

New York Correspondence.

New York, Sept. 24, 1855.

Mr. Editor—

The Anti-Slavery cause in this country has now come to assume such relations to politics, and the Church, and the pecuniary interests of the nation, that it seems now impossible to repress agitation of the subject in high and in low places. The discussion of such a question must be hastening us to issue either bloody or peaceful. I mentioned in the last communication the case of Williamson, and the discussion to which it is giving occasion. In Kansas, the cause is taking a new form. Reeder, the first governor of the territory, though he favored the Nebraska bill, found the slave-holders of Missouri trespassing so outrageously on the rights of the citizens there, that he became utterly disgusted with the company into which he had fallen. When the drunken hordes of Missourians insisted upon coming into Kansas to elect the Legislature, and all for him, he opposed their course, and for his opposition to them, the President removed him, and appointed a contemptible dough-face tool from Ohio as his successor. This contemptible official arriving in Kansas, in his first speech declared himself in favor of making Kansas a slave state. The last ounce, as it is said, breaks the camel's back. The people of the territory, who have hitherto been quiet on matters, seem now to be quite aroused, and have recently held a great Convention having for its object to defeat their new governor's darling project. This convention has with great unanimity and enthusiasm nominated ex-governor Reeder a representative to Congress. From the account which I so far have seen, there is some hope over Reeder may be elected; but that matter is of little importance as compared with the fact that in the territory itself the initiative of a Free State movement has been taken. It must, I think, continue to gather new force, and contribute largely to hasten the crisis that must yet come upon our nation on account of this fearful sin.

I meant to have remarked in my last that while poor Williamson lies in prison for the crime of telling a defenceless woman her rights, the American Board for Foreign Missions is holding its session at Utica, where the ministers of the Northern States are in loving union with slaveholding ministers, and planning to convert the heathen in Africa. This is the way we do—sell heathen at home to procure the means of converting heathen in Africa. "This distance lends enchantment to the view." At home an African is "a chattel personal," in Africa a man for whose soul Christ died. O consistency thou art a jewel.

Great Sabbath-school Celebration.

Tuesday, September 25.—To-day has been a great day in our city among the Sabbath-school teachers. About 12,000 teachers of Sabbath-schools from Boston and other parts of Massachusetts, came on here yesterday on an excursion. They were received by our people at the Crystal Palace, and the various charitable Sabbath-schools were out in full force yesterday, till 2 o'clock, for the purpose of attending the exercises of the occasion. The Sabbath-schools from New York, the two missions at Five Points, from Randall's Island, Brooklyn Asylum, and several others were present, making up a company of near two thousand children. The speakers were happy and able. The speech which took the deepest hold of the hearts of all was that delivered by Dr. Tyng, especially in the part which he devoted to the colored race. The presence of the colored Sabbath-school, and a speech delivered in representation of their Asylum, furnished a happy occasion for this part of Dr. Tyng's address. The Doctor too, hitherto rather opposed to the anti-slavery cause, found his heart in a new element when he ventured to say a word for the dumb. The speaker was alluding to the many re-unions of the day, but the "one which has most deeply affected my heart, is the re-union of blood. We must never forget on such occasions, that of one blood made all nations to dwell upon the earth. As no class of human beings is exempt from sin, suffering and death, so Christ's salvation is open to all." This sentiment was more warmly cheered than any other delivered throughout the day.

When we consider that a few years ago it would have cost Dr. Tyng his place to have uttered in the same hearty way the sentiment so plainly taught by the Bible, and when we consider that sentiment was so warmly cheered by the teachers, the mass of whom are connected with the American Sunday School Union, a society which, within a few years, in a craven spirit, has suppressed its own Anti-Slavery publications, though of many years standing—when we consider these things, there is ground of hope that Slavery will be overthrown by the Gospel, and not our nation be overthrown by Slavery.

Last evening, a meeting of great interest connected with this excursion was held at Dr. Cheever's Church—to-day, the teachers are to visit our charitable institutions—this evening, they are to have a reception in Brooklyn at Rev. H. W. Beecher's Church—tomorrow is to be devoted to a meeting of Conference with the Sabbath School Teachers of this City, as to the method of best prosecuting the interests of the Redeemer's Kingdom as connected with Sabbath Schools. These are the sort of armies which are destined to conquer the whole earth, and give it as an everlasting possession to the meek.

