

not by the light of the rising day, but in the darkness of midnight. The Ghost of Denmark's murdered king did not observe more cautiously the approach of morning than these lonely travellers from the house of American bondage. The day is spent by these strangers and pilgrims in hollow trees, like the night-birds, or in dens and caves, like wild beasts. They dread the sight of men more than they fear the sight of wild beasts; they would be surrounded by hungry wolves rather than by American Christians. How strange that man should prefer to meet the wolf or the wild bear to meeting his brother man! How strange that he should prefer the dim twinkling rays of the north star to heaven's resplendent orb! In my humble belief, founded upon a diligent observation of passing events, there is a struggle awaiting the Abolitionists of this country such as has not shaken Christendom for centuries. That struggle will not merely involve the question of Slavery and anti-Slavery—the range will be higher, broader, deeper. It will be God or no God—Bible or no Bible—Religion or no Religion. The authority of man will be arrayed against the Government of the Almighty. In this great conflict men are already rapidly taking sides. We are called agitators, disturbers, the cause of trouble and danger in this republic. I would decline no honor for myself or for my friends to which we are entitled, but I must decline this. It is not your will, nor my will, nor the act or will of all of us combined, that would have produced the agitation which has already taken place, or that can produce that which is soon to burst upon us. We are not the agitators. This conflict is founded in the nature of things and cannot be avoided; no platforms of parties, no resolutions of churches can prevent it. It surpasses all the cunning of the statesman and all the learning of the divines to arrest it. Liberty and Slavery are eternally forbidden to be at peace. Slavery, like Satan, defies the Omnipotent to arms.

THE NINTH ANNIVERSARY OF THE PRISON ASSOCIATION.

Was held on Wednesday evening in Dr. Cheever's church. The objects of the Association are to assist innocent prisoners who are arrested on suspicion, and persons who are in prison by false witness; to secure to young criminals an opportunity of reformation and to encourage and aid in a proper course of life convicts who have served out their time. The Report says, 200 convicts have been aided during the year, and 137 discharged convicts: of the latter class, 28 doing well; 15 hopeful; 7 doubtful; 45 sent to the Home for Female discharged convicts; 1 returned to prison; 41 unknown.

Contribution to the Treasury for the past year only \$2,500. I believe that Isaac Hopper the distinguished philanthropist of our city whose Life is written by Mrs. Child, was first to begin this association.

SEVENTH SCHOOL ANNIVERSARY OF THE FIVE POINT HOUSE OF INDUSTRY.

I clip the following from the Tribune concerning this meeting.

The third Anniversary of this school was held at the Tabernacle at 3 o'clock on Wednesday, the audience was a very large one. All the body of the house, and the gallery were full, and what is somewhat remarkable, even-eights of the audience were ladies.

The meeting was opened by prayer, by the Rev. Dr. VAN PELT, and the children—of which there were some 200 present—sang a hymn. Mr. E. G. BRADBURY read a report of the new Board of Trustees, stating that Mr. Pease has vested in them by legal conveyance the property of every kind connected with the enterprise, and resigned into their hands the control of the institution, which he has fostered and conducted for nearly four years, with highly creditable and successful management. He is now the Superintendent, not the owner, of the Five Points House of Industry. In behalf of the institution, he appealed to the charitable for immediate aid, as they have now upward of 300 persons to provide for, many of whom are too young to do anything for their own support. Those who can work, here find work and wages—the only condition of admission being an outward propriety of demeanour, and the expression of a desire for ultimate reformation. On this they are received, fed, clothed and provided with work; and in many cases the strong remembrance of their years of early training and virtuous habits recurs to them, prompting to renewed obedience. A few months of seclusion and religious training alters the characters of the inmates, and many of them are permanently reformed. We have an average of a hundred and fifty children, twenty-five men and a hundred and twenty-five women. Two hundred children are in the schools, of whom about half are from outside, but receive partial board with us. The following is the report of the finances:

