

blesome, and wanted the Doctor to pay toll nearly every step he took; however, by putting on a bold front, he managed to make his way through, and arrived at Lounisa safely in the beginning of June, making it exactly two years since he left the Cape. The Doctor is very much emaciated from the hardships he has undergone, but as soon as he is well, he is determined to return, trying this time to find a shorter road than the one he came by."

Religious Intelligencer.

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

The Christian's Two-fold Life.

(Continued from Feb. 20.)

In our former articles we called the attention of our Churches to the importance of a hearty co-operation in the work of Sabbath Schools and Home Missions.

We now propose starting up their minds in relation to other institutions, and enlisting their sympathy in their behalf to a greater extent than it has hitherto been. The first work which in this place presents itself to us, is that to which all others seem subordinate, and without which all others would only be superficial failures—we allude to the consecration of our own souls to God. The time has come when indifference to this work is sinful. The church is in debt—we owe to God and to the world the duty of putting the Bible into every man's hands; and to ask God to send out His light and truth, while we neglect to fill in the distribution of His word, is only to mock Him. Not only has God afforded us the instrumentalities necessary for multiplying copies to any extent required, but He has opened fields where an unlimited number of copies may be scattered, and He is daily disposing the hearts of men to seek for His word. To meet the wants—to supply the demand of the world for Bibles, associations have been formed, and so systematic and wisely are these conducted that the offerings of all, from the widow's mite to the millionaire's million can be faithfully expended in the object contemplated. Through these channels the benediction of the whole Christian church may be poured forth upon the world, watering the wild wastes of moral death, and illuminating the dark places of the earth, which have long been the habitations of cruelty. To give the Bible to the world is precisely the work of the Christians of the present age; and many are earnestly engaged in it. The thousands and tens of thousands of journals which are being cast into the treasures of the various Bible societies manifest this; and the labors of love which are blessing the earth give evidence to the zeal and faith of the earnest workers for God. What we wish to urge is that to neglect co-operation in this labor is sinful—indifference is criminal—it is like letting those around us perish with hunger, while we have it in our power to supply at least a portion of their wants. We would to God that every Christian might feel that he should do something every year toward circulating the Bible. And the very poorest could make some offering. But alas! how many possessing competent wealth have never contributed anything to this work. Let not such expect any great abiding presence of God with them.

The age in which we live is one of toil and energy—it is so in almost every walk; and the destroyer of souls is not behind in his efforts to maintain his authority in the world and subvert the Christian faith. To this end he seizes every new machinery, and profits as possible by science, commerce and wealth. A cheap and captivating literature is one of the baits of the present generation, and the facilities for its issue and rapid dissemination, require corresponding counter efforts on the part of Christians to prevent this flood of moral death from deluging all before it. Religious publication and tract societies have been brought into existence for this purpose, which with the system of colportage now carried forward in some places, are well calculated to stay the tide of death. But how few feel interested in this work—how few in comparison to the mass, are making any efforts to sustain it. We have neither time nor space to allude here to this article of the utility of this feature of religious labor—the judgment alone will reveal all the good resulting from the free circulation of the writings of such men as Bunyan, Doddridge, Baxter, Pile and a host of others, who though living dead, yet speak. We have felt deeply the importance of this work in our own Province, and have entered upon it not only in the publication of the *Intelligencer*, but in opening a depository of religious books, and in sending out a colporteur to carry to the very houses of the people the means of moral and religious culture, and the assurance for their souls to which we have referred. The work is their undertaking among us, and it now remains for our churches to determine whether it shall go forward or otherwise. Shall this work be sustained by a few, or will our churches take hold of it, contributing to its support, and sharing the harvest that will be derived therefrom? We cannot dismiss this part of our subject without urging and beseeching our brethren to come forward in this work, it will both save themselves and others. Fill the homes of New Brunswick with the publications of the English Tract Society, and the American Tract Society, with those of kindred institutions, and our little room will be left for that *light within the soul*, that is too often puff'd in the columns of newspapers, and through such notices finds way to the pious and struggling Christians. Indifference to this is also criminal, and we earnestly pray our churches may feel the importance of the work which is already waiting for their liberality and support.

