *settled conviction that it must be so*. Young christians are sometimes told, that they cannot always enjoy the favour of God—that they must go down to Babylon; it becomes a matter of faith to them, and is unto them according to their faith. Wrong faith always produces wrong practice, and hence the necessity of correct instruction. It is not the will of God that his people should backslide, it is not necessary experience, but as they receive Christ Jesus so to walk in him, and to grow up in him unto perfect men, unto the measure of the stature of the fullness of Christ. And any departure from this faith, will produce corresponding practice, and promote declension.

(To be continued.)

The steamer Admiral is advertised to commence running between this port and Boston on Thursday next.

EXTRACTS FROM LETTERS.

Brother J. M. V., writing from a place on the St. John River, Feb. 3rd, says:—"I have not been privileged with hearing a sermon from any in our own connection for some time, except on funeral occasions. We do not meet upon the Sabbath day. O, how gladly would I embrace the privileges I once enjoyed, meeting with you in the worship of God, and in Sabbath Schools. We do not know the blessing of these until we are deprived of them; still they that trust in the Lord shall never be removed. Blessed be God for christian fellowship; it makes our hearts one, and I trust we shall yet meet where parting will be no more."

"A hope so much divine,
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure."

Brother J. M., writes Jan. 29, "Last Sabbath I attended a meeting at the Middleland. In the morning there was no preaching, but it was a season of the Lord's presence. Brother J. Wallace preached in the evening, after which a large number gave witness of God's goodness. At the close of the meeting a number requested an interest in the prayers of the Church, among whom were some enquiring the way to Zion, and wishing to return to their Father's house. There are signs of God answering the supplications of that people in the conversion of sinners, and the restoring of backsliders."

[A letter subsequently received from ELDER J. WALLACE, informs us, that on the Sabbath previous he added to the Church on the River, (lower end of Sussex and Studholme,) seven by baptism; and that an increased interest in religion seems to be awakened in that region.—Ed.]

Brother D. O. writes from N. S., Feb. 1st:—"I am glad you have begun to publish a paper, and I hope you may prosper in the same. I shall do all I can to help it along. I am still trying to walk in the old paths; and I often think of the many blessed hours I spent with my brethren at home—of the counsel they gave me, and often feel lost for these guides of my youth. * * * Often I feel alone, yet in my lonely moments how consoling and this promise been to my soul,—"I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye." I trust I have learned a little of my weakness, and my entire dependence on God's grace to do his will. Among strangers he has not left me comfortless. I have felt his power, and saw it among the people; praises to His holy name. Write soon, and let me know how Brother Mersereau is—whether there are any revivals going forward."

[We are very glad to hear from this brother; hope we shall often. Have not heard from brother M. since our last. Shall notice all the revivals we hear of in our columns.—Ed.]

Brother J. H. H. writes from Baring, Maine, January 24th, 1853:—"Dear Sir,—I take my pen to write to you for the first time, and to inform you that one of your dark and benighted hearers has found the pearl of great price. I sat under the gospel from you in Dorchester, Moncton, and Salisbury, in the years 1849 and '50; but still went feeding on the imperfections of men; but now the burden has fell off, and the strong fetters are broken; and the pen of a ready writer could not describe my feelings, nor the gratitude I have to God for my deliverance."

Brother S. C. writes from Upper Mills, St. Stephens, Feb. 7th:—"I send you by the bearer, Elder S. Cox, seventeen shillings and six pence for the *Intelligencer*. It is well liked here, and I hope in the spring to get more subscribers. We have sent brother Cox to the D. Meeting. Receive him as a faithful servant of God. The Lord has blessed his labours here, and the work still seems to be progressing."

[Elder S. Cox arrived in St. John on Thursday last, and will be at the D. Meeting in Kingston, commencing on Saturday next. He informs us that the work of God is still gradually going forward in St. Stephens. Six professed to experience religion the week before he left; and quite a number will probably be added to the church on his return.—Ed.]

Brother J. A. writes us from the Oromocto, in answer to certain enquiries by us:—"Previous to the revival here, as a people, we were very low, yet a few were contending earnestly for the faith once delivered to the Saints. About the middle of October the Lord, in mercy, sent his servant, (Elder S. Harri,) and he came in the fullness of the blessing of the gospel of Christ. The church took hold of the work with him, and a reformation commenced. Fifty-three have been baptized, and joined the churches, chiefly young persons. Two of my own dear children, (my oldest boys,) one nine and the other twelve years of age, have been made by grace partakers of the benefits; and I am happy to say, that they continue to give full proof of the sincerity of their