

Correspondence.

New York Correspondence.

New York, July 26, 1855.

VISIT OF MR. PHILLIPS TO NEW YORK.

Mr. ENOC'S—A season of unusual interest was enjoyed last Sabbath at the Free Will Baptist Church in this City. Rev. Mr. Phillips, who for the last twenty years has labored as a Missionary in Orissa, India, was present, accompanied by Mrs. P., their daughter, and Dulah, one of the Santa race who has been converted to Christianity through the instrumentality of Mr. Phillips. In the forenoon, Mr. Phillips gave an interesting account of his field of labor, describing briefly the country, its climate, productions, and people, their customs, habits, religion, and state of civilization, and the hindrances and encouragements the Missionary meets within his labors. At the close of Mr. Phillips' lecture, Dulah, speaking in the Orissa language, which was translated by Mr. Phillips, gave a short description of the condition of his people before they were visited by the Missionaries, and of the labors and success of the Missionaries among them.

In the afternoon the Sabbath-school and others met, and after singing by the school and prayer, liberty was given to all present to propose such questions to Dulah as they pleased. Many questions, such as would naturally be suggested by the address of the morning, were asked through Mr. Phillips as interpreter, and in his answers Dulah exhibited a creditable degree of intelligence, a warm attachment to the religion he has professed, and the most lively interest in the conversion and welfare of his benighted countrymen. When asked if he did not desire that some of the children present might become Missionaries to his people, he replied with earnestness and at some length, to the purpose that it was his fervent prayer that they might; that when he thought of the condition of his people, it was his most ardent desire that more Missionaries might be sent, and that his countrymen might be persuaded to leave their idols and serve the true God.

Considerable time was spent in asking and answering questions, after which they sang some of the hymns in the Orissa language which they are accustomed to use in their meetings in India. The style of the music was simple but pleasing, and though the airs had a foreign sound, they seemed to be of a similar character to those generally used in Sabbath-schools and Conference-meetings in the United States.

Mr. Phillips then spoke of the Konds, a tribe in India, formerly accustomed to offer human sacrifices—a practice which is now interdicted by the British government, which has rescued from them many victims and placed them in care of the Missionaries. Two of the children thus rescued are being supported and educated by the contributions of this Sabbath-school. Mr. Phillips assured the School that their proteges and all others at the Mission-school are well cared for and are making satisfactory progress in their studies.

Mr. Phillips added to the interest of the exercises by exhibiting some of their objects of worship, instruments of self-torture, books and writing implements, ornaments, &c.

Not only was this season interesting, as I have said, but I believe it was highly profitable. In no way can we so well appreciate the blessings we enjoy as by considering the effect of their absence, and I doubt not that many hearts on that day thrilled anew with gratitude to God for the benefits of Christianity and its institutions, and in many minds was kindled afresh the desire to assist in bringing about the day when it shall be said, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Another profitable matter for consideration lies in the fact that a single individual, with no greater advantages than are within the reach of many, if not all, has been able to accomplish so much by his energy, perseverance, and self-sacrifice. If he has been able to do so much, might not each of us accomplish much more than we are now doing if we but possessed the same spirit of devotion?

Mr. Phillips intends, if his health will permit, to travel and lecture in different places, and it is to be hoped his labors will result in much good both to those he addresses and to the millions of India, for whom he is so deeply interested, and for whose conversion the energies of his life have been spent. There are indeed many things in our own land which need reforming—many sins, both national and individual, yet unrepented of—but even this cannot excuse us for withholding the gospel from others. It is gratifying to observe that among the churches in general there is an increasing interest, not only in missions, but in all philanthropic and moral enterprises. When all who profess the Christian religion shall understand their duty in these matters and perform it with the energy and devotion of the primitive disciples and of individuals at the present day, the millennium will not be far distant.

YANKEETOWN, July 28th, 1855.