	Total expenses	Earnings bal. in Don.
To May . . . 1851	\$2,089 31	\$508 65
Balance of . . . 1851	7,772 55	5,117 74
Balance of . . . 1852	13,135 12	8,794 96
Balance of . . . 1853	17,671 92	8,249 72
Three months in 1854	7,777 97	5,411 57
Earnings accumulated, as per Inventory . . .		1,640 86
Total	\$48,981 87	26,684 29
		23,938 53

The moral progress is beyond the power of computation by figures. Our treasury is now overdrawn and we are trenching upon the building fund to support the inmates of the house. On April 1, 1852, we had 176 inmates. Up to April 1, 1854, we had received 800, and had eight deaths only. A small number were discharged unimproved, and a few ran away soon after they found that ours was a House of Industry and not a hospital. A number have been restored to parents and friends, and many have gone to good situations.

THE AMERICAN MISSIONARY ASSOCIATION.

Held a special meeting on the afternoon of Thursday in the Tabernacle. This society refuses funds from slaveholders and also refuses to admit slaveholders to membership in the churches under its care. It is but seven or eight years old, and yet receives now about \$50,000 a year. It has laborers in two slave States, North Carolina and Kentucky; in the latter great success attends the labors of Mr. Poe, its missionary, in raising up churches thoroughly anti-slavery in their character. It has stations in several other States, Canada, West Indies, Sandwich Islands, Siam and is about to establish one in Egypt among the Copts. The Reports from the various stations were very encouraging.

RECREATIONS.—Let not your recreations be lavish spenders of your time, but choose those which are heart-felt, short, recreative, and apt to refresh you, but at no hand dwell upon them, or make them your great employment; for he that spends his time in sports, and calls it recreation, is like him whose garment is made of fringes, and his meat nothing but sauces; they are healthless, chargeable, and useless. And therefore, avoid such as require much time and long attendance, or which are apt to steal thy affections from more severe employments. For to whatsoever thou dost give thy affections, thou wilt not grudge to give the time.—Bishop Taylor.

SPECIAL NOTICES.
The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.
B. J. UNDERHILL, } Pub. and Business
D. W. CLARK, } Committee.
WM. PETERS, }

Religious Intelligencer.

SAINT JOHN, N. B. JUNE, 2, 1854.

ANNIVERSARY MEETINGS.

Our readers will observe by reference to our New York Correspondence, that the Anniversary Meetings of the various religious and benevolent Societies have recently occupied a good deal of attention in that city. Our papers from England received by last Mail contain the reports of similar gatherings in London, and it has been with deep interest that we have read some of the speeches delivered on those occasions. The true spirit of piety and devotion which they breathe is cheering amidst the strife, confusion, and turmoil, incident to the time when nation is arrayed against nation, and anarchy and war have succeeded a long period of concord and peace.

Among the Institutions which are alike the strength and the glory of England stands forth more prominent than any other, THE BRITISH AND FOREIGN BIBLE SOCIETY. Its excellence is more conspicuous than any other, because it necessarily contains less than can be offensive. Its object is the dissemination of the Word of God, without note or comment, and to this all true religion—all right reformation must stand indebted.

The Anniversary of this Society was held in Exeter Hall, London, on the 3rd of May. The Earl of Shaftesbury, President of the Society, presided. The platform was filled with distinguished personages, all interested in the good work—all helping forward by their wealth, their influence, and their talents, this most magnificent enterprise that has ever engaged the energies of men. The Chairman announced that the free contributions of last year, exclusive of all sales was no less a sum than £150,000. And this amount is to be expended simply and solely in circulating the Word of God into every region of the earth. Who can begin to estimate the result of this broad-casting of the Seed of Life. In order to give our readers some idea of the work of this giant institution, we condense from the abstract of the report the account of the operations of last year.