This occasion has been one of deep interest to us, personally by reason of its affording the opportunity to renew acquaintance with several dear brethren and sisters who are connected to our church in Boston, of North Bennett-street. This church as I mentioned to your readers last spring, is under the care of Rev. D. P. Cilley, who I was happy to meet yesterday and to learn from him that the powerful revival in his church has by no means lost its force.

In this excursion the Sabbath-school of that church is more largely represented than any other in Boston, that is according to its number. The school is under an excellent superintendent, Mr. Look. I was very happy to learn from Bro. Cilley that many people from your Province and Nova Scotia, are members of his church and congregation. This church, though planted many years, has not till within three or four years or thereabout, seemed to take a vigorous growth. Few churches have had more to contend with from want of means and division of interests, but after so long a time God is blessing the pious and persevering with an answer to their prayers, the prosperity of Zion. Perhaps there is now no church among us, who on the whole, is more united and blessed with greater prosperity.

There is to be to-day a Faneuil Convention in this city, in the vestry of the First Free Will Baptist Church. Prof. Wheeldon, formerly of Michigan University, is this evening to deliver an address on the subject of the new Alphabet. More of this hereafter.

G.

Religious Intelligencer.

SAINT JOHN, N. B. OCT. 12, 1855.

Editorial Correspondence.

No. 6.

EASTPORT, ME., Oct. 8, 1855.

Having left our post at St. John for a few days, on a visit to the United States, we arrived at this place about 12 o'clock, A. M., by the good steamer *Adelaide*, (which we shall notice hereafter,) and shall leave again at one o'clock, P. M. We drop this note for our columns, to inform our readers that during our present visit, we purpose attending the Free Will Baptist Anniversaries of their religious and benevolent Societies, which commence tomorrow at Dover, New Hampshire, and continue over the two following days. We expect also to visit the Free Will Baptist Library Institution at New Hampton, N. H., and we hope to gather such information during our journey as will be of service to ourselves and our readers. We shall also replenish our Book Store with such a selection of useful Books as will make it attractive to those who wish to read and learn hereafter.

In haste,

E. M'LEON.

Sowing and Reaping.

The period of our existence here is a great seed time—it is in one respect the spring of the soul's duration—the planting time; the harvest, or gathering time, is ETERNITY. In some instances the first fruits are gathered here. Various descriptions of sowers or sowing, are represented in the word of God. All of these may be summed up into two classes; first, those who sow to the Spirit, and second, those who sow to the flesh. Some are represented as sowing in tears—they shall reap in joy; they go forth weeping, bearing precious seed—they shall return rejoicing, bringing their sheaves with them. These, doubtless, save the laborers in the Gospel, who, with deep anxiety and much prayer, and tears, preach the word of Christ, *they sowing must also reap*. Some sow beside all waters, these have a blessing pronounced upon them. This, probably, refers to the sowing of the word of God in all lands, and the efforts which are being made to evangelize the world—the waters representing people, as in Rev. 17th and elsewhere. To him that sows eth righteousness, the wise man tells us, shall be a sure reward; this is to sow to the Spirit, and its fruit—its harvest, will be to eternal life; its first fruit is often gathered here, rejoicing the receiver as Israel rejoiced when with the first fruits of their harvest they all appeared before God.

