

the present Emperor is as well trained in the science of government as any man in Russia. When his father went to England, he left the reins of that great empire in his hands, and ordered the heads of all departments to make their reports to him. As a proof of his benevolent character the lecturer stated that when he came of age, he went to his father and begged him to pardon, for his sake, the Polish chiefs who had been sent to Siberia. Nicholas complied with the request, but refused to extend his pardon to those who took part in the insurrection of 1825, which broke out immediately after he ascended the throne. Alexander is a man of a great deal of spirit, and he has the reputation of being the right sort of man to continue the work of his father. It did not, the lecturer believed, however, make any difference who is Czar of Russia, for that country has a destiny to accomplish, which cannot be materially affected by her rulers. It was his impression that he was favorable to peace, and before six months he thought it would be restored; but the allies must not demand too much; they must not think that Russia will consent to make peace on condition of abandoning the Crimea, and withdrawing their fleet from the Black Sea.—*New York Crusader.*

Correspondence.

New York Correspondence.

"Hard Times"—The good time coming—Free trade in rum—Anniversaries—Difficiency in receipts.

NEW YORK, May 3, 1855.

Mr. Editor,—The Times, as the phrase goes, are very hard here still. The Spring does not bring the spring in business which business men expected. The Spring itself is very much behind hand, as if it would not pay to drive business. Though May has come, if one ventures out without full winter clothing for an hour, he is sure to get for his pay what the Irishman said he would take for going to the mast-head for two hours on a winter's day.

What is the meaning of "hard times"? Business men call it hard times when money is scarce. They call it hard times when it is plenty. Who can remember a period which had not the same hard name? Money is to be had in any quantity on good security in Wall Street under the legal interest. This shows the times are hard for the brokers. It shows business pays poorly or money would bring more, and if money brought twelve per cent. who that had to borrow would not call it hard times. I must leave this "hard times" affair in the same perplexity I found it. Some of your political economists must untie this "hard knot."

My idea of good times I never expect to see realized even if it could be for the mere asking, for I should not know how to express it. But one or two things I expect will not be in those good times, I can mention. I do not think a city like ours, almost starving for bread and paying ten or twelve dollars a barrel for flour instead of five, will permit a set of men who live and prosper as they cause poverty and crime to abound, to change breadstuffs enough into poison to feed half our population. I do not expect the robbers of community in that good time coming will be permitted for their covetousness to destroy grain when man and beast are suffering for it. I do not expect the laborer will need to starve and go almost naked while there are provisions and clothing abundant which men are anxious to sell. I think labor will always bring a good price in the market. I think the laborer will not need to toil fourteen hours out of twenty-four to keep soul and body together, being compelled to forego mental cultivation and physical comforts while the drones live in luxury. I think in that good time both rich and poor drones will be decidedly out of season. I think every man who takes more from the common good than he contributes to the same, will be put down in the list of drones or rascals. That is, every well man who is not underwritten, I mean, and that too, without regard to sex. I expect there will be no war of labor against capital and no war of capital against labor. Ah me! You say, that time is far off. So it is, but it will be here, for He who is to bring it "shall not fail nor be discouraged till he has set judgment in the earth: and the isles shall wait for his law." We know his Word has gone forth and that it is no dead inefficiency Word but it is living and efficient, piercing to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart. This precious Word will not permit our race to rest till it finds rest in the reign of righteousness.

Just now, however, we are to have in this city a reign of a very different nature. After next Monday there is to be free trade in rum till the 4th of July.—The attorney whose advice our Mayor is bound by law to take, say that when the people said there should be no more rum-selling, they meant it should be sold without license, and without penalty, because forsooth the law declares rum-selling a nuisance, which the authorities are under obligations to abate. Brilliant reason this for limbs of the law—reasoning for which the people will soon amputate them as members beyond the medication. Providence will overrule this evil for good. Two months of free rum will suffice to convince the people that it is safer to ungale lions than to let this destroyer free.

