

gious liberty, but he should say, "I have a commission from God, and I must deliver it. You can put me in jail if you like, but I must speak." "This shameless cowardice," concluded the doctor, "this dread of offending authorities, must be banished: it was never found amongst the Apostles; and until there be a willingness to suffer for Christ, and if need be, to give one's last drop of blood for Him, you may labor to the end of time, while Christianity is expiring in our midst. God forbid that such should be the result."

To be Continued.

Correspondence.

New York Correspondence.

TROR, Sept. 28, 1855.
MR. EDITOR.—Last evening just as I was leaving New York for this place the news reached our city of the fall of Sebastopol. The intelligence produced much excitement, and men who all the time past have said it would never fall, now turn around and say, of this intelligence "I told you so." Some, however, affect to say this intelligence is another "take in" or that the Telegraph is mistaken. We shall wait with impatience for the arrival of the America's mails. At breakfast at a hotel in this place, this morning the recent war intelligence was the theme of discussion. One was sorry the Russians, the best soldiers in the world, were so hard pressed with superior forces and they could beat the allies if they had half a chance as they did at Inkermann. This to be sure was a son of the Green Isle. Others were glad the allies had at last succeeded and thought it would be a bad thing for the world for Russia to succeed; others again said, when Prussia joins Russia, the allies will be defeated. One man hoped the allies would be defeated, because the English were opposed to having Cuba fall to the United States. The discussion finally waxing warmer and warmer and turning at length on "Know-nothingism," there was so much blood between two of the company there was every prospect of blows before they got out of the room, and really think we should have had a young war of our own, if the case had not been such as the boys talk of when they say "one is afraid and the other dares not."

In my last I mentioned a Phonetic Convention to be held in New York. It passed last Wednesday. The cause is said to be progressing rapidly. It is computed that about 30,000 persons in the United States, now annually learn short hand. Phonography, your readers may not all be aware, is a new system of short hand which is perfectly legible. It was discovered in 1837 by Isaac Pitman, Bath, England. Professor Wheldon, formerly of Michigan University, stated in the convention that his son had this summer learned the system under his own inspection. The boy, only ten years of age, entirely mastered the system in four weeks, with not over ten minutes' a day help from his father, so that now nothing, but practice will make him expert in the art, one of the most beautiful in the world. It is only a few months since I first turned my attention to it with any serious purpose of mastering to the extent of employing it in correspondence and for preparing discourses or any thing else designed only for my own reading. I have but little facility comparatively speaking, and yet a discourse which by the old method requires me ten hours, I can easily write by the new in five, and be nothing so weary as after writing by the old mode the same length of time. With a little experience a speaker delivers a discourse easier from Phonography, than from the old style, for the reason the eye has to travel over very little more space than it would in reading a printed discourse. This system every professional man ought to master, indeed every child in the common school ought to learn it, as it can be done in so few hours. I have two young brothers who learned to employ it with facility, before they acquired the ordinary system of writing. The Phonographic writer, who is dexterous, follows the most rapid speaker verbatim, and with characters so legible, that another acquainted with Phonography may write out the report accurately. To become a first class reporter, however, a person ought to begin in young years.

This system is called Phonography, from two Greek words, and the term imports, "writing by sound." The principle of the system is, that each sound has one sign, and only one, and these signs easily flowing together, the writer puts the signs upon the paper, in just the order the sounds fall upon his ear. So perfect is this system, that the experienced reporter can follow a speaker in a language of which he (the reporter) knows nothing. Owing to this capability of the system, it is of the utmost importance to the missionary in reducing to writing a barbarous language. Thus in Africa the missionaries, though they do not understand the language of the natives, catch the sounds at the natives speak, and afterwards read to the astonished and delighted natives what they have been saying.

Phonography is a branch of the same general system, in which it is proposed to print our language, and indeed all others, so that each sound has one character and but one. Thus the whole labor of what is called spelling, is at once forever done away. No man who knows how to speak a word can make a mistake in spelling, and besides a child easily learns in a week or two, to read with facility. One of the most practical features of Phonotypy is this, that the child or other person that can read, it can pass to the ordinary reading in a few hours.