First.—The receipts. These for the year ending March 31, 1854, from the ordinary sources of income amounted to £125,965 18s. 10d. The receipts applicable to the general purposes of the Society amounted to £59,536 8s. 8d. Of this amount £35,875 5s. 8d. was received from Auxiliary Societies. The amount received for Bibles and Testaments sold was £69,009 10s. 2d. To the above items must be added the sum of £66,507 7s. 9d. subscribed to the Jubilee Fund, and £30,585 19s. 3d. to the Chinese Testament Fund, making a grand total of £222,059 5s. 10d. Here is consecrated wealth! The Bibles and Testaments issued by the Society are as follows:—From the depot in England, 1,015,963; from depots abroad, 354,365; making a total of 1,367,328. Of this number 47,500 were to the Naval and Military Bible Society; and by that Society have been distributed to the Army and Navy that have gone out to the East. The expenditure of the year has amounted to £119,257 15s. 1d. The total number of Bibles and Testaments which has been issued since its formation is, TWENTY SEVEN MILLION NINE HUNDRED AND THIRTY EIGHT THOUSAND, SIX HUNDRED AND THIRTY ONE COPIES.

The Rev. James A. James referring in his Speech to the distribution of the Scriptures among the soldiers made the following truthful and touching remarks:—"Those Testaments will go with our soldiers and sailors across the sea, will cheer them amid the hardships of military campaign—will go with them to the field of battle, and nerve their courage there—will follow them to the hospital, where the sorrows of death will compass them, and the pains of the grave get hold upon them; and where no wife, or sister, or mother will be present, to make all their bed in their sickness, and wipe the last cold sweat from their brow—will enable them, perhaps, to die in peace in hope of that world where no din of arms any more than the din of controversy will ever more be heard. And, therefore, my lord, well has the society done in this distribution."

The value that is set upon the Word of God, by the poor dark heathen, to whom this Society is sending the "light of life," was well illustrated in the meeting by the Rev. Mr. Young, a Missionary from Australia. In referring to the great joy which the arrival of the New Testament Scriptures amongst the Friendly Islands, gave that people, he said:—"Those Islanders greatly value the Scriptures; they esteem them as more precious than fine gold; they read and study them with diligence, indeed, there are very many of them who have committed whole books of the New Testament to memory. This was done by an afflicted man. He was poor, and a friend was in the habit of supplying his temporal wants, and having one day sent him a dinner, the servant carrying the provision asked him if he had anything to eat during the day. He replied in the affirmative, and said he had had a most glorious feast. "What have you had?" enquired the servant. "Had?" said the man, "I have eaten the whole of the Corinthians." "Thy word was found and I did eat it, and thy word was unto me the joy and rejoicing of my heart." Such was the language of the prophet, and such was the sentiment expressed by the poor afflicted Tongese. Oh, what a contrast is this, with those Christians, in Christian America, who prefer a novel or a romance to the Word of God; and a meeting for pleasure or political purposes, to the meeting for prayer,

or the gathering of the Church. One more incident as related by Mr. James, descriptive of the plan adopted by him in his congregation in relation to the Million Testament Fund, is all we have room for this week;—and we commend it to the careful consideration of our friends.

"Now, my Lord, may I tell you, just for a moment, what we did in Birmingham? because it may, perhaps, furnish instruction as to how a similar thing may be done elsewhere. I said to my good people one morning, after a sermon that was of course a little intended to get up the feeling for the occasion, that, as their pastor had taken some part in the movement, the world would ask what his people had done for it. "Now," said I, "go home, think over the subject, and, after dinner, gather round your tables, and let there be a family subscription: the husband first; the wife, as she ought to be, by the side of her husband, next; the children following; let the servants have a part, too; and then bring the papers in the evening, and we will collect what his people had done for it. "Now," said I, "I said, 'I could not ask for the money just then. I said, 'If you will give me your promises I will trust you till Christmas. See how much you can subscribe, and then at Christmas we will have the money.' The congregation broke up, and met of course again in the evening. When the second hymn was about to be given out, I said to the deacons, 'Now go round with the boxes and collect the papers, which they did. As I closed the sermon, one of my deacons came behind me and showed me a card. I guessed what it was. I looked at it, and I certainly looked with a little incredulity. "It is quite right," said the deacon, and I looked again and read, 'Twenty-four thousand copies.' (Loud applause.) Since then the number has been increased to thirty thousand. "But what," you may say, "about the payment? for you gave them credit. Did they come up to their promise?" Oh! I thought I could trust them; I have known them nearly half a century, and I knew whom I was speaking to. Christmas came, and of £2500 subscribed in that quiet way, with three months' credit into the bargain, there was only £2 short. (Applause.)