Anniversaries are to take place next week. The annual reports are being got ready. Some facts of a nature not cheering have already transpired. The stringency of the times has quite materially reduced the receipts of many of the Benevolent Associations, still not so as to cause anything like despair. The American and Foreign Bible Society has fallen behind a little this season, but its Board of Managers are looking to the future with the hope that the coming year will afford double the receipts of any former year. Of the other societies I am not yet prepared to speak, and of this I will write you more fully hereafter.

Yours truly,

D. M. G.

Judge McLean of the United States District Court, says that strong drink has sunk more seamen than all the tempests that ever blew.

Religious Intelligencer.

SAINT JOHN, N. B. MAY 11, 1855.

Friends of the Mammon of Unrighteousness.

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—LUKE XVI: 9.

Some very sincere seekers after truth, have been not a little puzzled with the passage of scripture at the head of this article. That the whole teaching of Jesus in the chapter of which this comprises a part, relates to the use of property, and which is here denominated the "unrighteous mammon," seems not to admit of a doubt. It was in consequence of this that the covetous Pharisees derided him as referred to in the 14th verse. The Saviour does not intend to commend the dishonesty which would be apparent in an act similar to that of the unjust steward, in reducing the amounts due to his lord from those indebted to him without a proper equivalent; but he designs to show the superior wisdom of the men of this world in relation to their future wants in the use or investment of property, over those who like the Pharisees profess to be the children of God, but are covetous, and hence unfaithful in the distribution or use of the property committed to them. The steward was commended by his lord for acting wisely, not in appropriating his lord's money to his own use—but in making future provision for himself, so that he might not be reduced to want. He secured friends by the wise distribution of means, and for this he was commended, and not for the unjust manner in which he had acquired that means. The steward is also in this act made to represent "the children of this world, who in their generation"—in their life—"are wiser than the children of light," that is the children of the world to come; because the former make such use of their means as they believe their future wants and life will require, but the latter with a full knowledge—professedly of a life beyond this world make no use of the "unrighteous mammon" committed to their trust in order to enhance the value of the future life; or in other words, their wealth is not dispersed abroad like a fountain, so that it may do good to others, and the blessings resulting therefrom, go before and meet them in the kingdom of God.

Having commended the foresight and wisdom that provides for the future, and rebuked the folly of covetous professors, he proceeds to enforce the parable. Make to yourselves friends of the mammon of unrighteousness:—as that unjust steward made himself friends of his lord's goods, though unjustly acquired. So do you make to yourselves friends—that is, do good—use the property which God has given you to his glory—in the promotion of his cause—in supplying the wants of the less favored, and in the employment of means for the salvation of others; for this very purpose God has committed it to your trust—ye are his stewards—"the earth is his, and the fulness thereof" he has committed it to the children of men, and he will require a faithful account of every one, how they have used their Lord's money. Make to yourselves therefore, friends (there-with,—that when ye fail—when ye cease to be stewards and have to render an account of your stewardship—they may receive you into everlasting habitations.—In other words, that the evidences of your faithfulness may be apparent in your good works that are manifest beforehand, (1 Tim. 5: 25), in "the fatherless and widows" whom ye have "visited in their affliction"—in "the poor, the maimed, the lame, the blind," whom ye have fed, and who could not recompense you again, but for which ye had promise of recompense at the resurrection of the just; (Luke 14: 14), in the poor to whom ye caused the gospel to be preached, and some of whom having gone before you will now hail and welcome you into eternal blessedness. As he who intends shortly to remove to a distant city may remit to a banker there, the fruit of his toil and industry, which he intends for use on his arrival; so he who "makes to himself friends of the mammon of unrighteousness" in the manner alluded to, "lays up for himself treasures in Heaven."

The Saviour proceeds to illustrate the subject, and presents to us the idea that as persons are faithful or unfaithful in that which is least, so will they be in that which is much. "If therefore," he continues, "ye have been unfaithful in the unrighteous mammon—in the talent of property—in that which is another man's"—which has been committed to your care as stewards; who will commit to your trust the true riches, or give you that which is your own? which is grace here, and the heavenly inheritance hereafter, to which the saints are joint heirs with Christ."