Yours, &c., G.
A correspondent in England says:—A story goes the rounds, which I cannot vouch for as being more than a report. It is said that the Sultan has been so struck with the fact of English ladies charitably devoting themselves to the good of the soldiers as they have done here, that he came to the conclusion it must be "their Book," which made such a difference between them and the Turkish females. So he has begun to read the Bible, in order to compare its teaching with that of the Koran."

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 2, 1855.

Editorial Correspondence.

No. 8.

Freewill Baptist Anniversaries.—Home Missions.—Education Society.—New Hampton Institution.—Maine State Seminary.—Foreign Missions.—Anti-slavery.—Temperance.

DOVER, NEW HAMPSHIRE, Oct. 12, 1855.

The Anniversary Meetings having closed we sit down to pen a further notice of them for the columns of our *Intelligencer*. On Wednesday morning at 9 o'clock the Home Mission Society met. The report of this Society was read by the Secretary, showing its operations during the year, and also, the increasing demand for Missionaries. The West is affording a vast field for Missionary operations; but few have been sent out to that territory yet, but loud calls are being made, and efforts will no doubt be put forth to supply the perishing thousands in that destitute region with the bread of life. This Society has been steadily advancing in its usefulness, and in many places where it formerly supplied the Gospel, large churches have been built up, not only self-sustaining, but paying back into the treasury of this Society the funds originally drawn from it. Funds are sometimes advanced by the Home Mission Board for the erection of places of worship, where it is thought important to build up a cause and plant a church. A minister is partly or wholly sustained, until a sufficient number is gathered having ability to support their own pastor, and thereby relieve the Society. In this way, we believe, the large and prosperous churches in New York and Boston were built up. We are of the opinion that Missionary Societies should aid in sustaining a constant ministry in some certain points, where the establishing of churches would be of great importance afterwards. In this way strength and influence would be given to a denomination, which it must be content to labour on without, unless this course is performed. Some able and interesting addresses were given on the importance of Home Missions in this Meeting, and it was one of very deep interest.

At 2 o'clock, p. m., the Education Society commenced its Anniversary. This was a meeting of great importance, and was continued during the evening. A large and respectable audience was present, and it was evident that much interest was felt in the subject before them. The Literary and Biblical Institution at New Hampton, in New Hampshire, elicited a good share of interest. Although there are several Educational Institutions belonging to the Freewill Baptists in the United States, yet, this being in this State, and we believe, more especially under the care of this Educational Society, it therefore, came in for a larger share of interest than any other. Efforts are being made to raise an endowment for it of \$10,000. The principal part of this is already subscribed—some 1600 dollars were added to it in this meeting; and judging from the interest manifested we see no fear but the whole amount will be speedily realized. The object of this is to increase the number of Professors and render the school more efficient. It now stands high—is well patronised, having a large number of both male and female students, and is regarded as among the best literary institutions in New England. A new Institution is in course of erection in Maine; the State Legislature has granted the sum of \$15,000 for it, and the friends of education are raising \$35,000 more. Our readers will bear in mind that these Institutions are not intended only to qualify young men for the ministry, who feel that God has called them to that work, and that they have need of further intellectual and moral culture, in order to be able to fill the sacred office, and meet the wants of the age; but from these institutions will go out young men for every honorable avocation in life. The senate, the bar, the laboratory, the counting room, and the farm, as well as the pulpit, will each share their part;—each giving an important influence in its respective sphere on the side of religion, and all co-operating in the great work assigned to the Christian Church. In these institutions will be developed much talent, that otherwise would be lost; and to God will be consecrated some strong and well informed intellects, that, but for these, would remain in ignorance and inactivity. The Rev. J. Fullerton, Principal of the New Hampton Institution, the Rev. J. Fernald, and also some others, delivered very able addresses before the Meeting on the subject of Education. From the report of this meeting, which will be published soon, we shall probably furnish our readers with some more information on this subject.