DEAR BRO. McLEOD.—The good Book says, "good news from a far country, is like cold water to a thirsty soul;" so it has been to me, in looking over your account of the yearly Conference, in my native land, though not permitted to be with you personally, yet I was there in imagination—now gathering many of God's elect, and heard you recount the triumphs of the cross, in the conversion of sinners, the building up of his people in their most holy faith, and the willingness and ability of our Great High Priest to save to the uttermost, all who come unto God by him.

"My heart grows warm with holy fire,
And kindles with a pure desire."

And I wish to say to my dear brother, that I am still trying to walk in the "old paths," that I am strong

gling onward through grace, in the hope of a better land; true we meet with conflicts, and trials, and bereavements here; but all these shall work for our good, if we love and follow God as dear children. And though I am separated now by mount and stream, and sea, from those with whom I once enjoyed sweet communion, still, the sacred hope, the blissful hope, that Jesus' grace has given, points to a fairer clime, "where clouds never gather, and storms never blow," where all the blood washed through, shall greet each other.

"Far from a world of grief and sin,
With God eternally shut in."

A "mount" there is in our heavenly home; it is the "mount Zion" upon which the Lamb shall stand, with the hundred and forty and four thousand, having his Father's name written in their foreheads. A "sea" there is; it is one like unto glass mingled with fire; upon which the beloved disciple saw the happy company standing, who had gotten the victory over the beast—his image, his mark, and the number of his name; having the harp of God; singing the song of Moses and the Lamb.

"There is a stream whose gentle flow,
Supplies the city of our God;
Life, love and joy, still gliding through,
And watering our golden shore."

How blessed to know the friendship of him who is closer than a brother; that he writes us all to the sweets of this holy relation, the friend of God, "the tenderest," "the most cherished to which a mortal can be raised." It supposes the privilege of a son, though that entails the inheritance, for if sons, then heirs; it is the unshaken of a child of God. It is the privilege of admission into the secret chambers of the King Invisible. O, my Brother, it is—and yet I cannot utter it; but I feel it. O, the companion of the High and Holy One, to sleep and dwell with earth-born worms; and call them his own,—that we can have "fellowship with the Father, and with his Son Jesus Christ;" come in his name boldly to the throne of grace, and in the midst of human weakness cry, "Lord, all I am is known to thee?" or with a Peter say, after being thrice interrogated, "knowest thou me?" "thou knowest all things, thou knowest that I love thee."

I rejoice in your prosperity, and may the Lord bless and prosper you in all your labors of love in the prayer of your brother in Christ.

DAVID ORR.

NEW JERSEY, July 25, 1855.

DEAR BROTHER McLEOD.—With pleasure I sit down to write a few lines for your valuable paper. I have not forgotten the many valuable lessons of instruction which I have received from you both publicly and privately. O that I had taken heed to them as I ought; it would have saved me many bitter tears. When disease first seized me, and my body was sinking very fast, my mind also became gloomy and desponding, but I consoled it from all around me, yet my own soul was grieved within me, and when I read the Bible, which was daily, I did not seem to think of that stream which makes glad the city of God. I thought I had no true religion about me. My mind became dull and inactive, and I thought I should never again see the light of God's reconciling countenance. But He sometimes uses very small means to restore unto the joys of his salvation. One day after receiving the "Intelligencer," I sat down to peruse its delightful pages, and my eyes fell on your editorial, on "God's manner of answering prayer." While I anxiously read it, light began to enter my mind, and I could see wherein my affliction might prove one of the greatest blessings ever conferred upon me. From that time I have endeavored to be patient and exercise faith in God, knowing that "He is too wise to err, and to just to be unkind."

When assembled with my dear brethren in their yearly conference, I thought if I should never meet them again in time, and I could see a fair and happy land, not far ahead, where we should hail each other as the redeemed of the Lord. Permit me to say for the satisfaction of my kind friends, both in this province and Nova Scotia, that since I returned from the General Conference my health has been improving and my cough has been much easier. I hope I may be spared to meet them again and enjoy seasons of refreshing from the presence of the Lord.