To render his doctrine still more impressive, and as if to prevent the least misunderstanding, (which he doubtless did on the part of those who listened to him), the Saviour continued: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If ye make mammon, (which is here put for the possessions of this world, whether obtained lawfully or otherwise,) the object of your affections, and treasure it up as though it was your own—refuse to use it for God's glory, and the benefit of the world; ye are serving it, and cannot love God; and hence, deceive not yourselves as do the covetous Pharisees, that you can serve two masters at the same time.

The foregoing seems to us to be a correct, though brief exposition of the doctrine taught by the Son of God in this chapter; and we are confirmed in this view by the harmony of it with his teachings on the same subject on all other occasions in which he referred to it. But we trust we shall not be understood as teaching that Christians should not acquire or possess any considerable amount of property. Nothing of this kind is embraced in the view presented. But that all property should be held as a talent from God—we regarding ourselves as stewards; and hence, whether possessing a "widow's mite," or a young man's "great possessions," both should be ready for consecration to the Lord's service whenever duty requires. Are the poor to be fed, or the naked to be clothed—Are Sabbath Schools to be supported—the Bible to be distributed—Sanctuaries to be built—Home and Foreign Mis-

sions to be sustained, and the various benevolent institutions for the benefit of mankind to be kept in operation; all of these require means, and where shall we look for it, but to those unto whom God has committed it. Has it never occurred to the reader that almost all enterprises are better sustained than those that have for their object the advancement of the cause of Christ? Alas! how many Christians invest their entire capital without reference to any good to be accomplished by it to others, and with an eye only to the money proceeds! Can it be that such have laid up their treasures in Heaven, or have made to themselves friends of the mammon of unrighteousness? We close our article by commending the following to the prayerful notice of our readers. It is from the Vermont Chronicle:—

"HE LEFT A VERY LARGE PROPERTY."

"This is the closing sentence of a recent obituary, and it suggests some reflections.

"What a pity he was obliged to leave it! He had taken great delight in accumulating it. As he added field to field, and farm to farm, he had looked with pride upon his extended domain, conscious that he was the largest land-holder in his town. His cattle, if not wandering upon a thousand hills, ranged over more than that number of acres of rich pasture. Stocks, notes, bonds, mortgages, crowded his safe. And it was all the fruit of his own industry, energy, and good judgment. The rust of usury and the canker of extortion had not scarred any of his gold. It was well and fairly earned, and he loved it all the more because it was so. It grieved him to leave this large property, to depart from the world as poor as he came into it, and to enter the other world utterly destitute of the wealth he so much loved in this. But he had to leave it—every cent of it.

"He might have taken it with him. Rather let us say, he might have sent it forward in advance of him. As the capitalist, who contemplates removing to a foreign country, converts his property into drafts, and remits from time to time to the land of his future residence, so he might have made remittances to that undiscovered country, so that on his arrival there, he would find abundant treasures laid up in heaven for him. Every dollar which he had given (consecrating it with sincere prayer) to assist in carrying the glad tidings of salvation to the ends of the earth—every contribution in aid of the many Christian enterprises for the glory of God and the good of man—every cup of cold water given to a disciple in the name of a disciple—every tear of pious sympathy for the suffering—every gift of kindly charity to the needy—would have added to the store of his "durable riches." He might have been rich towards God, and a joint-heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sent none of it before him!

"It is much more pleasant to go to, than to leave a large property. The man who, poor in this world's goods but rich in faith, closes his eyes upon this life, goes to take possession of a large property. He owned not a foot of land on earth; but for him "sweet fields beyond the flood stand dressed in living green." His food here was coarse, perhaps scanty; but there he will eat freely from the tree of life which yields twelve manner of fruits. His garments here were plain and poor; but there he shall be clothed in white robes, washed and made white in the blood of the Lamb. He associates here with those who are despised and rejected of man; but there his companions will be an innumerable company of angels and the general assembly and Church of the first-born. Who would not rather go to a large property than to leave it?"

Sabbath Schools.