HOW TO BE RESTORED TO THE SPIRIT'S FAVOR.

Is it possible that we have been bruising and breaking the seal of that glorious redemption, which was so precious to us when we first received it, that we told all our friends we had at last found the pearl of great price, the one thing needful? Have we grieved the spirit in any of the ways mentioned? Have we grieved him any way? Let us examine.

The holy spirit as seal and earnest was given us we know to make us conscious of our onship, and to keep constantly in our view our inheritance, the unfading crown. "As many as are led by the spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear but ye have received the spirit of adoption whereby we cry, Abba, Father." Though ear hath not heard, nor eye seen, nor heart conceived the things which God hath prepared for those that love him, yet God hath revealed them to us by his spirit, for the spirit searcheth all things, yea the deep things of God. A man knoweth the disposition, heart, love and hatred of man by the spirit of man that is in himself. So when the spirit of God is in us, and in the spirit of the world, we know the things that are given unto us of God. Though we know not altogether what we shall be, we know we shall be like Christ. By having entered into spiritual life, we know its nature though we do not know all that it contains for us in eternity.

Now Christian friends, are you in doubt whether you are a Christian or not? Whether you have an inheritance or not? Whether you are a son or an alien? If you have any such doubt there is one thing which is beyond doubt, and that is, you have grieved the spirit.

Have you access to God in prayer? your soul is bright. But is it all dark when you try to pray; are the heavens as brass over you? Then have you grieved that spirit by which you have access unto the Father through the Son. When you come to the Communion do you feel to feast upon the bread of life? Do you remember there what Christ has done for you, till your heart burns with gratitude? It is well, the seal is bright.

In prayer, in all the ordinances of God's house, in all your duties in daily life, in all your relations to your fellow creatures, do you feel the love of God shed abroad in your heart? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Is that precious spirit performing this office in your heart? If not, where is the spirit? Where are those smiles of love on your Father's reconciled face which have been bright to you above the brightness of the sun? Can you no longer catch those which the spirit from time to time revealed to you? Go then to the secret place and weep, for by rudeness you have driven away the spirit who is now grieving over you.

Do you feel, as when God first spoke peace to your soul, that you cannot do enough for your Redeemer? What all your time and property are devoted to His service? Do you now, as then, rejoice with angels over one sinner that repenteth? Do you above all things love to lend the spirit the countenance of your presence, your labours and prayers in the conversion of sinners? Do you now take more pains to be present where Jesus has promised to manifest himself than you once did to be at places of amusement? Do you by your whole life show that you deem spiritual blessings above the blessing of wealth, taking at least as much pains to be punctual and prompt in all your engagements with Christian brethren in the prayer circle and at the house of God as you take at your business on week days? Rejoice with exceeding great joy for greater your reward! Your seal is bright. The idolatrous rubbish of covetousness does not obscure your seal. But if worldliness, covetousness, indulgence in pleasures of body, submission to the dictates of pride and passion, have come in place of love to God, you need no one to say you have grieved the spirit. Despair not, you may be restored to his favor.

But how? If you have grieved a friend you know how to seek reconciliation or rather forgiveness. Will you not be as wise in relation to the spirit? If you have treated him with neglect or harshness in the hearts of your fellow Christian go confess to him and you confess to the spirit. If you have cut the saints company by neglect of prayer, cease to do evil, learn to do well, Let him know you are once more fond of his company by oft asking his counsels in the retreat for prayer. You shall be answered openly, you shall have thus restored to you the joys of salvation. Your soul shall be

filled with marrow and fatness, and your mouth praise him with joyful lips. In this state who shall keep you from the prayer circle. What would it cost to tempt you to deny Christ before men by refusing to obey his ordinances.

Thus sympathizing with the spirit, your time and prayers would be freely given to God where the spirit is convicting the impenitent; your property to send the gospel where you cannot go yourself. Thus engaged, the spirit takes such full possession of the heart that there is no place for the devil.

The whole matter of restoration turns upon the simple idea of treating the spirit as an affectionate friend whom you may have grieved and whose desire, wishes and counsels you have in the word which he has dictated to be written. If you cannot converse with him as it were face to face with a friend, you know his mind as well as you could that of a friend by correspondence by letter. Keep this thought and treat the spirit as a friend and the advice is ample.