The next labor of love and faith to which we would direct the attention of that branch of the church of Christ to which we belong, is that of Fraternal Missions. *Amidst*—there is a vast world—hundreds of millions who are victims of sin, and darkness, and death! And although their sufferings have been occasioned, wholly or partially by the various missionary societies which are in existence, yet there remains room for thousands of missionaries, and of whom we are wanted to convey the tidings of mercy to perishing immortal souls. Does not the commission of our ascended Lord extend to us as well as to others—

"Go ye into all the world, and preach the Gospel to every creature?" Surely we can find an excuse for the neglect of this last command. True, we cannot all be missionaries; but we can give of our substance to the extent of our ability—we can also sympathize with those that are in the work and remember them in our prayers. But we ask further, it is not *care for us to preach in this work?* Shall the world perish and we spare no effort to save it? Or shall the kingdom of Christ spread its hallowed influence "over all the earth," and we be indifferent spectators? Shall we trust on God's love in a land of civil liberty and religious privileges, while millions of our fellow men in darkness and mourning and we, are sending up to the Most High our "come over and help us?" Oh brethren! Churches! can we who live in the nineteenth century—and such privileges as we enjoy, be acquiescent at the bar of God, if we neglect the heathen world! Can we be "pure from the blood of all men?" Think—think—ye who are laying up for yourselves to come!

I would have you wise unto that which is good.

Holiness may be contemplated under two views—the one as conformity to the moral law commands, the other as abstaining from what is prohibited. Satisfaction may be contemplated in like manner under two views, corresponding to these—A want of conformity to the moral law commands; the view—being what is forbidden. Thus the full order the former view, are denominated sins of omission; those falling under the latter, sins of commission. Holiness is the pre-eminence of that character flows from both classes of sins, the subject of both forms of obedience. "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves," is a passage which looks to the blending of these two forms of obedience in the Christian character. But there is a passage in Romans in which both these elements are brought out in a clear light: "I would have you wise unto that which is good," says Paul to the brethren at Rome, "and simple concerning evil."

It is worthy of remark, that the generally prevailing view relative to Christian character, is that it consists mostly in the negative qualities, abstention from evil, being simple concerning evil, being harmless as doves, being free from sins of commission. Our reason of this is doubtless owing to the manner in which sins of commission strike the sense and challenge attention, while sins of omission so easily pass unobserved. Robbers who hold up the traveller are excoriated as murderers, while the Priest and Levite, who by their neglect do the last half of the killing, may be esteemed as models of conduct and worthy moral instructors. The same difference is revealed in the fact, that the violations of the law which are, "don't think not," are those which are by human law the most regarded as crimes.

But God's law threatens the same penalty upon sins of omission as upon the other class. "To him that knoweth to do good, and doeth it not, to him it is sin." "Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto me," says the Saviour, and proceeds to sentence those thus guilty to "everlasting death." It is not enough to cease to do evil, the "do well" is always in God's law expressed or implied.

Paul was willing to praise the church at Rome for its general abstinence from murder, adultery, and theft. He rejoiced in their abstinence, and was glad their faith had spread far and wide. But he desired that the Christians of the church at Rome, would put on more of the positive type of goodness; it was his prayer for them that they would learn to adopt means to ends in the accomplishment of good. "He that would do good, let him be diligent." There must be practice to become a skillful mechanic, farmer, merchant, teacher, and so on, but who thinks of becoming a *skilful Christian*? Yet this is what Paul prays for in behalf of the brethren at Rome.

This prayer so devout would be again offered for many an amiable church and Christian, by Paul, were he now upon the earth. The children of the light fill behind their curtains in adorning houses to ends. The church has much to learn by way of "witnessing that which is good."