I remain your brother in Christ.

JOHN MACINTYRE.

DEAR ISLAND, July 3, 1855.

DEAR BROTHER.—It affords me much pleasure to read in the columns of the "Visitor" and "Intelligencer" the blessings that have been bestowed upon the efforts of God's people in promoting the gospel in New Brunswick. There is nothing that makes my heart rejoice like the tidings that souls are being converted to God.

I laboured in PERAZ, N. S., three months last spring, a number professed to experience the renewing influence of the Holy Spirit, some of whom were baptized by Brother Hunt. I have been on a visit to the U. S. A., to see my brethren. In many places that I visited, the work of God revived, and many souls were added to the churches. On my return I was informed that Deer Island was an interesting field of labor. I called at Eastport to visit some friends and went to the Island to spend a Sabbath with them, and was requested to preach the funeral sermon of Mrs. Elizabeth Fountain, consort of James Fountain, the experienced religion in Ireland and joined the Wesleyan Methodists, but was so persecuted for her religion, she resolved to leave for America and arrived about the year 1813. I am informed she lived a devoted life to Christ, she suffered much for two years but endured her affliction by waiting until the charge should come. She fell asleep in Christ, July 1, aged 62 years, leaving many to mourn her departure. The sermon was preached from Rev. 14 chap. 13 verse. "Blessed are the dead that die in the Lord, from henceforth, you, with the spirit, that they may rest from their labors and their works do follow them."

Yours Truly,

AARON THORP.

Religious Intelligence

SAINT JOHN, N. B. AUG. 10, 1855

Our Circulation.

We have great pleasure in informing our numerous readers that the weekly issue of this paper has reached **FOUR THOUSAND COPIES.**

Persons wishing to advertise widely, cannot well find a better medium than our columns.

Editorial Correspondence.

No. 3.

Early settlement of the Province—by whom—Religious destitution—its extent—aid to the North—Temperance Hall—A not well—Preparation.

If all the incidents connected with the early history of religion in New Brunswick were gathered into one volume, it would be an interesting book. The early settlers of St. John, and of the river bearing that name, were composed principally of the disbanded troops who had been engaged in the American war, some of them from Europe, and others, Americans born, who, attached to the Constitution of England, chose rather to separate themselves from their paternal inheritance in the "States," and leave the hardships of the wilderness here, under British law and British protection, than share the liberties of the infant and untutored Republic there. But as is common with war, the long struggle had demoralized the people—the facilities for preserving and forming the flame of Christianity in the camp, or in the country which is the theatre of immediate scenes of carnage and strife, did not exist, that do now. No combinations of men were at that time devoting their energies to the dissemination of the pure Word of God: the birth of Bible and Missionary institutions had not fairly taken place, although the germ of both existed; but the diffusion of the knowledge of God, by combination of effort, as has since been adopted, was then only the doubtful idea of a few. The long struggle of War for independence on the part of the American people had demoralized them; the contest in many instances of father against son, and brother against brother, had quenched the pure affections of kindred for kindred, while malice and hatred had succeeded, and the heart was rendered wholly unfit to receive the Spirit of Christ, and yield to the claims of religion. The American revolution, whatever redeeming qualities it might have had in some respects, was nevertheless, on this continent, the age of crime, as well as of anarchy and death. When peace was proclaimed, and the din of battle ceased, a worse was to be sought by thousands, who for years had been familiar only with carnage and bloodshed. The wilderness of New Brunswick, hitherto familiar only to the Aborigines, and having a few settlements of Acadians or French, must now make room for thousands of men who brought with them little or no religious character. The germ of religion was confined to a very few, and these were the "few and far between."