The Scripture abounds with notices of those who sowed in righteousness, to a few of whom we will refer. Enoch was thus sowing when he "walked with God,"—he reaped when "God took him." Noah was sowing when according to the command of God he prepared an ark,—he reaped when that ark bore him and his family above the rising flood. Abraham was sowing when he forsook his father's home and country for a land he knew not,—he sowed, when at the command of God he led Isaac to the top of the mountain, and prepared to offer him there, not staggering at the promise of Jehovah,—he reaped, when with the promise of God of future greatness and glory,—he returned the father of the faithful and the friend of God, with Isaac still living. Moses sowed when he refused to be called the son of Pharaoh's daughter,—he reaped, when appointed to the leadership of Israel, and talking with God upon the mount. Joseph, the son of Jacob, sowed, when he fled from the seduction and embrace of Potaphar's wife,—he reaped, when appointed steward over all Egypt, and second only to Pharaoh himself. Daniel sowed when he refused to eat the King's meat, or to defile himself with his drink,—he reaped, when exalted to second in the kingdom, and enjoying the fullest confidence of his sovereign. These are only a few of the numerous cases of sowing in righteousness and reaping in mercy, which are found in the Old Testament. The New also abounds with similar instances. The disciples of Jesus were sowing when they forsook all and followed him—when enduring for his sake the scorn and privation; they were reaping when made the honored instruments of opening a new dispensation and carrying the glad tidings of the gospel to a Gentile world. Paul was sowing when suffering for Christ,—he was reaping; when he exclaimed, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give unto me in that day. Cornelius, the centurion, was sowing when he feared God with all his house, gave much alms to the people, and prayed to God always,—he reaped, when the angel of God appeared and informed him of what he should do.

But we come to other times than these. When the early Christians immediately following the Apostolic day were driven from the faces of men, and hunted by

Pagan persecutors, they were sowing, and even then they also reaped a harvest of joy in God; so also those that have suffered by anti-Christian tortures, not excepting the infamous Inquisition itself, sowed in righteousness and often in tears, but the presence of Christ which always cheered them here, was to them a gracious first fruit of the eternal harvest of future bliss. The men of God who laid the foundation of what we are now enjoying,—we mean the Protestant reformers, sowed in great sorrow often, and under much discouragement, and even they reaped a harvest, but unto us is particularly given to enjoy what they toiled for, and happy will it be for us, if, while we enjoy the fruit of their labour, we labour ourselves, so as not to be charged with sowing to the flesh, and finally reap a harvest to corruption. But although those to whom we have referred reaped something here—gathered the first fruits; while they live, the harvest,—when the entire reward of their toil shall be given them to enjoy in, ETERNITY. Whatsoever a man sows that shall he reap; they sowed in righteousness—to the spirit—and their harvest is fullness of joy, and eternal weight of glory.

But the Bible not only notices those who sow in righteousness but those also who sow in wickedness, and who reap the same. Our first parents set us a dreadful example in this respect, they sowed when yielding to the tempter—when taking what was forbidden of God, they reaped when hiding from his presence, when driven from their once happy home in the garden, and made wanderers in the earth—they reaped when in the bitter agony their hearts must have been torn by a son slain by a brother's hand. Lot sowed when he pitched his tent by Sodom—he reaped when escaping for his life, and when seduced by his own daughter. The sons of Jacob sowed when they sold their brother in Egypt—they reaped when brought into trouble and their consciences smote them, and they exclaimed, "God hath found out our iniquity." David was sowing when he took away the wife of Uriah—and he reaped when his own son Absalom sought his life, and when as he fled from him, Shimeas cursed him. These are instances, probably all among God's people, and from them we may learn that if the righteous turn from their righteousness and sow iniquity, the same consequences must follow, as in the wicked, and although forgiveness may be obtained and the favour of God restored, yet the legitimate consequences of iniquity will cleave to them here, in other words what they sow they will also reap. Hence it is that many sow in early life what, notwithstanding their subsequent conversion to God, affords them a harvest of sorrow while they live. But some there are who sow wickedness, the full harvest of which is reserved for futurity. Such were the inhabitants of Sodom, and such too were the tempters of God in the wilderness. Such were Ahab and Jezebel, Haman and Belshazzar, Herod and Pilate, and all the unbelieving Jews. Such were the long list of the Church's persecutors, pagan and papal, and such too is every God-denying, world-loving, flesh-gratifying, and carnal pleasure seeking sinner, whether found within, or without the pale of the professed church. "Whatsoever a man sows, that shall he also reap."