We have received two letters from brother W. Kinghorn, since our last issue, ordering several Libraries, hymn-books, class-books, and other requisites for Sunday-schools. We sincerely rejoice that this brother is taking hold of this good work with such interest and earnestness; shall not his example be followed by others, until every Church and neighbourhood in our destitute districts be supplied with a Sabbath-school. From bro. K.'s last letter we make the following extract:—"I was at Nashwalk last Lord's day, and held three meetings with the people in the upper and lower school-houses, and enjoyed a good season among the people—the Lord bless and encourage their hearts, and revive his good work in their midst. I have drawn up some rules for Sabbath-schools which have been adopted in our School at Nashwalk, at Douglass, at Gornish, and at Pennycook. I have another place in view, where I hope to get the people interested in a Sabbath-school. My manner is to lecture or preach on the subject, and bring it before the people, and I have never failed in getting old Schools improved, or raising up new ones. We have had one in operation here, (Nashwalk), about twelve months—we have over 300 volumes of Library—Question-books—Hymn-books, and we receive a sufficient number of the Youth's Gazette, and Teacher's Journal, for Scholars and Teachers. Our expenses for the year have been nearly EIGHTEEN POUNDS! I find the people willing to contribute to the support of this blessed institution, and we are already reaping some of the fruits of last year's labour. We have better boys and girls are better acquainted with the Scriptures."

We hope Brother K., will be encouraged more and more in his good work. Until our Churches are supplied from the ranks of well taught families or Sabbath-schools, we despair of seeing a useful membership, or of any great elevation in christian intelligence or genuine piety.

A Petition to Her Majesty has been got up in this city by the opponents of the Prohibitory Law, passed the last session of the Legislature, praying that it may be disallowed. This is a most extraordinary proceeding, and one which not only exhibits the last, but we think the greatest weakness of the wrong side. We are persuaded the friends of the law need not apprehend the least danger of the prayer of the petition being granted—its supposed interference with Imperial treaties, may do to predicate an expiring hope on, but nothing more.

SUPPORT OF THE MINISTRY.—This is a Pamphlet of 72 pages, by the Rev. A. D. Williams, A. M., late Pastor of the Freewill Baptist Church, at Pautucket, R. I., now Pastor of the Church, Lawrence, Mass. The author has kindly forwarded us a copy.—The work is divided into three parts. The first treats of the Minister's support under five arguments; 1. Economical; 2. Educational; 3. Moral; 4. Circumstances and Policy; 5. Scripture. The second part treats on the amount of support; 1. Manner of estimating it; 2. Conditions to be met; 3. Extra expenses of a Minister; 4. Style of living; 5. General estimate. Part third, methods of support; 1. Importance of Unanimity; 2. Comparison of Methods; 3. Individual Responsibility.—We regard the work as judicious and able, and it exposes the fallacy and wickedness of many notions entertained in relation to the support of the Ministry. We wish a copy of it was in every Free Baptist family in our Province.

THE FREWILL BAPTIST QUARTERLY, for April, has been received, filled as usual with articles of interest and excellence. The contents of the present number are as follows:—1. Latter Day Revelations; The Mission of "The Spirits." 2. The Religious Sentiment. 3. The Education of the Apostles. 4. Posthumous Usefulness. 5. (Mahan's) Intellectual Philosophy. 6. Christ's Second Coming. 7. Contemporary Literature.

AMERICAN MESSENGER.—We can still supply copies of this valuable Paper for the current year to parties who may wish them. All subscriptions to commence from the first of January last. For ONE DOLLAR forwarded to us by mail or otherwise, five copies will be sent.

CHILD'S PAPER.—We have received an additional supply of this beautiful little Paper, and can supply a few more to parties wishing them. Eight copies for One Dollar.

FORRESTER'S BOYS AND GIRLS MAGAZINE; an interesting and handsome monthly for the young. It can be forwarded by mail free of postage. Price One Dollar a year, or Five Pence single.

BOOK STORE.—Our stock of Books, &c., are removed back again to the store in Reynolds's building, Germain-street. Persons having business with the Religious Intelligencer, or wishing to obtain Sabbath-school Libraries, and other Religious and useful Books, will please call at the store.