In this view we can readily see why all impatient persons are counted desecrating consecrated ground. What, though they do not stand and ask, where is the good they have done by way of witnessing Christ in the hearts of men?

Elders Conference.

The following Rules for an Elders Conference were adopted by our brethren at our Annual Meeting in July last, and should have been published in our Minutes, but was deferred for certain causes. We have been requested to publish them in our columns—we shall also forward some copies in another form to those interested in them.

PREAMBLE AND RULES.

Whereas we believe the agreement of all associations of men is absolutely necessary in order to their efficiency in whatever work they are engaged; and whereas the ministry of the Gospel of Jesus Christ, viewed in its relation to the eternal interests of mankind, is the most important office on earth, hence those engaged in the sacred calling should seek every means for their purity and unity. We, therefore, the Elders and Licensees of the Free Christian Baptist Conference of New Brunswick, do hereby agree to the following Constitution for an Elders Conference among us, being for its object our union in matters of doctrine and sentiment, and prizing from all heresies, prejudices, or contentions, which might arise among us, and our co-operation in the Lord; and also to enable us to aid each other in the removal of all evils which may arise between preachers and churches, as well as to enable us in a judicious manner to exercise proper discipline over those who are in all matters which may require it. And we do solemnly covenant to see before our people an example of unity in the inviolable fulfillment of the rules of this Conference, in the fullest extent which God may place at our power.

I. This Conference shall be composed only of ordained Elders and Licensees in full and regular standing with the General Conference of Free Christian

Baptists of New Brunswick, and it shall have the name of the Elders Conference of Free Christian Baptists.

II. The officers of this Conference shall be a Moderator and Secretary; the former to be appointed annually, and to continue during the year; the latter to continue during the pleasure of the Conference.

III. The duties of the Moderator shall be to preside in all meetings; to preserve order; and to appoint special meetings when necessary. The duties of the Secretary shall be to keep a faithful and true record of all meetings, record all reports; correspond on matters connected with the Conference, and give notice for meetings by the direction of the Moderator.

IV. This Conference shall convene its annual meeting one day before the meeting of the General Conference, and in the same place, in which meeting, every ordained preacher, and every Licensee, shall hold himself bound to attend, according to the covenant contained in this Constitution.

V. Ten members besides the Moderator shall be required to constitute an Annual Conference to transact business; a less number may adjourn.

VI. The business of this Conference shall be—

1. To deliberate on matters of doctrine and practice.
2. To remove all matters of trial which may exist among any of its members.
3. To investigate the moral character of its members when it may be necessary.
4. To aid in the removal of difficulties which may exist between preachers and people.
5. To labour in any matter which may effect the prosperity of the churches under their care.

VII. Special meetings may be called by the Moderator, with the concurrence of any two ordained Elders present.

VIII. Notice of the time and place of any special meeting shall be given in the *Religious Intelligencer*, and be contained therein weekly, at least four weeks prior thereto.

IX. No Elder shall be held under bond to attend a special meeting unless notified in writing by the Secretary at least two weeks prior thereto.

X. Six Elders shall constitute a quorum for business at any special meeting.

Editor SAMUEL HART, Moderator.

E. McLean, Secretary.

REVIVAL SUMMARY.

CANADA.—Brother J. J. Latham writes to us from Burlington Centre, C. W., that God has been pouring out His Spirit in that place, under the labors of the Rev. Mr. John of the Episcopal Methodist church. The work commenced in a little by school house in the midst of the pine woods, and continued until about fifty persons were converted. Brother L. also learns that a great revival was taking place in the Niagara District under the labors of the Free Will Baptists.—To God be all the praise.

NEW SCOTIA.—A promise letter from Digby indicates that a work of grace of considerable extent is going forward in connection with the Methodist church in Georgetown. The Rev. Messrs. Fitch and Lockhart have been labouring in it.

