

he utterly failed and sent to the President for United States forces, but he says he must have a better understanding of affairs before he acts. The prospect is the affair will pass without much bloodshed. The constitution adopted by the convention in Kansas is at hand, and a clause of the first article reads: "There shall be no slavery in this State, nor involuntary servitude, unless for the punishment of crime."

MODERN SPIRITUALISM.

NEW YORK, November 20.

Mr. Editor.—The Rev. D. M. Graham gave his third lecture on "Modern Spiritualism," on Sabbath evening, to a large congregation. The lecture was a long one, and it is impossible to do it justice by a short outline. But as it may be interesting and instructive to many of your readers, I will give a small portion of it. "This evening," he said, "he should speak of writing mediums, and compare the revelations of scripture with the revelations of modern spirits. Moses wrote more than 2,500 years after the creation, and in his writings we find a condensed account of the creation of man, his temptation and fall, and his subsequent history to the flood," &c.

With little of this history was Moses personally acquainted. Besides the narrative portion, there is related the actions of men and their words, and those of angels and devils. Now, how could Moses write such a history if he had not been guided by inspiration, for there must have been many traditions respecting the creation of man, the temptation, the flood, the confounding of tongues, &c. Admitting that Moses received traditions from those that wrote before him. Did he collect all the writings and traditions that he could find? If he made a selection, on what principle did he do so? In selecting was not inspiration as necessary to transmit to us words of God, man, and devils, as in prophecy?

Now, what we have said about the five books of Moses, can be said of other portions of the Old Testament. The Spirit that indited could preserve from error in distinguishing his writings from those of others.

From the testimony of Christ, it appears that he accepted the Old Testament as of divine inspiration. Christ was filled with the Spirit that indited these Scriptures, and would have corrected them had they required it, or rejected them if they had not been of divine origin. The question then of the inspiration of the Old Testament is simply whether Christ was an imposter or not. In relation to the New Testament, it is not probable that the Saviour left any writings, and it is already proved that Mark and Luke had no notes of his discourses. It was best his life and doctrine should be given as they appeared to men. It was not to prepare elaborate essays that Christ came, but to manifest the divine life. How then could the New Testament be prepared?

"But the comforter which is the Holy Ghost, whom the father will send in my name, he shall teach you all things and bring all things to your remembrance whatever I have said unto you." In accordance with this promise the writers of the New Testament proceeded to speak by inspiration.

Here were many accounts written by Christians concerning Christ and his teachings, but those not inspired have principally perished. The unity of the Bible from its beginning to the close is manifest. Despite the different human authors,—despite also the different objects in view, they conspire by the design of the proper author to one view—to set forth one character.

Now having compared inspiration so far as it is necessary to the proper understanding of it with modern spiritualism, we will notice one or two points of contrast. The spirit in the Scriptures which they claim for their author, is neither human nor angelic, but nothing less than the absolute Divine spirit. In these recent manifestations there has been nothing claimed by spiritualists themselves worthy of special regard, which is professedly by the Holy Ghost. The profession is, that the communications are from disembodied human spirits, and these spirits do not profess to be inspired.

Now whatever facts such spirits may communicate, and however important in some relation they cannot, to say the least, transcend the Holy Spirit in teaching us our religious duty. According to the views of the most experienced spiritualists, even if human spirits do communicate now, they just as much need inspiration when they communicate about the truths of religion, as when they were upon the earth. The spirits are very feeble, and they are still rising from sphere to sphere. They consider themselves very ignorant.

In the different unfoldings of the Divine Revelation, however great the diversity of mediums, the same spirit begins with a hearty endorsement of its own work in the past. "In the beginning," says Moses, "God created the heavens and the earth." "I come not to destroy," says Christ, "but to fulfil." Those who succeed Christ as on the day of Pentecost, always confess the truth of the Scriptures, and the Author who closes the sacred canon leaves the rule by which to test all succeeding manifestations of spirits whether in the body or out of the body, if they speak concerning religion. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

These new manifestations as a general thing will not abide the test of this rule. Most of them are far from confessing that Jesus Christ has come in the flesh, in the sense intended; most of them make utter havoc with the Scriptures, both old and new. This rule sets aside a great majority of these communications as utterly worthless, not to say injurious so far as the communication of religious truth is concerned.