It occurs to me to remark also, that if when in the enjoyment of the spirit we should accustom ourselves to think of him as a dear and affectionate friend, we should be less liable to treat him so rudely as to grieve him. May each of us, dear reader, keep our seal of redemption so bright, that when the day of release has come, we shall not fail to have our liberty and enter upon our inheritance.

EXTRACTS FROM LETTERS.

A Letter received from Brother W. D. Hartt, dated at Wakefield, May 24th says:—"It is doubtless gratifying to you and your readers to hear that God manifestly reigns in righteousness among his people. The labours of Elders McMullin and Pennington on the Big Presqu Shore Settlement and vicinity, have been much blessed. Many have been brought from darkness unto God's marvellous light. About forty have been baptized and added to the Churches in that section. It has been a blessed season of refreshing to that people, and they seem to have been as literally watered by the streams of grace as their land is by the beautiful stream, the banks of which they inhabit. Through the long and cold winter just past, the people here have been hoping and praying for a revival, and have at last been cheered with good news from afar. The spring has come spiritually—we see the bud and blossom, and we hope to see summer and autumn richly laden with fruit. Twenty-five have been baptized here, beside several by Mr. Todd of Woodstock. The work seems still spreading, and we may exclaim—What hath God wrought? Our Sabbath School commenced with much interest and encouragement. With desire for the advancement of Christ's kingdom, and that department in which you are engaged, I am, &c."

Our readers will remember the notice we gave two or three weeks since of the commencement of revivals in the places mentioned in this letter; and of the labour of Elder S. Hartt in the latter (Jacksonstown and vicinity) during the winter. We rejoice that it has not been in vain.—Ed.

Elder John Wallace writes to us from Coverdale, May 15th, and informs us that he had just returned from visiting the Churches at Moncton, and North River. "At Moncton," he says, "I visited a number of families, and attended a Conference Meeting. The people gave evidence of famine—not of bread, nor of water, but of hearing the Word of the Lord, and the language of many is—give us the word of Life. The want of this often produces cold-hearted formality, or greivous backsliding, though to the credit of this people, and the honor of God, no complaint of the latter exist among them. In our Conference Meeting, the people offered willingly, and the Lord was in our midst. Sabbath morning I attended Meeting at the Meeting House in Moncton, and in the afternoon at brother T. Taylor's, North River. At this latter place the people have been scattered and peeled, but there are indications of God's speedily gathering them again. Sabbath Schools are not in operation as yet. In Moncton it is to be reorganized immediately. At N. River a library is wanted. I have made appointments in these places for the first and second Sabbaths in June. I leave home this week to see our brethren in Studholm and Johnson.

We are glad to hear that our Brother has visited these Churches. We wish to say to them that it has not been in our power to visit them this season, but we hope to meet a number of them as well as some from the Churches in Dorchester, at the District Meeting to be held in Middleland.—Ed.

The following is an extract from the letter of a Brother at a distance. It probably was not designed for publication, but we take that liberty with it. "I have found your paper many a time like 'a clear stream running through a desert, where I have regaled myself and proceeded with new vigor.' May God bless it to every family into which it finds admittance—may it be good seed sown in this wilderness world, ultimately blossoming as the rose, and bringing forth fruit unto eternal life. I trust the Lord may spare you long to engage in so good a cause, and speak to thousands the truth as it is in Jesus through the medium of a 'sanctified press.' * * * I often think of the counsel and instruction I have received from you in public and in private, and I regret with sorrow of heart that I have so little adhered to it. With sorrow and pleasure too, my mind often reverts to the evening I knelt with you

alone in your private room. When I think of it my eyes run down with tears. I loved the cause of God then—I think I love it still."

We advise this brother, and every brother to dedicate themselves to God, if they would have the light of his countenance. O how hard and how dark is the way of transgressors! But the path of the just is as the shining light.—Ed.