CANADIAN.—Brother P. Millard writes to us from this place saying, that he has not been able to attend the District Meeting, but he has been labouring with the churches there, which after some time is again united, and good attendance is now given at the place of worship. He expresses the fullest fellowship with his brethren in the ministry, desires their prayers, and acknowledges the blessing with which he receives the "Intelligencer." He hopes that two brethren from that church will attend our next G. Conference.

PELHAM.—Meetings of deep and solemn interest are being held nearly every day or evening in Portland, in connection with that part of our church which resides there. Last Sabbath there were baptized by Elder A. Taylor, and others are expected to be next Sabbath, while wanderers are also being reclaimed.—The interest we believe increases. Elder Hart left the city on Tuesday on his way home, Elder Taylor continues to labour in the work in Portland.

CANADIAN.—The good cause still progresses here under the labors of Elder Noble, who is to continue with that church. One was baptized last Sabbath.

BRUNSWICK.—We learn through different channels that an extensive work of God is going forward in this place, under the labors of the Rev. J. Newcomb, (pastor of the Baptist church there.) Up to a recent date, fourteen had been baptized at the head, and twenty at the Lakes (known as called) a few miles from the former place. May it tower all the region round about.

UNITED STATES.—The *Morning Star* reports extensive revivals in several Free Will Baptist churches in different States. The churches of this denomination in Canada are also reported as possessing revival interest. During eight weeks ending in January, eighty souls in one station, professed to have found forgiveness.

Singular Foresight.

The Toronto *Christian Guardian*, (C. W.), alluding to efforts in the East says:—"We lately gave the outlines of Mr. Wilson's work in this subject, and in addition to this we notice what may be regarded as a considerable penetration into Turkey, derived from a diligent study of prophecy. Mr. Swainholm writing about some predictions respecting the Eastern War, refers to the case of a Dr. Wilson, in the following manner:—

"Six years ago we heard that Dr. Wilson, then of Albany, and Professor of Theology in the Reformed Presbyterian Church, set out in one of his tours a war would break out in Europe, between Russia and the Western Powers—a war which would be one of the most terrible ever recorded in the annals of history, and which by its wholesale slaughter would sweep the name of Christianity with a 'toll of wonder' to the most remote and barbarous nations, and a calamity about civilization that would prepare the way for the introduction of the Bible and Christianity into those benighted lands, where people would be taught by the sword of war, as we are and respect the arms of civilization.—This prediction was made again and again in public, from the pulpit, and was the result of a life study of the prophecies of the Bible.

The war then broke out of a new degree, and the great power always said that the Western Powers would be victorious—the fact of the great war would

be forever broken, and with them the powers of the Pope. We heard this same man predict the Mexican war years before it began, and tell what its end would be. He also predicted the great fire of 45 in Paris; and we notice to think his gift of second sight was more reliable than that of the maker of this oil statue, and that the Russians will not be masters of Constantinople. From the first word about proposed alliances between Russia and Turkey, we have been in the habit of telling our friends to buy their flour for \$5 again, and so we still think it will be, for we are of opinion our powder will be far into the prophecies already written. He said this war would take place—would be very terrible and general, and that it was the last war before the universal peace of the Millennium."

THE FORTHWITH BAPTIST CHURCH.—The January number of this work is received, being the first of Volume Third. It contains a beautiful engraved portrait of the Rev. Simeon C. Fawcett, Baptist Minister. The articles are: I. Monism, and Monismism. II. Selective Progress of Monismism and Fawcett Baptists. III. The Ministry in the Pulpit. IV. The Ministry in the Pulpit. V. Three Characteristics of a Representative Pastor. VI. The Two Dispensations. VII. The "Sinner's Tale" at the Ministry. VIII. Contemporary Literature. IX. Periodical Literature.