The following incident will illustrate more graphically than anything else we can write, the spiritual destitution of the people, and afford us confirmation that the word of the Lord was precious in those days. On the banks of the river St. John about fifteen miles from where the City now stands, resided one of those who had sought shelter under the British flag in the wilderness of New Brunswick. At the time of his going there to reside his mind was but little of any interest in the subject of religion, but while employed one day with his hoe on his newly cultivated farm, his thoughts were deeply arrested with a portion of scripture—he became convinced of the necessity of experimental religion, and without any religious instruction, only that received from God and the Bible, he soon after found the "pearl of great price." When this was the case, he not only longed for Christian association, but the spiritual destination of those around him pressed upon him, and he resolved to do what he could to have the religious wants of the country at least partially supplied. General Coffin was at that time one of the leading men in the province, to him he personally applied, and set before him the necessity of obtaining a minister of the gospel to labour among the people. The General frankly agreed with him, but when the question arose, who should be obtained, a difference of opinion was found to exist. Our Christian friend from some early associations had formed an opinion favourable to the aid and usefulness of the Methodists, and was desirous that one of their number should be obtained, regarding their manner of labour as best adapted to the wants of the country at that time. To this the General objected, he was desirous of an Episcopal clergyman, and not being able to agree in this matter our friend failed to accomplish his wish. He next applied to another gentleman in the city, and who enjoyed an office under the government, and had considerable influence; but here he met with less favour than from the General. So earnest was he to accomplish his desire, that he proposed to obtain a minister, if he would use his influence to obtain a minister, he would leave him without remuneration. To this he received the following reply: "If you will find him, I will clothe him, for I have now no other failing note that is only fit to make coats for preachers." This convinced him of what favour he might expect from him. Having failed in his efforts to procure the regular ministry of the Gospel as he desired, he resolved to labour himself in "word and doctrine," and accordingly occupied the position of a Methodist local preacher for a considerable length of time. In this capacity he did what he could, telling with his hands to support his family, and after six days labour travelling several miles to "preach Jesus" on the Sabbath. We think we have been informed that he was the first Methodist that ever preached in St. John. So rare were Christians in those days that this man had sometimes to travel miles to find one. On one occasion he heard of one family in St. John, the father of whom he was told was a "free time." He went to visit him, and while conversing a son belonging to the family came in and commenced dancing; this he thought not very satisfactory evidence of Christianity then. He however laboured and toiled on; what success was apparent during his life we do not know, but one thing is certain, he did not labour in vain, whether he lived to see much fruit

or not. A lot up the St. John river last Sabbath, and preaching in the beautiful Hall which has recently been erected by the Sons of Temperance, on the very premises where this devoted and faithful Christian lived and toiled, has suggested to us the propriety of recording the foregoing incident in his history. Leaving the city on Saturday evening we became a stranger in one of the river streams to this place, where we found an agreeable home in the hospitable family of brother T. Fowler. The Hall referred to is only a few rods from his residence, on the very bank of the St. John; it is a commodious and handsome building, being well fitted up for public meetings, and has a gallery. It reflects great credit on the friends whose enterprise has erected it, especially as prior thereto no building existed in that neighbourhood for public worship, and they have in a most cheerful manner placed it at the disposal of the ministers visiting there, for preaching on the Sabbath. We had a large and attentive congregation, and to us it was an interesting season. In the afternoon and evening we attended at the Meeting-house about four miles above, also on the following morning. On Monday we visited several sick persons, one of these was a young man in the 25th year of his age, reduced in a few weeks by consumption to the borders of the grave. This article meets the eyes of our readers he probably will have passed into the eternal world. Youth, amiability, fair prospects, a few months spent during the last winter in the West Indies, and the case of the kindliest friends, were all insufficient to rescue him; and when he saw it, with the greatest patience and resignation he yielded up to God, and sought the preparation necessary for a future world. With him we conversed and prayed, and to him we administered the emblems of the Saviour's broken body, and shed blood, and left about midnight to meet him no more until we shall meet, we trust, in a better and brighter world. We deeply sympathize with the kind family, and commend them to God and to the word of his grace.