Religious Summary.

BROTHER TAYLOR, who left here on Thursday last, to visit Campbell, writes to us as follows from that place, under date May 8th:—

DEAR BROTHER,—The Lord has blessed the labors of Bro. Doucet, on this Island very much, and a number have professed to pass from death unto life. I have reason to believe that I am in the path of duty in being here. Last Sabbath was a day of the Redeemer's power; a large assembly convened at the water side, and ten happy converts obeyed the Lord in the ordinance of baptism. Some ten or fifteen are now penitent and are seeking the Lord sorrowing. The work seems to have taken a new start since I arrived here, and appears to bear all the characteristics of a genuine work for some time. It is expected that a number more will be baptized next Sabbath. I will write you again next week and let you know how we continue to prosper in the work of the Lord.

Brother William N. Mallory, writes to us from Jacksonville, as follows:—

DEAR BROTHER,—The Lord is reviving his work in this place. Brother W. E. Pennington has had a few meetings within a week or ten days past, and the Church is much encouraged, and many are seeking the Lord, we think, with all their hearts. I have just returned from an inquiring Meeting and I think a more solemn time I seldom ever witnessed. Blessed be God, the people have a mind to work.

Our new Meeting-house is going forward, and will, no doubt, be completed by the first of July.

Sons of Temperance.

The following Report of the R. S. of Sussex Division, S. of T. and Resolutions we copy from the Temperance Telegraph of the 26th ult., by particular request.—ED. INTEL.

WORTHY PATRIARCH AND BRETHREN,—It being a duty involving upon me to make a Report to the Division of the standing and progress made during my term of holding office, and in submitting my report I have much pleasure in informing you that at the commencement of the present quarter our Division numbered twenty-five contributing members, showing an increase of seventy-five per cent. on a former Report, and by the blessing of Divine Providence, the harmony and cordial co-operation that has since existed in our Order has produced works; three public meetings have been held in our vicinity, all of which I trust have had a glorious effect, notwithstanding our been surrounded by those who yet persist in the unholy liquor traffic, degrading and demoralizing the thoughts and actions of men. Our numbers since the end of last quarter have gained one hundred per cent., a good argument in favour of Prohibition; and still we move steadily on with our motto "onward and upward," conquer or die in advocating and setting forth the necessity of purely temperance principles, and urging upon those who yet are engaged in the unhallowed traffic, and will as long as tolerated by law, for I may say purely avaricious motives not to advance society or to cultivate a better feeling among friends and relatives, but to destroy and blight the prospects of youthful habits that are lost forever to the civilized world. In conclusion brethren, permit me to hope that the zeal hitherto manifested, the unwavering fidelity, the strict compliance with our By-Laws and Constitution, and our walks as Sons of Temperance, be such as will do honour to the Division to which we belong, and that we may approach our opponents in a way that will not create or kindle any indignation or wrath, but in such a manner as will quietly induce them to revert their influence and stay the traffic in which they are engaged and like good citizens submit previously to the coming in force of the Prohibitory Law.

Submitted in L. P. and F.,

ELIAS S. FREEZE,

R. S. of Sussex Division, No. 53.

Division Room, Sussex,

April 17, 1855.

Mr. EDITOR,—Dear sir, I am requested to send to you for publication in your valuable Paper, a copy of Resolutions passed in Sussex Division, No. 53, Sons of Temperance, at their regular meeting held on the 17th instant.

On motion of Brother George Morton.

Resolved unanimously.—That this Division hail with much pleasure the passage of the Prohibitory Liquor Law through both Branches of the Legislature, and fully believes that the result of its operation will be a general decrease in the moral and social evils which afflict society, and a corresponding accession of happiness and prosperity to the Province at large.

And further Resolved.—That this Division would hereby tender its most sincere thanks to the friends of Temperance in the House of Assembly, and also to those in the Legislative Council who assisted in the passage of the Bill, and they most sincerely tender their thanks as Sons of Temperance and as citizens of New Brunswick, to the Brothers who so nobly advocated and sustained the Bill, and especially to the Brother who introduced it for his valuable efforts in this noble and righteous cause.