The age in which we live is peculiarly a sowing time. Never were there such facilities for sowing as good, and for evil. And although it is employed extensively to scatter light—although Bibles and religious publications are sent out by the million, yet are they far outnumbered by infidel, immoral, and fictitious trash, some of which finds way into our families, and sow in our own, and in the hearts of our children the seed of unbelief and death. Look at the rapid mode of travel and transportation. Countries that a few years since were months asunder, are now brought within a few days of each other. This affords far more ample means of sowing, let the seed be good or evil. Again see the various Institutions and Associations which have sprung into existence. What individuals as such never could do is being accomplished with ease. And as religious and moral facilities come into existence, those of an opposite character also spring up, each scattering its respective seed. Look then at all the minor facilities which in our individual capacity we may employ; and while we look at them, is it not well to ask ourselves the question, what are we sowing? Are we co-operating in the great and glorious efforts which are being made to benefit the world?—Are we found at our post in those enterprises, which exalt and honour a people? Or are we sowing to the wind, by looking only at our own interest, and leaving up for ourselves on earth, what the whirlwind of God's anger will soon scatter, and make our harvest bitter. Contemplate the Sabbath School for a few moments. See the millions of immortal souls, in life's gay morn, whose hearts like the wide dug garden, are all ready to receive the word of life. We may plead some excuse for our neglect of a heathen world—they are far distant—but these—O these are in our midst—they are about our dwellings and crowd our sanctuaries, and they will soon fill the places of trust—of power—and of honour which others now occupy—some of these must enter our pulpits, or nobody will, and they must make up our churches, or we shall have none. O what are we sowing in these young hearts—not only in the Sabbath school—and in the family—but by our daily example, by that influence which our every day life must have on the world, as well as by our precepts in our associations with them? What are we sowing on the face of society? What seed are we scattering, to bless, or curse the world? While the seed scattered by us influence the states and conditions of others, affecting them for either weal or woe, we may be assured that we shall reap ourselves, corresponding to the seed sown by us; the first fruits lying here—the full gathering in ETERNITY. The harvest of righteousness, how glorious! The society of Christ, and glorified spirits, the never ceasing glories of the upper world—the greetings of redeemed souls through our holy influence—and an eternal weight of glory—and unending song of praise. But O! turn again—those men of wealth—of pleasure, who forget God—ye young and deluded votaries of fashion and folly, who at the expense of your soul's happiness gratify sense, what a harvest will yours be! Yea dreadful perhaps here—as many have found who now fill almshouses,

jails, penitentiaries, lunatic asylums, and dishonoured graves! What you sow you will surely reap! Seed is often scattered with merry hearts, that brings a harvest of sorrow; and if you persist in sowing to the flesh, yours will be a dreadful one indeed! O then stop now, begin to-day to sow to the spirit—break off thy sins by righteousness, if God peradventure will pardon thine iniquity, and forgive thy transgressions!

St. Stephens.

Brother Taylor writes to us, dated at Eastport Me., 3d inst., as follows:—"I have just returned from a short visit to St. Stephens. The Church there deserves all praise for their steadfastness in the divine life, especially when it is considered that they have not had a sermon preached to them by one of their own ministry for about one year. They had maintained their meeting through the summer, and when I met them in Conference last Saturday evening, I found them ready to speak to each other of their joys and sorrows, and to encourage each other with the sure and certain prospect of meeting in a better world. It was a season of special interest, and I was glad to find them so well engaged to maintain their standing as a Church of Christ. I attended a few meetings with them; the Lord was present to bless. I expect to make them another visit in about two weeks. Our prospect in religious matters in Campobello is somewhat better than formerly."

Dr. Duff at the Paris Conference.

We referred last week to the presence of Dr. Duff at the Evangelical Conference recently held in Paris. The following synopsis of his address on Christian Missions are furnished by the correspondent to the N. Y. Observer. We commend his ideas to the careful reflection of all our readers.