Religious Intelligencer.

SAINT JOHN, N. B. DEC. 21, 1855.

The Prohibitory Law.

In the first number issued of the *Religious Intelligencer* in its present form, under date of January 6th, 1854 we expressed the following language:—

"We think legislative enactment loudly called for against the Rum traffic. Drunkenness is an evil—against it directly, it would perhaps be improper to legislate. It would at least be inconsistent to enact laws that men should not drink, and at the same time give license to put the cup to their lips. Drunkenness in all cases arises from drinking habits. These habits are chiefly formed in bar rooms and rum cellars, and hence it is against these, whether they sell by the glass or the puncheon, that we should call for legislative aid. We most solemnly ask the 'powers that be' to remove the incentives to intemperance and disorder, and the evil will cease. We may not be prepared to adopt all the measures that some do to bring about this desirable object; but we say: give us a 'PROHIBITORY LAW'—give us one unfettered, and that can be executed."

When the law which is to come in force on the 1st of January next, passed the Legislature, last session, we expressed our opinion upon it freely, and without reserve, and gave it our unqualified approbation. We therefore do not prepare this article to let our readers know where we are on this subject, or to take a side now in the momentous question, the issue of which is just at hand. We have before spoken through the press, and from the desk, and we are pledged on the side of righteousness and truth. Neither are we alone in this matter: that branch of the Church of Christ to which we belong, and with which we labour, is also pledged. Our principles as it regards temperance and prohibition have been repeatedly declared—are public property, and ready for the canvass of our friends or enemies. We speak of our denomination as a body; there may be among us, numbering as we do in this province over 4000 members, some who do not sustain the action of our General Conference; but these are only exceptions. At the meeting of our Conference in Wakefield, in July 1851, the following resolution was unanimously adopted:—

"Whereas this G. Conference totally disavows and disavows the use of all intoxicating liquors, and cannot sustain, as Christians, any who pursue the unholy traffic in the same, or indulge in its frequent use; therefore we recommend that the following total abstinence pledge be adopted by all our churches:—

"We, the members of the Free Christian Baptist Church at _____ in view of the evils arising from the use of drunkenness and moderate drinking, do hereby pledge ourselves to abstain from the use of, and traffic in, all intoxicating liquors as a beverage."

At the time that this resolution was passed, no uniform church covenant had been adopted by our denomination. Subsequently however, one has been received by the unanimous voice of the Conference, and which contains the following paragraph:—

"We will not use intoxicating drinks ourselves, nor allow them to be used in our families, nor furnish them for persons in our employment, except for Medical, Chemical, or Mechanical purposes. We will not buy nor sell these articles, nor give our influence for the purpose above named."

On the subject also of the Prohibitory Law our General Conference has not been silent. At the session held at Jacksonville, in July last, the following report was submitted and unanimously adopted:—

"The Committee on Temperance and Prohibition beg leave to submit the following report:—

While they deeply lament the devastations that the monster Alcohol has made, and is still making in our Province, and in the world, they nevertheless rejoice in the progress that the great moral question of Temperance has made, and they highly appreciate the wisdom and energy of our present Legislature, in preparing and enacting a stringent Prohibitory Law. And while your Committee are not ignorant of the fact, that this General Conference as a body, both of ministers and laymen, have for many years been pledged to the Temperance cause, and in many cases refused membership to individuals not strictly Temperate, and can also boast of having among their number the framers of per-advantage the first Temperance Rules ever adopted in this Province, they would still urge on our members (especially at the present important juncture) the great necessity of firmness and decision in still carrying forward this great work of reform. And we recommend that this Conference pledge its energy and influence to sustain the PROHIBITORY LAW."