On Thursday morning at 9 o'clock the twenty-second anniversary of the Freewill Baptist Foreign Mission Society commenced. We had looked forward to this meeting with much interest; we had expected to meet here the Rev. J. Phillips who recently returned from India, where he has labored for about nineteen years, amidst the darkness, and blind superstition of heathenism; also the converted SANTAL who is now with Mr. Phillips in this country, receiving instruction and acquiring knowledge in order to return to India as a missionary to his brethren. In this we were disappointed. The health of Mr. P., who resides at Utica, in New York, prevented his being present; this also prevented the Santal from being here. But the meeting was notwithstanding one of deep interest. The Report prepared and read by the Rev. E. Hutchings, Corresponding Secretary to the Society, furnished a detailed account of the operations and success of the Society. The Mission field in the British province of Orissa in India; in which several male and female missionaries are now laboring. One new missionary has been sent out during the present year. Mr. Phillips also expects to return after having recruited his health; his eldest son also, has signified his wish to return to India to labor with those among whom he spent his childhood, and preach to them the word of life. As we expect to receive a printed copy of the report of this society at an early day, when we shall probably furnish our readers with some extracts from it, we shall defer at present any extended remarks on

this anniversary. The meeting was full of interest, and a considerable amount was raised in aid of its funds.

At 2 o'clock, p. m., the anti-slavery society held its anniversary. This meeting was distinguished most for the brilliant speeches delivered in opposition to the system of Slavery. The Rev. G. T. Day was one of the orators on this occasion; also the Rev. J. B. Smith (a colored man) whose talents as a public speaker, we have rarely seen surpassed. He dealt severe blows at the so called freedom of America, and plead the cause of his down trodden brethren faithfully. This closed the anniversary, and in the evening a crowded audience assembled in a TEMPERANCE MEETING. This meeting drew out more, probably, in consequence of it being known that the speakers were from Maine, where the Temperance party had recently met a signal defeat in the elections. The speakers were the Rev. W. H. Littlefield; Rev. P. Weaver; the Rev. B. D. Peck, editor of the Maine Temperance Journal. It is not true that the Maine Law party in Maine are less this year than last. The number of votes polled by them at the last election was about 5,000 more than at the election before. Last year the temperance party secured victory in consequence of the division of their opponents—this year they united, which gave them a majority; but the polls still showed the law party on the increase; and but very little fears are entertained that the law will be repealed by the legislature, although a majority are opposed to it. One thing is certain that even the party opposed to the Maine Law are satisfied that something is needed more than the ordinary licensed law. Many are for an enactment which will make the license so high that it will amount to a prohibition, except in large hotels, and where those frequent, who can afford to pay their twenty cents for a glass of brandy. Sentiment has progressed even among those opposed to progress, although they are not aware of it themselves. All the speeches in this meeting were able, that of Mr. Peck was particularly felicitous. At a late hour the large audience retired.

During the whole of these gatherings we were much interested; a large number of ministers were present many of whom gave indubitable evidence of superior talent and deep piety. Some of their names were familiar to us, and our knowledge of them was associated with some of the revivals that had crowned their labors in former years. Among these we might mention the venerable Finch Place. Elder Phinney whom we saw at the former anniversary that we attended died a few months ago, and often was his name referred to during these meetings—his memory is deeply cherished—and "he being dead yet speaketh." In the Sabbath School and also the Foreign Mission Anniversary, we were kindly invited to occupy the platform, and the interest we feel in both these departments of christian labour, rendered the invitations acceptable. We trust we may live not only to join these dear brethren in another anniversary, but also to see the same interest manifested among our own churches in the provinces in these important enterprises, which peculiarly belong to the christian church in the present age.

Importance of an efficient Christian Ministry.