"He arose in his usual embarrassed manner, and apologized for his inability to address them in the French language. Then he launched out upon his chosen theme. He had listened to the report of the state of Missions in the world. He feared that there would spring up, in view of the millions collected, the missionaries sent out, and the many converts gathered, a feeling of complacency. He would not despise any measure of success, but he thought we should rather consider what we have not done. The earth might be traversed, and her jewels, pearls and diamonds might be collected, and while looking at that radiance, we dare not take that dazzling exhibition as a sample of the earth. Many sterile plains and desolate regions are everywhere found, with barrenness all around. So we may look upon the world lying in sin. Lost men everywhere appear. For, whatever German rationalist may say, he was contented to receive exactly what God says. That is proof enough for him. Then in the most thrilling manner he spoke of what ought to be done to save the lost. As it is evidenced by the soul's capacities and immortality, and by all that God the Father, and God the Son, and God the Holy Ghost had sacrificed for the rescue. The stream of his burning appeal went straight to every heart, and our tears would gush out, despite of all resistance. I know not how it is, but the words of that man, and those vast and earnest truths, with one consent our hearts responded, —All is true."

He asked with great point about the sacrifices Christian men make. Who has left his palace for a plainer house? Who sent his expensive furniture to auction to prevent the restriction of his contributions? Nay, the beginning of their retrenchment had been in what they had given to the treasury of the Lord.

He warned the church to take care how she yields to a spirit of worldliness. That her avowed zeal for orthodoxy would be no compensation for the want of Christ's self-sacrificing and self-denying zeal. He feared there would be a great sweeping, when Christ would come to accomplish his promises. That as he laid aside the Temple, the Ark, the imposing grandeur of all relating to the formal worship of that people who complacently cried—"The Temple of the Lord,—the Temple of the Lord are we,"—and raised up a few obscure fishermen to do his work with power and success, so he might come again, and say to us, as to the formal, heartless Jews,—"Your house is left unto you desolate;" and he might call from other sources those whom he may honor in this great work, which must and shall be accomplished.

Wholly exhausted, he sat down on his chair, with his back to the immense audience, and seemed for a few moments intensely engaged in prayer. A holy solemnity pervaded the silent multitude as we felt the truth this man of God had said so touchingly at the outset,—that as he had been drawing nearer to eternity, he cared less and less for what man said or thought of him."

WATER WORKS IN CARLETON.—We are pleased to learn that the enterprising portion of our citizens residing on the Western side of the Harbor, have made arrangements for obtaining a supply of pure water from Spruce Lake, about five miles distant from the place. The Commissioners appointed for the purpose have settled preliminaries and the works are to be commenced forthwith. This is a movement that will confer inestimable benefits upon the people of Carleton, and enable all classes to participate in the general good that must be derived. Negotiations have been opened with parties in New York for a supply of the requisite material, and there is every prospect of the works being finished in a few months.—*News.*

MELANCHOLY AND FATAL CASUALTY.—We are informed that a fatal accident occurred at Kentville, N. S., on Friday last. It appears that on that evening, a number of young men had assembled to make a demonstration in celebration of the fall of Sebastopol. Everything passed off well, until they were fired by a man named Eaton, the charge of which entered the back of a young man named Charles Harris, killing him instantly. The deceased was son of J. D. Harris, Esq., and was much esteemed by his relatives and acquaintances.—*Courier.*

BALTIMORE, Oct. 6.—The New-Orleans mails on Sunday have arrived. The papers chronicle the prevalence of the yellow fever in many of the interior towns of Louisiana and Mississippi. In some places it is raging as badly as it did at Norfolk.

General Intelligence.

BRITISH AND FOREIGN.

We, this week, lay before our readers the news brought by the steamer *Pacific* at New York. The London Times correspondence, coming down to one hour before the final assault, is very interesting. The Paris Moniteur of the 20th, contains the following later despatches from Marshal Pelissier dated.

SEBASTOPOL, Sept. 17.—In their work of destruction the enemy respected the docks (which are magnificent constructions,) the establishments in the vicinity, the barracks of Fort Nicholas and the Quarantine Fort. The Anglo-French Commission appointed to draw up a return of the material left by the Russians at Sebastopol has commenced its labors. The result may be summarily stated as follows:—

We have found in the town about 4000 cannon, 50,000 cannon balls, a few hollow projectiles, a large quantity of grape, a great amount of gunpowder (despite the explosions,) 500 anchors (half of which are excellent,) 25,000 kilograms of copper, two steam engines of 30-horse power, a considerable number of masts sawn in two for defensive purposes (blindages.)