Dear young reader, how important that you possess religion! How uncertain is every thing here—and nothing more so than life! Are you prepared to meet God? Have you an interest in Christ experimentally? Oh! how melancholy that death-bed, where there is no well-grounded hope in the Saviour! If you would be happy in life, embrace religion—and if you would be happy in death, embrace it. Delay not, now is the accepted time, now is the day of salvation—to-morrow may be too late, because to-morrow you may not have. Few, very few, have the time, enjoyed by the young man to whom we have referred. Where one has lingering disease, thousands are suddenly cut down. That you may wisely improve the precious moments, well enjoyed by you and lay up for yourselves the durable riches and righteousness that will never fade away, is the earnest prayer of your sincere friend.

MISSIONARY BOARD.

Our Missionary Board met according to appointment on Friday last, to arrange for prosecuting with vigor the work entrusted to them. Nearly all the members were present, and several other brethren from different parts of the country. We are highly gratified to witness the increased interest which is being manifested by many in the various enterprises which have been undertaken by our conference. Among those present on Friday last was brother Samuel Craft, of St. Stephen, who gave an interesting account of the state of the province then, and presented strong claims on the Board for Missionary labor. The Board will at once begin to do what they can to supply the wants of our Churches, and they hope to have the sympathy and cooperation of all. It is our intention to call Missionary Meetings in different places as soon as possible, and present the claims of the cause before the people; in the mean time we wish our brethren to be urging the matter upon others, and procuring what subscriptions they can for the Missionary Society. Our Colporteur will receive subscriptions in places where he travels.

BOARD OF MANAGERS.

This Board met on Friday last. Ten were present, and several matters of importance were discussed, and arrangements made to extend the business of our office at an early day. We trust our brethren generally will not fail to see how much depends on this department of our labour, and hence how necessary to preserve it in a healthy and efficient state. The only thing we now lack to enable us to prosecute this department of Christian enterprise extensively and energetically, is increased means. This difficulty we think will be remedied soon. It should be borne in mind that our Conference is depending on the donations and liberality of friends for capital, and the business of our office belongs to the Conference, and therefore we hope those who believe it to be of any service in the cause of Christ, and are interested for its welfare, will contribute toward liberally endowing it.

NEW HOTEL.—Among the improvements which are going forward in our City, we notice with pleasure a large and commodious Hotel in Union Street, South side, between Charlotte and Selby Streets. The property formerly owned by Mr. T. P. Marner, and Mr. C. C. Vaughan, have been purchased by our enterprising townsman Capt. McLennan and Mr. E. S. Flagler, who have erected a large and excellent hotel, capable of holding about 600 persons, and are now making a great addition to the house accommodation. When finished it will, we think, be nearly or quite equal to any Hotel in the City. We have pleasure in saying that it is under the superintendence of Mr. Flagler, well known to the travelling public, who has already commenced business, and we observe, is well supplied with board. The Hotel is conducted strictly on Temperance principles, and will afford a quiet and agreeable home for persons visiting or passing through the City. In addition to the usual accommodation in such places, it has a superior cellar, equal to 50 feet square, and capable of storing a large quantity of goods. Mr. Flagler anticipates us to say that farmers and others putting up at this Hotel will be allowed to store butter and other goods a reasonable time, free of all charge. The Eastern Stage Coach puts up at this House.

W. W. LEVINGS.—A letter has been received from this gentleman in reply to our remarks last week, but we are not disposed to enter into controversy.

Our Minutes are ready and will be forwarded forthwith.

Rev. C. Knowle's Visit in New Brunswick.

On taking a retrospective view of my visit to Carleton County, I find I have much to be thankful for. I have visited and held meetings in five different Settlements where I have been received in the most friendly manner with but one solitary exception, (and that did not arise so much from anything good or bad in me, or the company with me, as it did from the peculiarities of the persons opposing, and what he is in and of himself.) The deep interest that many manifested in attending the meetings, the eagerness with which they heard the Word of God, and the many pressing invitations I received to tarry longer and to visit other and distant places, convince me that this is an interesting field for Missionary labor. I was also much pleased with the appearance of the country which showed that enterprise and industry had made a strong impression on it, and had transformed the rude forest into cultivated fields which were now inviting the industrious farmers to make preparations to gather in their golden harvest.