We are daily more and more impressed with the importance of an efficient Christian ministry, and the necessity of every evangelical denomination having an adequate supply in order to their prosperity. By an efficient ministry we mean several things:—first, a ministry called of God; this includes gifts and graces necessary to the work, if properly cultivated. We are not of the opinion that God calls men to labor for him without having qualifications for the work—that is, without proper mental formation, the gift of utterance, and a deep inward desire to glorify God and save souls. But men may have all these qualifications, and be called of God, and yet have much to learn. Men may err in regarding Christian experience, which is the knowledge of Christ, as the only thing necessary, and hence neglect the cultivation of the intellect, the storing of their minds with such other knowledge of men and things as are indispensably necessary to an efficient ministry. In their honest zeal to rely wholly on God for guidance and teaching, they may ignore the very means that he has furnished them for the acquisition of knowledge, the proper development of their mental powers, and the free exercise of those gifts without which no man can long be useful, or continue to influence or hold the popular mind. Secondly, by an efficient ministry, we mean a ministry that can preach the whole gospel, whose teaching is not confined to one single truth, who dwells not on repentance only, or perseverance, or moral agency, or election, or the resurrection, or any other single doctrine; but who can enter into the treasury of God's word, and bring out of it "things new and old." A ministry who can grasp the whole truth, "rightly dividing the word," and give "to each their portion of meat in due season." Thirdly, we regard that ministry only an efficient one, who is intrusted in more than one department of Christian labor, and seeks the welfare of more than one class of his fellow-men.—An efficient ministry is a teaching ministry—one that instructs, informs, and elevates his hearers; and that should be able to lead the flock, even from the little child to the man of grey hairs. Another characteristic which we shall notice in an efficient ministry, is devotedness. No man can well succeed in any enterprise without this. But devotedness in the ministry is different from devotedness in any thing else. It implies self-sacrifice, and includes the surrender of our own ease, comfort, prosperity, and honor to the interests of the work in which we are engaged. A ministry which only labors for God so far as it costs them nothing, is not only inefficient, but a moral incubus in the Church, paralyzing its life, and benumbing its energies.

We repeat—the importance and necessity of an efficient ministry presses itself upon us daily more and more. The reason of this is twofold, first, because God has ordained, "by the foolishness of

preaching to save them that believe;" and second, he has made it necessary for "the perfecting of the saints," and "for the edifying of the body of Christ." It is the great means that he has instituted for imparting instruction unto eternal life unto all classes and conditions of men, and it is the most efficient method thereto. To it Christianity owes its origin, its continuance, and its progress; by it the Roman world was converted from Paganism to Christianity; and to it we owe our own freedom from the yoke of Popery. When Queen Elizabeth threw a restraint upon Archbishop Grandal's preaching exercises, that pious prelate in his remonstrance said:—"Public and continual preaching of God's word is the ordinary means and instrument of the salvation of mankind. . . . By preaching of God's word, the glory of God is enlarged, faith is nourished, and charity is increased. By it the ignorant is instructed, the negligent exhorted, the stubborn rebuked, the weak conscience comforted, and on those that sin of malicious wickedness, the wrath of God is threatened." The public ministry of God's word was always of great importance in its relation to the prosperity of the church. National distress and "exaltation" marked the destitution of "a teaching priest" in king Asa's reign; and in the subsequent reign of Jehoshaphat, great prosperity was combined with the mission of Levites and Priests throughout all the cities. We refer to these things because this article may be read by some who regard the Christian ministry—that is, what we call an efficient ministry—as almost unnecessary in the church, and prefer "the gifts" before the gospel. But it requires but little observation in our own land, to see the result of ministerial destitution. And while every "gift" should have its proper place, no subordinate means, however necessary, where it belongs, can supply the place of the preached gospel by the properly called and qualified minister of Christ. Here lies the secret of that spiritual decay which is found in every church destitute of public teaching—here too is the cause of desolate sanctuaries and desecrated Sabbaths in every community where a constant or occasional ministry is not sustained. Where the Gospel is not preached, the young grow up ignorant and immoral—in these communities life and property is less safe than elsewhere, and from these communities generally bar rooms, criminal courts and penitentiaries are supplied with their hopeless inmates. The reason of this is that generally where the gospel is not preached other means of grace are neglected. Sabbath Schools, parental instruction, and moral culture in its various branches are unheeded, and the masses are left to the guidance of their depraved passions and sense, until the evil habits of youth are confirmed by the mature years of manhood.