We feel that we can scarcely speak too highly of this work, and the author before his own opinion equal, it is not enough to say it is a masterpiece. The Rev. Fawcett is a man of great ability, and we wish we could only induce every one of our brethren in the ministry to read it, but we should like to see it in many families. We are quite sure it would improve their intelligence and hearts in several respects. It is printed on excellent paper, in good style, and each number contains about 120 pages. Terms—Two Dollars per annum, in advance. We will be happy to order it for any who may wish to obtain it.

AMERICAN PAPERS, for February, were received yesterday, and will all be mailed by Monday next. We can supply a few more copies of the *Kessenger* and *Child's Paper*, including the January numbers, to parties who may wish them. Every family should have these papers.

REPORT.—The Report of the Commissioners in Sewage and water supply for a part of St. John and Portland is received. The importance of this improvement has been pressed upon our citizens by the various, and it is a matter of satisfaction that it is receiving considerable attention. The plan suggested in the Report, although somewhat expensive, should be adopted, unless a better one can be obtained. We hope that no difference of opinion will delay the object contemplated.

New York Correspondence.

NEW YORK, Feb. 20, 1855.

MR. HART.—On the evening of the 13th of Feb., at the Tabernacle Baptist church there was made very valuable year before a meeting of the New York Baptist Historical Society by its President David T. Valentine. The paper related to the early history of the Baptists in New York. It was my design to send you many of the facts contained in that interesting paper but I can now allude to but very few.

The first Baptist preacher on Long Island was sent for during to explain the Word of God to the people and "to give people in the street." At another time the Baptists were requested to our meeting a Sabbath, and at the meeting they must not sing but come. This was while the pastor was a Dutch colony. They found little better of it so well when it became English. When Charles was seeking his crown he was lavish of promises to tender conversion, but the act of conformity was the fulfillment which he gave. His aggression was felt here as well as at home.

When the Stuart's came to reign there was an enlargement of the liberty of conscience in the colonies, but there was a strenuous effort still to bring every thing under the control of the State church. At one time as teacher or preacher was allowed to be engaged in this colony unless such as had license from the Archbishop of Canterbury. By building churches and raising salaries by a general tax it was supposed. Non-conformists could gain no footing here. The conflicts were sharp but liberty prevailed.

During the earlier struggles for toleration, it seems the Baptists were not gathered into distinct organizations, but were associated under the "Independents." In 1817, however, the Philadelphia association was formed and still continues.

The Baptists at an early day found the more difficult which other newer denominations have in preventing themselves from being misapprehended. Here and in England they were called Anti-Baptists. Various persons, too, for success in imposture would without authority assume the name Baptist, and profess themselves ministers. This is a thing which your readers will appreciate without the aid of comment.

The first Baptist church in this city was composed of about a dozen members, and worshipped for many years in a private house. When these members were to be baptized, such was the fear of violence that they assembled in the night upon the banks of the river for the purpose of baptism. Some, I believe, were thus baptized under the cover of night, but at length the governor, being appealed to, granted his protection.

I have alluded to these facts in great haste and without giving dates and names, and yet I have an object of importance in view. The Free Christian Baptists are yet in infancy. Many of your members can yet remember the commencement, but that they will soon be gone. Now is the time to gather many facts which posterity will be thankful for; now is the time to commit these facts to writing. Could you not have a Historical Society organized now? Such a society could not collect the most important facts in your denomination's history. Such a society could either give or otherwise preserve the history of this collection. I throw out this hint also, that individuals, even if there is no Historical Society formed at present, may take pains to preserve facts, for the day is not far distant when they will be called for. Let churches, and especially church clerics, take thought of this subject.

COUNTRIES.—We exceedingly regret to learn that Mrs. James Munroe of this city, was thrown down with great violence last evening by some boys who were coming down hill in Leinster Street, near her own dwelling; that her collar bone was broken, and it is to be feared that in other respects seriously injured. The authorities should take this menacing business in hand, and put a stop to a practice so pregnant with danger, to limb and life.—*Traveller.*

General Intelligence.