Elder J. B. Norton writes to us from Cornwallis, N. S., under date May 25th, saying that a Quarterly Meeting of the Free Christian Baptists is to be held in Habitant, commencing the 17th inst., and earnestly requesting Elders Wayman and Flanders to attend it. Brother Knowles from Yarmouth is expected to be there. Our brother in urging the attendance at this Meeting of some of our ministers from New Brunswick says:—"We have a bond on you which we want you to redeem for the cause sake, and not our own; do not therefore fail to come. I labour with the Churches at Halls Harbor, and East Mountain, and there are indications of good in these places. The congregations are large, and there is much attention to the word. Brother S. Cox from Boston has been in Habitant during the winter."

General Intelligence.

BRITISH AND FOREIGN.

At the time of our writing no further news has been received from Europe since the arrival of the "America" at Halifax last week. From English papers by her we make some extracts. The following details of the bombardment of Odessa is from a French paper:—

"From Odessa, on the 27th, they write that the city itself has suffered but little from the bombardment, the houses and buildings destroyed being those on the esplanade. All the inhabitants had literally abandoned the city. The engineers and military had been occupied night and day in repairing the damages, especially in restoring the outer battery, which had been destroyed." Another letter says:—"After the barbarous act of firing on the British flag of truce by the batteries on the mole, the population and military seem to have thought themselves freed from the danger of an attack by sea. There were great rejoicings in the town and a ball *à fresco* on the Boulevard, which faces seaward. The authorities and the principal staff officers mingled with the people, and conversed freely with them, pretending a supreme contempt for the marine force of the Allies. The Princess Osten-Sacken drove through the city in company with several ladies of distinction, announcing that there was nothing to fear, and that the Russian fleet from Sebastopol had already given a good account of the Anglo-French expedition. Early the next day but one, however, a change came over the aspect of affairs. All the population were afoot; fear was in every face; valuables of all kinds were packing up, and the panic was at its height. The allied fleets were seen advancing in perfect order, and eight or ten vessels detached themselves to take up positions broadside on to the fortifications and Citadel. No sooner were the first cannon-shots heard, than the population en masse hurried from the city. The Customs-guard who kept the gates were overpowered by the rush of fugitives. Merchandise liable to heavy duties was carried through the barriers unmolested, and spread through the environs without payment of tax; and Odessa was indeed, in every sense, a 'free port.' Such was the precision of the English and French fire; that no sooner had they opened, than huge fragments of masonry and timber flew in all directions, and in less than an hour the magazines were in flames, and two of them exploded with terrific shocks. Three days after the bombardment, the shops were not yet re-opened, and many of the inhabitants persisted in remaining in the gardens on the farther side of the city."

The Russians have published, under the hand General Osten-Sacken, a report of the bombardment, which unites all the remarkable qualities of exaggeration, false statement, and suppression of facts, usual in Russian bulletins.

Despatches have also been received from Constantinople, giving a full account, and differing little from what is stated above.

The Times correspondent on board the British fleet off Odessa, says that "some of the steamers are a little damaged, but none of any consequence. But one Englishman was killed and eight or nine wounded, none of them severely."

The Constantinople correspondent of the Times says:—"The action lasted twelve and a half hours, the Terrible having lost two men killed and five wounded, the Retribution three, and the Sampson five wounded. These were all the casualties that I was able to ascertain. Unless the Russians escaped from their burning frigate before its explosion, their loss must have been terrific in this one step. All attempts, however, to estimate the number of their killed and wounded must be mere guess-work."

"It is stated on good authority at Paris, that Russia recently notified Prussia that she had determined to address an ultimatum to Austria, calling upon her to explain her conduct, and summoning her, rather peremptorily, to declare herself either for or against, but, at all events, to declare herself. The Prussian Minister replied, that the Emperor of Russia need not give himself the trouble of addressing an ultimatum to Austria, as he (the Prussian) well knew, and could tell beforehand, the nature of the answer that would be given. Nearly at the same time Austria informed Prussia that she also was about to address an ultimatum to Russia, calling upon her to account for her intrigues, and her revolutionary attempts in the States of neighbouring Sovereigns, and in particular Montenegro, where she (Austria) was determined to put down by force the revolt. She also reproaches Russia with her conduct in the Principalities, and insists upon their evacuation