By the foregoing it will be seen what the real position of the Free Baptists of New Brunswick on this important question is. And we present these facts not merely for the information of the public, but to call up the attention of our brethren, and stir their minds to the duty and importance of sustaining their former action by discountenancing all factious opposition to the law which is to come in force on the 1st of January, and endeavoring to sustain it by timely and judicious co-operation. For ourselves we believe that the traffic is only evil, and productive of more physical, social, and eternal wretchedness, than any other one sin in existence, and that it should be declared a crime by legislative enactment, and punished as such. If no drunkard can enter the kingdom of God, how can they be guiltless who contribute to shut him out. If a vow was pronounced by the Son of God against those who took "away the key of knowledge," and entered not themselves nor suffered those who were entering to go in, how can he be guiltless who for the sake of mere gain, will put the cup to his neighbor's lips. We make these remarks without any intention of reproaching any liquor vender, but they are solemn truths which press upon us, and we dare not do otherwise than speak them. The liquor traffic is a crime, and the day is just at hand, when all wise legislation will declare it so. It is opposed to civilization, morality, and religion, and hence we are opposed to it; and

it might as well be said that all crime should be met by moral suasion, and that no law should exist to prevent offences in any case, as to say so in this case.—We have no hesitation in saying that we believe that the man who will resist this law, or unite in any faction to defeat its operation, is at least, no Christian, and a bad citizen. It is because we believe the temperance movement is of God, that we are with it.—What evil we ask can arise from the absence of drinking and selling liquor? None, we answer none. All the evil is on the other side. And to that side we are conscientiously, and in the fear of God opposed, and shall continue so, irrespective of all consequences.

While we are on this subject we have a further remark to make in reply to some who tell us that the progress of the Temperance movement has been the result of combinations independent of the Church of God. But this is not true. The Temperance reformation originated with God-fearing men—men whose eyes were opened to see the evils resulting from the drinking customs that prevailed, and intent on a reform in this matter, they not only led out in the extraordinary movement, but feeling the weight of it upon them, they sought the aid of Him who can turn the hearts of men "as the streams of the south." From the desk and through the press have many of them spoken, as the labours of a Beecher and an Edwards show; and Deacon Grant, although no public speaker, has probably done more indirectly for the cause of Temperance than any other man in the United States. Is it asked—how? We answer in reaching forth his hand with a truly Christian and benevolent heart, to John B. Gough, and saving him! The secret of Mr. Gough's salvation was the Christian spirit in which that effort was made that raised him from his wretchedness. In the closet and at the family altar, his earnest prayer, been offered that God would open the eyes of men to see the evils of intemperance and turn their hearts to favour reform. And we believe that many a wife or mother, broken-hearted by the drunkenness of a husband or son, has accomplished more in this cause, although perhaps altogether unknown, than many others whose words have been long and loud. It is this which gives us confidence in this movement, and we are assured that they who oppose it are hardening themselves against God, and will not prosper. We have no doubt but there are many persons who have become slaves to their appetites, who will rejoice in the removal of temptation from their way, by the enforcement of the Prohibitory Law; and we believe its efficient operation will save an immense amount of physical and social wretchedness. We have no fears that its trial will result in reaction against it, but life and property will be more safe, while sobriety and order will be more generally manifested. If smuggling be practiced by a class of men whose depraved principles must be developed in some lawless aggression upon society, let them be dealt with in the most severe manner; why should they escape any more than any other class of notorious offenders?

The apparent reverses of the Prohibitory principle in certain places have not, we believe, in a single instance, resulted from any retrogression in public sentiment on the subject; but from more strenuous efforts on the part of the opposition, and the combination of different elements, to defeat it. Although apparently overthrown in Maine at the last election, yet about 6,000 more persons declared for it there at that time than the year previous. This does not look like defeat. The truth is, public sentiment on this subject is advancing, and it will continue to advance, until its enemies will look back with shame on the opposition which they manifested against so good and righteous a cause. We hope to live to see the day when New Brunswick will be without a single place for the sale of liquor.

Christmas.