We have more and more evidence afforded us daily, that no demonstrial interest can long be sustained without an adequate supply of ministers. Churches may be organized—a deep religious interest may be occasionally awakened in communities, but without God's appointed means to sustain those they will dwindle and ultimately expire. Many a band of devoted and united brethren have toiled and prayed with the earnest longings of their hearts that God would revive his work, and when a deep religious interest has been awakened, the souls for whom they have labored have been drawn into other churches better supplied with ministerial care, and those who labored for them in the Lord have felt as though their very life was drawn away from them. This has left them disheartened and discouraged—and the evil of this in most cases, lies in the want of an efficient and devoted ministry.

It may be said: If an increased supply of christian ministers is so necessary, and it is God who calls men to that work, why does he not furnish the church with more? We answer, the reason is obvious. God does not generally give to his people apart from the ordinary blessings of providence what they do not desire or ask for. He has said—"Pray ye the Lord of the harvest that he will send forth laborers into the harvest." But how very seldom do we hear a prayer for this—rarely do we hear such a petition from either minister or churches; and if God does raise up an individual for the work, he must be like "the great and strong wind" in the days of Elijah, which "rent the mountains, and broke in pieces the rocks before the Lord," or we will not believe him. More—much more we conceive is looked for from the early efforts and labors of young men called to the ministry, than ought to be. And not unfrequently also is the indication of a desire in a young brother to work for God, met with that cold, repulsive, and disheartening response—"He wants to preach." We have no doubt but there are many young men in our churches, who if sought out and encouraged would make ministers of Christ. Too frequently while we may ask God too increase our ministers, we would be unwilling to be of the number ourselves, or even that our sons should be called to that work—so little do we love the cause of Christ, and esteem it an honor to labor for him. The time has been when parents dedicated their sons to God for the ministry, in their earliest years—when the church sought out acceptable gifts, and acceptable men and urged them into the field. Now alas! parents have sons for every lucrative secular pursuit, but none for the ministry. In these and other causes lie the great want of efficient ministers of Jesus Christ; and for the want of them Zion languishes, and sinners perish! Now we ask the church to awake to this, her great want—let her search out and encourage every gift that indicates ministerial talent, and soon we shall have pastors and teachers. Let our young men be encouraged in the acquisition of such knowledge as the state of society and the age demands—let them lay themselves out to live and labor for God, and soon we shall have an adequate supply of efficient ministers well able to lead forward in the aggressive warfare to which the church of Christ is called.

THE PICTORIAL SUNDAY BOOK.—Part 5 of this beautifully illustrated work has been laid on our table. We commend it to the attention of our readers.—R. Hunter agent, Market square.

METHODIST.—We learn that a revival of religion is in progress at the English Settlement in the Circuit of the Rev. J. Prince, and that a number of persons have united with the Class meetings.—About thirty have also been united in class at Jones's Creek, in the Rev. Mr. Currie's Circuit, and a deep interest in religion exists among the people there.

On Monday evening last, the Rev. Dr. Ritchie delivered an address in the German street Methodist Chapel, on the subject of the Colonial Wesleyan Conference, and entered into an explanation of certain matters connected with the separate organization of the Colonial Methodists.

BAPTIST.—The Visitor notices revivals in connection with the Baptist church at Hopewell and Mauderville, and also some additions at other places. The Hopewell Church is, we believe, under the pastorate of the Rev. Mr. Foshy, and the Mauderville under the Rev. Mr. Emerson. Brother Todd also, of Woodstock, is, we learn, encouraged in his labors there.

ELDER G. W. ORSER is now labouring at the neighbourhood near Deacon Connor's, and we learn that a good interest is awakened among the people, and indications of increasing prosperity exists. The Church and people there have been destitute of ministerial labour for some time, and we rejoice to hear that brother Orser has visited them. May he see much good done.

ELDER J. PERRY is expected to preach in the Free Baptist Meeting House, St. John, on Sabbath next.

General Intelligence.

European News.