While at Jacksonville, I several times witnessed the swarming of bees. But what mutual arrangement they who had so long and harmoniously labored together and collected their hoarded treasures, should now agree to part with no other apparent remuneration for all their past services, but simply "leave to go." I could not understand; but it was amusing, and interesting to see those who had concluded to form a new company and work for themselves, collecting in the air till their whole company were together, and then for their leader or queen, to choose a rallying point around which the whole company were soon united, or rather piled up a living mass of humming bees, as if waiting and arranging plans by which to be governed in their future operations. At such times they lay aside their sting, nor will they voluntarily break up till their business is done.

Their enterprising owner fearing they would conclude to move to some distant forest, and so deprive him of their future services, felt himself at liberty to interrupt them before they had matured their plans, and removed them to an empty hive, (as if they had been a heap of dead flies,) which answered for a counsel chamber, where they were allowed to finish their plans, and make their arrangements for future operations. Finding themselves in a suitable home, they at once concluded to make it their future storehouse; and with no other capital than an empty home, well organized plans and honest industry, went to work at their favorite employment—thereby enriching themselves and their owner too.

I thought if the sluggish can learn a lesson of industry from the art, surely many Christians, at least in their associated capacity, may learn a lesson of spiritual economy from the bees.

I also like the most of strangers that visit Upper Woodstock, had the curiosity to visit the Iron-works, and took a brief survey of the mighty machinery. The immense fire necessary for the work, now supplied and kept alive, with the labor and appearance of the furnace, reminded me of a place that I have thought much about, and which has often been spoken of under the figure of such like material things. THE LORD KATE MARY ON SKENNAH! I conversed freely with the Boss, whose affable, communicative, and Christian conversation was very interesting. On parting with him, he is common with many others where I had been, made me a partaker of his liberality. The Lord grant that he, they, and their's may find mercy of the Lord in that day.

Saturday morning, July 21st, I called on a few friends at Woodstock, bid them adieu, and took the Steamboat for Southampton. It was a fine pleasant morning. All nature seemed to unite in displaying the beauties of the scenery around and disposing the mind to meditation.

As we passed splendid farms in a high state of cultivation, displaying thrift and wealth, interspersed with less cultivated farms, with dilapidated buildings and tottering fences, indicative of decay and neglect, rocky ravines and clusters of forest trees strongly scattered along the margin of the River, I was strongly reminded of the varieties of taste, attainments and graces I had perceived in the minds of the people among whom I had been travelling. Just at that moment my musings were disturbed by a burst of instrumental music from some travelling Musicians on board the boat, who at the same time displayed some curiosities in the form of a number of horses attached to a splendid vehicle with drivers, &c.; and a number of such like things, all of which were made to move, in their turn, round on a table prepared for the purpose, by means of attached machinery that wound up like a watch; they appeared to move in harmony with the music ground off by a sales-looking operator sitting by. But the performance, like the pleasures of sin, were of short duration and I betook myself to my musings again.

Not long, however was it before I was aroused by the Captain, calling to me that I had arrived at my landing place. O thought I, will life's voyage thus suddenly end? And when called to land on another shore, will the summons find me employed in the work of the Lord? I landed at Southampton, of which visit I will give an account in my next.

CHARLES KNOWLE.

THE CIRCUS.—A Rev.—The Amusements Circus Company, advised by us two weeks since, under the permission of our civic authorities, have been performing in this City during the three last days of this week. On Wednesday evening a serious riot occurred between some parties belonging to the city and vicinity, and this Circus company. We understand that an attack was made by some rowdies on some of the Circus wagons, which led to a serious fight, and threatened for a time to destroy life. We learn that several persons were wounded, some seriously. Some damage was done to the wagons. The Riot Act was read, and the police and others were active in suppressing