Ere we greet our readers again they will have passed the usual festivities of this joyous season. Another Christmas will be gone. But alas! how few, probably, among those who spend that day rejoicing will reflect, for a single moment, on its origin, or the intention for which it is set apart by common consent, so as to distinguish it from all other days in the year. For ourselves, we do not regard the 25th of December as any more sacred than any other day; but it has been set apart, in which to celebrate the anniversary of our Saviour's first advent; the appointment seems to be recognized by general consent, and as such many devoted Christians keep it, while many others, though similarly recognizing it, make it a day of festivity and thoughtless mirth. But how should the recurrence of this day, if recognized as the anniversary of that event which constituted a theme for the song of angels, inspire our hearts with gratitude and thanksgiving to God, and also, so fill us with humiliation that our only joy would be "joy in the Lord." The coming of the long looked for Messiah was an event that prophets had foretold, and desired to see; it was anxiously looked for by all the devout Jews, and Simeon and Anna waited in the temple to see the "salvation" of God. The star directed the wise men of the east to where he lay, and they refused not to pour out at his infant feet, notwithstanding his humble birth place, their gold, and frankincense and myrrh. The slaying of all the children in Bethlehem, and in all the coasts thereof, from two years old and under, was another occurrence, which marked the advent of the infant Jesus, as one of the most extraordinary which ever transpired. But besides all these, the object of his mission—to save the lost—to restore the ruins of the fall, and bring in an everlasting righteousness for all that believe, rendered his appearance on earth the wonder as well as the song of angels, and the joy of a multitude of the heavenly hosts. Our joy then, on the anniversary of this event, should be becoming its relation to us; and we should "enter into his gates with thanksgiving, and into his courts with praise." Let each reader ponder the nature and design of that event which we professedly celebrate on Christmas day, and while the season is usually marked by the union of families; let us see also to our union with God in Christ, without which Christmas can give us no true joy.

Young Men's Christian Association.

The fourth lecture before this Association was delivered in the Hall of the Institute on the evening of the 13th inst by the Rev. George Armstrong. Subject, as before announced—The Deluge. The Hall was densely filled long before the time to commence the lecture, and many went away unable to obtain entrance. The truly Christian spirit which was evinced by the lecturer, as well as the manner in which he treated the subject found a warm response we think, in every Christian heart present. He first presented Noah as receiving a revelation from God; and in this as a sinner saved by grace, even as others. Next as believing God, in fulfilling his commands. The ark finished, God shut him in—he is safe—the wicked are left out—and the door of mercy closed against them forever. The scene following this was the flood, bearing the ark safely upon its bosom, but destroying the wicked for their wickedness, from the face of the earth. The truth of the flood actually taking place the lecturer rested on the word of God; but also brought evidence from geographical appearances, and fossil remains, that such a catastrophe had taken place at some remote period of the world. Having passed this part of his subject he referred to the next destruction of the earth, more awful than the former, and which he was inclined to believe was not very far distant.—He concluded by referring to the resemblance of the state of mankind now, to that in the days of Noah. A want of recognising God was apparent in every thing, while the aspect of things in general impressed him with the idea,—that the coming of the Lord draweth nigh. The closing remarks were earnest appeals to be prepared for coming events. The lecture occupied about three quarters of an hour in its delivery, and was one of great excellence, and we are assured must do good.

The next lecture will be delivered in the Hall of the Institute on the evening of Thursday next, the 27th by the Rev. E. McLeod. Subject:—THE TRUE PURPOSE OF HUMAN LIFE.

AGENT.—We have much pleasure in giving notice that Mr. C. E. Grosvenor has consented to act as our Agent at Eel River. Persons in that vicinity wishing to subscribe for the *Intelligencer* can do so through him; and parties indebted for the current year can pay the amount to Mr. G.

A letter was received by us a few days since, for publication, from Brother Charles H. McKenzie, who is now a student at the Free Will Baptist Literary Institution in New Hampton, N. H. We regret that it has been mislaid or lost. Brother McKenzie left the 6th inst., and arrived at New Hampton on the 8th.—He speaks favourably of his first impressions at the Institution.