Yours in L. P. and F.

ELIAS S. FREEZE, R. S.

General Intelligence.

BRITISH AND FOREIGN.

THE LATEST NEWS!

The news received from Europe since our last issue is by the Atlantic at New York on the 4th instant, and the Asia at Halifax on the evening of the 7th inst., the latter with dates to the 28th ult.

The most important feature contained in the present advices is the total failure of the Vienna Conference, Russia having rejected the demand of the Allies.—Lord John Russell had left Vienna, and the Conference was therefore at an end. All negotiations for peace have consequently ceased for the present, and a long and bloody struggle may be anticipated to precede the cessation of hostilities. And to render things still more uncertain and complicated, it has become certain that Austria will not take the field against Russia. Her faithlessness will no doubt meet its due reward.

The BOMBARDMENT OF SEBASTOPOL with 500 guns commenced on the 8th. During the first two days of the bombardment the fire of the besiegers was superior to that of the city, and much damage was done to the Russian works. On the night of the 13th, the left attack of the allies obtained considerable advantages over the Russians. The latter were twice dislodged from their strongly fortified position which remained in the hands of the French. The possession of the position enabled the Allies to fortify the summit of a ravine, which is of importance.

The news by the Asia says:—

"The Independence of Brussels has received from Vienna alleged despatches from the Crimea, that the Allies have suspended the bombardment—is not stated on what day the fire ceased, but the Independence believes that the date of the despatch is posterior to that of last official intelligence, viz.: to April 22d. Detail says, morning 14th, bombardment and cannonade had continued day and night since daybreak of 9th. Each of the 500 guns firing 120 rounds daily.

Enemy's fire not much reduced, although Mamelon is silenced, and some of Round Tower guns dismounted, yet the Redan and Garden batteries still keep a heavy fire. No sign of immediate assault.

During night of 14th, French destroyed Russian Rifle Ambuscade in front of Malakoff Tower.

TERRIBLE BATTLE.—A terrible battle between Russian sortie and French raged during the night, perhaps the most sanguinary since Inkermann.

April 17th.—Despatch to French Government says, fire of French batteries maintains its superiority. French have taken the Russian ambuscades in front of the Malakoff Tower and have also crowned a ravine which runs along the fortifications of the city, where Russians formerly kept their reserves, have also sprung a mine before the Flag-staff battery at a distance of 50 metres, thereby opening a new parallel, which has been successfully joined to the others. From 12th to 14th the French loss was only 300.

Situation of affairs was considered satisfactory by the French.

April 19th.—French minister of war learns that besiegers were still advancing and were consolidating their position. On the night of the 18th Russians made a strong sortie but were promptly repulsed.

Prince Gortschakoff's account of same date says, the besiegers fired on 16th, 17th and 18th was less violent—our batteries replied successfully.

On the night of 18th, one of our battalions made a sortie to destroy the enemy's most advanced works. Our object was fully attained. Moreover, the loss of the Garrison the past few days has been less.

Latest is also from Gortschakoff, up to 22nd, and states that after 12 days bombardment the allied fire had become weak and caused little damage.

RUSSIA.—The policy of the Czar Alexander is spoken of by the London Times as "a new and more audacious policy" and is so regarded throughout Europe.

Dukes Michael and Nicholas have again set out for Crimea.

Menshikoff not dead.

Petersburgh Journal publishes Imperial rescript expressing the Emperor's satisfaction, hoping Menshikoff's health will soon be restored, and bestowing on him and descendants a Palace at St. Petersburg.

FRANCE.—It is reported, but doubted, that Napoleon will command Allied armies. It is officially announced that his departure is postponed for a short time. The late Minister Bacos has been buried at the expense of the State.

BRITAIN.—In Parliament much energetic questioning of the ministers had taken place of various subjects respecting the war, the scope of all the questions being to hasten matters. Sir Geo. Gray stated that authority was given to the Governors of American provinces to enlist men for the regular army, not for the foreign legion inasmuch as all colonists were British subjects.