The packet Steamship "Arist," arrived at New York on the 27th inst., with one day later news from England, which is of but little importance.—News of the doings of the expedition which arrived before Odessa on the 18th is anxiously expected. 10,000 French soldiers are on board the squadron, and the general belief is that Kinburn and Ouzakoff are to be the points attacked. A report of a popular outbreak in Sicily was prevalent. Rome was dreadfully afflicted with cholera. At Madrid, also, there were about 60 cases a day, and the civil governor of the capital had died from it. Russian agents were busily at work in Italy and Switzerland. Nothing later from the Crimea. The English gun-boats had left the Baltic and were under convoy home. It is said that the Danish Sound Dues question will certainly be settled in an amicable manner. The attempt to lay the submarine telegraph between the coast of Italy and Algiers had proved a failure, the cable having ruptured in paying out. A terrible boiler explosion had occurred at the Walker Iron Works, at Newcastle-upon-Tyne, (Eng.) which killed five men and two boys, and inflicted injury on several others.

From late English Papers.

At present, the movements and intentions of the Allied Generals are enveloped in a dense cloud of obscurity. We cannot even penetrate so far as to be sure, whether what remains of military or naval strength in Sebastopol is to be preserved or destroyed; nor can we comprehend, whether the Enemy is to be dislodged from the Northern Forts, or invested, or let alone. It would, however, appear as if Marshal Pelissier and General Simpson felt somewhat encumbered by the results of their own prowess, and found the immense mass of dead and wounded Russians left in the evacuated city, a source of so much embarrassment as to make them pause before attempting anything the result of which should be, to throw upon their hands the thousands more whom the retreating General carried with him, augmented by such as might fall in another engagement. Dead and wounded were discovered in countless heaps in every part of the devoted city.

In the judgment of the wisest statesmen, the fall of Sebastopol, in all its aspects, and with all its concomitants, is a guarantee for Europe against any efforts that Russia can now make for many, many years to come. Supported by Prussian inactivity, and relieved by Austrian occupation from the necessity of detaining troops on the Bessarabian frontier, the Czar was at liberty to send against the Allies as many men as he could feed at the southern extremity of his dominions. France and England, therefore, had to contend against the whole military strength of the Russian Empire, and, thus far, with complete success. The great stronghold on which the Autocrat depended for the accomplishment of the objects of his ambition, has been wrested from him; and, with his own hand, as it were, he has destroyed the immediate instruments of that ambition, at the very moment when, if ever, they ought to have been of service. Whatever, then, may be the course of future events, that has been done which cannot be undone. The disinterested purpose for which the two greatest Nations of the Earth combined their strength, has been more than half achieved. While Russia is irretrievably lost that without which her cupidity is a harmless delusion, Europe beholds an Alliance, dictated by common sentiments of political right, cemented by participation in endurance and success.

PROBABLE PLAN OF THE CAMPAIGN.
Mr. Russell, of the Times, writing on the 29th ult., states that the Russians, so far from flying in discomfort over boundless wastes, are calmly strengthening their position on the north side. "The face of the country," he says, "bristles with their cannon and their batteries. As I write the roar of their guns is sounding through our camp, and occasionally equals the noise of the old cannonade, which we fondly hoped had died into silence for ever. There is no trace of any intention on their part to abandon a position on which they have lavished so much care and labour. They retired from the south side when it became untenable, shaken to pieces by a bombardment which it is impracticable for us to renew. They have now between themselves and us a deep arm of the sea, a river, and the sides of a plateau as steep as a wall."

POSITION OF THE ALLIES.
The position of the allied armies has since the fall of Sebastopol, materially, very little altered. "They form now on this side," says the Tchernaya correspondent of the Times, writing on the 29th, "one long line, which runs nearly straight from west to east, beginning at the harbour of Sebastopol, and following the course of the Tchernaya to Alsu, then going over to the plateau to the south of Ozmash, and crowning the heights which enclose the valley of Baidar to the north, up to the point where the road leads from Bazu over the Siurikais mountain to the Upper Belbek. The French, who occupy this position to our extreme right, are thus in possession of the heights which