TO OUR LOCAL AGENTS AND SUBSCRIBERS.—Brother O'Donnell, who is our Travelling Agent, will call upon our Local Agents and Subscribers on the St. John River, and neighbouring places, at an early day. We trust all those in arrears will be prepared to pay the amounts due our office to him; he is authorised to settle accounts in full, and any wishing to stop the *Intelligencer* can notify him.

"MAINE LAW" AGITATION.—A letter just received from the Rev. Dr. J. Burns, of London, and which is dated in Cornwall, Nov. 22, says:—"I am on a three weeks tour as a Deputation to promote the Maine Law movement in this 'far west' of England." Dr. B. is one of the indefatigable leaders in the Prohibition movement in Great Britain, and we believe the object is steadily progressing toward success.

"THE TAP-ROOT."—We commend the article under this heading on our first page to the careful perusal of our readers. A more perfect illustration of the cause of backsliding in many professors could scarcely be afforded.

Revival Intelligence.

We learn with much pleasure that a gracious and extensive work of revival is now going forward in connection with the Church at Lower Studholm, under the labours of Elder J. Wallace. Brother W. has been labouring with the people there nearly two years, and is now blessed to see the fruit of his faithful pastoral care, not only in the reviving of the Church itself, but in the conversion of many of those who were before strangers to God. A large number have professed faith in Christ, eighteen have been baptized in all, eight of whom were last Sabbath, and as many more are expected to be next Sabbath. We trust this precious and good work will not only go forward in that place, but will also extend to the adjoining neighbourhoods, and be to them "as the dew of Hermon, and as the dew that descended upon the mountains of Zion."

BROTHER WILLIAM N. MALLORY writing to us from Jacksonville on the 15th inst., says:—"Brother Hart has been labouring since late in the Williamstown Settlement, about six miles from his home, and there are signs of a good work there. Nine have been baptized, and a number more expect to be to-morrow. As it respects the Church here we are in a weak state, but are trying to sustain the good cause of God among us, but we much need some constant spiritual labour. Brother Hart has been with us a few times. O that all the Churches of Christ, both ministers and people would earnestly pray to the Lord of the harvest to send more labourers into the field, for the harvest is great and the labourers are few."

RELIGIOUS SUMMARY.

CONVERSIONS IN CHINA.—At Amoy, according to the Rev. Mr. Johnstone, of the Free Church of Scotland, converts have been multiplied sevenfold during the last two years, and the number of applicants for admission never was greater. A few Sabbaths before leaving for Hong-Kong, he was present at the baptism of twenty-two male and female converts in the London Missionary Society's chapel; and still later, on visiting Peh-chuin and Chioh-bey, he found a large number of hopeful applicants. At Chioh-bey the work was also very interesting. It was proposed to take down the names of those who wished to be examined in order to baptism at a future day. Upwards of twenty came forward to be enrolled. They were an interesting group—old men leaning on their staff for very age were there, and

young men in the prime of manhood. Little boys expressed their wish to be in the fold of Christ, and feeble women, both young and old, gave in their names. Mr. Burns and Mr. Douglas safely arrived at Hong-Kong, on the 29th June, after a quick and prosperous voyage. Mr. Burns was to proceed on the 7th July to Shanghai; Mr. Douglas, on the same day, to Amoy, having with him as a fellow passenger Bo-o-a, the Christian nurse. While at Hong-Kong, Mr. Burns had an edition of 5,000 copies of the "Pilgrim's Progress" in Chinese issued, containing a number of woodcuts, representing Christian and his friends as Chinese.

RELIGION IN PALESTINE.—At the present time Sir Moses Montefiore, the rich London Jew, is in Palestine, if not in Jerusalem, where he has carried above \$700,000, to be expended in erecting a Hospital for the Jews. Hitherto it would have been impossible to obtain land for the site, or license to erect the structure. But in the change in the policy of the government, and in the spirit of the Moslem mind, both have been easily secured; and the foundation for the vast structure had been laid on the slope of the hill across the valley of Gihon, and opposite to Mount Zion on the South-west.