SEBASTOPOL, Sept. 18.—Our Generals and superior officers wounded are doing as well as can be expected. There need be no anxiety on their account.

Another despatch says that a detachment of French troops which entered Varna on the 14th, found the streets full of ruins, and barricaded throughout. The obstacles at the entrance of the port were about to be removed, so as to admit of the entrance of ships.

A report says, when the Russians saw that the Allies were masters of the Malakoff, they blew up the Redan. All the towers were mined, but they had not time to blow up the Malakoff.

The following is Gen Simpson's despatch:

BEFORE SEBASTOPOL, Sept. 9.—My Lord; I had the honor to apprise your Lordship in my despatch of the 4th inst., that the Engineer and Artillery officers of the Allied armies had made before Gen. Pelissier and myself a report recommending that the assault should be given on the 8th inst., after a heavy fire had been kept up for three days. This arrangement I agreed to, and I have to congratulate your Lordship on the glorious results of the attack of yesterday, which has ended in the possession of the town, dockyards and public buildings, and the destruction of the last ships of the Russian fleet in the Black Sea. Three steamers alone remain, and the capture of sinking of these must speedily follow.

It was arranged that at twelve o'clock in the day the French columns of assault were to leave their trenches, and take possession of the Malakoff and adjacent works. After their success had been assured, and they were fairly established, the Redan was to be assaulted by the English. The Eastern, Central and Quarantine Forts on the left were to be simultaneously attacked by the French. At the hour appointed, our Allies quitted their trenches, entered and carried the apparently impregnable defences of the Malakoff, with the impetuous vigor which characterizes the French, and having once obtained possession, they were never dislodged. The tricolor, planted on the parapet, was the signal for our troops to advance.

This arrangement for the attack I entrusted to Lieut. Gen. Sir Wm. Codrington who carried out the details in concert with Gen. Markham. I determined that the Second and Light Divisions should have the honor of the assault from the circumstance of their having defended the batteries and approaches against the Redan for so many months, and from the intimate knowledge they possess of the ground. The fire of our artillery having made as much of a breach as possible in the salient of the Redan, I decided that the columns of assault should be directed against that part, as being less exposed to the heavy flanking fire by which this work is protected. It was arranged between Sir Wm. Codrington and Lieut. Gen. Markham that the assaulting column of 1000 men should be formed by equal numbers of their two Divisions. The column of the Light Division to lead, that of the second to follow.

They left the trenches at the preconcerted signal, and moved across the ground, preceded by a covering party of two hundred men, and a ladder party of three hundred and twenty. On arriving at the crest of the ditch, the ladders placed, the men immediately stormed the parapet of the Redan, and penetrated into the Salient Angle.

A most determined and bloody contest was here maintained for nearly an hour, and although supported to the utmost, and the greatest bravery displayed, it was found impossible to maintain the position.

I feel myself unable to express in adequate terms the sense I entertain of the conduct and gallantry exhibited by the troops, although their devotion was not rewarded by the success which they so well merited; but to none are my thanks more justly due than to Col. Windham, who gallantly headed the column of attack, and was so fortunate in entering and remaining with the troops during the contest.

Your Lordship will perceive by the long and sad list of casualties with what gallantry and self-devotion the officers so nobly placed themselves at the head of their men during this sanguinary conflict.

The trenches were subsequently to this attack so crowded with troops that I was unable to organize a second assault, which I intended to make with the Highlanders under Lieut. Gen. Sir John Campbell, who had hitherto formed the reserve, to be supported by the third division under Major Gen. Sir Wm. Eyre.

I therefore sent for these officers and arranged with them to renew the attack the following morning. The Highland Brigade occupied the advanced trenches during the night.

About eleven o'clock the enemy commenced exploding their magazines, and Sir Colin Campbell, having ordered a small party to advance cautiously to examine the Redan, found the work abandoned. He did not however deem it necessary to occupy it until daylight.

The evacuation of the town by the enemy was made manifest during the night. Great fires appeared in every part, accompanied by large explosions, under the cover of which the enemy succeeded in withdrawing their troops to the north side by means of the Raft bridge recently constructed, and which they afterwards disconnected, and conveyed to the other side. Their men of war were all sunk during the night.