Beyond all this, and better than all this, no only is a spirit of religious inquiry awakened in certain quarters, among the Mahometans, but great numbers are purchasing and reading the Bible, whilst others profess evangelical conversion, and are seeking admission into the Christian Church.

DOMESTIC.

NEWSPAPER TAX.—The Tax of one penny on newspapers sent from the Colonies to Great Britain and Ireland, via Halifax, has been removed. The *Fredericton Reporter*, in noticing, this matter, says:—"The negotiation which has for some time been carried on in relation to this subject has ended in leaving the collection here discretionary with the Government; and they again have very properly considered that the amount realized is not commensurate with the inconvenience which it entails upon the public."

A man named Brownley was arrested in Fredericton on Monday last, on suspicion of being a burglar. He recently arrived from Canada, and a despatch was sent from Sherbrooke on that day, that he had been concerned in several burglaries there. He is said to have an accomplice in Canada, to whom he had submitted a plan for the robbery of the Central Bank. A bunch of skeleton keys was found in his possession.—Nbr.

SHOCKING ACCIDENT.—Three men named Williams, Grant and Hawkins were at work lumbering on the head waters of the Nashwaak, in this County. A day or two since a horse they had with them came home. This excited suspicion that all was not right, and some of their friends went up to the camp yesterday, when shocking to relate they found that the camp was burnt, and in the ruins they discovered the scorched remains of the three unfortunate men. It is supposed that the camp took fire while they were asleep, and that they were suffocated by the smoke.—Head Quarters.

FAST SAILING.—The clipper ship *White Star*, built at this port by Messrs. W. & R. Wright, arrived at Liverpool on the 27th ult., in 87 days from Melbourne. From the 4th to the 20th Sept. she ran a distance of 4701 miles, being an average of 276 miles per day, rounding Cape Horn in a little over twenty days—a performance, which, if equalled, has never been excelled. From the 21st Sept. to the 8th Oct. she made 3993 miles, or an average of nearly 200 miles per day. During the remainder of the passage she had light and baffling winds.

MECHANICS' INSTITUTE.—On Monday evening M. H. Perley, Esq., delivered before a large audience an interesting lecture on "Canada and the Canadians in 1855." After speaking of Canada as the brightest jewel in the crown of Britain, he pointed out on a map the extent of territory embraced in it—he spoke of its growing population, and the means by which it had so largely increased, which were chiefly the excellence of its soil, and the superior system of farming which prevailed there; he entered into a description of the course adopted in their Public Works, especially to their canals, for which they, some years since, borrowed £2500,000; with this sum they constructed these channels of inland communication, thrown open the vast resources of the country, and this preparing it for general settlement. The result has been that the canals have not only accomplished their chief purpose, but they have paid good interest on the capital invested, and there has also been established a sinking fund of £75,000 a year; the first batch of bonds have been paid off, and in a few years these great highways will be the public property, and will owe no man anything. From this he recommended a similar course in this Province, and instead of frittering away small sums yearly, as has been the case here in past years, let the Government adopt some large comprehensive scheme—open up great highways through those portions of our country which are still almost unexplored, and in a short time, as in Canada, not only would the country be improved, but they would pay for themselves, and leave us the work free. He referred also to the wealth of Canada, as a wheat-growing country, from which crop alone there will be added to her capital this year the astonishing sum of six millions pounds! He referred also to their railroad schemes, and the course which they had adopted to construct railways—to their non-paying character as a commercial investment, and the course the Canadian government had in consequence to adopt—a course he thought the Government of this Province would yet have to adopt; and concluded by some general remarks on the best means of promoting the prosperity of this, his native Province, and of inducing to, as well retaining, a better class of emigration in our midst.—Courier.

WORKS OF J. G. PIKE.—The American Tract Society has published in all more than 200,000 of the *Persuasive to Early Piety, Guide to Young Disciples, and Religion and Eternal Life.*