BRITISH AND FOREIGN.

The following summary of news from Europe was received by the *Bellevue*, whose arrival at New York we announced last week. An American writer in speaking of the new British ministry says: "Without the wealth of Peel, or the aristocratic connections of Lord John Russell, Lord Palmerston has earned for himself the pre-eminent position in Europe. The acknowledged chief of the liberal party, he is now at the head of the cabinet of the country. Nobility of name has yielded to the nobility of action, and the iron rule of aristocratic opinion, given way to the superior claims of genius.—Lord Palmerston took the office of Secretary at War, under the Duke of Portland in 1830, at the age of 35, and continued in that office under successive administrations till the accession of the Duke of Wellington to the office of Premier in 1828. On the accession of Earl Grey's administration in 1830, Lord Palmerston became Secretary of State for Foreign Affairs, which office he held, with only a brief interruption, till Sept. 1841, when Sir Robert Peel and the Tories came into power. On the return of the Russell Ministry in 1846, Lord Palmerston again took the same office, which he held till Dec. 22, when he resigned on account of ill health, with Lord John Russell, regarding the French Alliance. On the breaking up of the Russell Administration, Lord Aberdeen came into power as Premier, and Palmerston took the Home Department in the Coalition Ministry, of March, 1852.

True and subsequent events have vindicated the Foreign policy of Lord Palmerston, and at the end of 46 years of public service he is Prime Minister of England."

Earl St. Germain has been appointed the new Lord Lieutenant for Ireland, and the Hon. Mr. Brough, Lord High Chancellor. The Hon. A. Bouverie is Attorney General, and Wm. Keppel, Solicitor General, for Ireland. The Hon. T. R. Sandes is Master of the Rolls.

In the reconstruction of the new Cabinet, the Earl of Derby, Marquis of Lansdowne, Lord John Russell, and Earl Clarendon, were successively sent for by the Queen, but they failed to form a Cabinet, and Lord Palmerston was sent for, and succeeded.

The Lord Mayor of London has given a grand banquet, and amongst those present were Lord Carnarvon, Sir Charles Napier, and other notables from the Crimea and Balak, who were received with enthusiasm.

The Queen has issued a proclamation forbidding British subjects at home or abroad from aiding the enemy in supplying them with munitions of war. There was a severe gale on the English coast on the night of the 8th and morning of the 9th. It did not reach much until evening. Supplies were reaching the British camp in abundance.

The siege works were advancing, but the army was still sickly.

Frosty nights and fine mild days prevailed. The latest official despatch from Lord Raglan is to January 23d, and from Gen. Canrobert to the 24th. They both allude to the improvement in the weather, and speak cheerfully of future prospects. The latter says, "we renew our work before the town with increased activity."

Telegraphic dispatches came down to the 30th of January, and are of a like character. A despatch from Admiral Bront says that the French batteries had received orders to be ready to open fire, and that for some days the Russians had ceased to make sorties.

It is said that the fortifications for the assault are completed.

The Russian army is in want of supplies. A Russian sortie was made on the 25th, and resulted in a comparatively loss to the French.

There is a report, without date, of a battle between the Turks and the Russians, upon the latter attempting to enter the Dobruzhina.

The Russian forces on the frontier of Austria have been ordered to retreat to the interior.

Holland and Denmark are seeking to join the Western alliance.

Abdel Kader has asked for the evacuation of the African troops in the Crimea.

Eight Austrian merchant ships had been fired into by the Russians at Galatz. Austria has demanded an explanation.

English missionaries in Poland have been ordered to leave the Russian territory. Their printing materials, book-binders, library and chapel have been taken possession of by the Russian authorities and are offered for sale.

It is reported that the Emperor of France will take command of the army operations on the Rhine.

Accounts respecting the movements of the Russians are very contradictory. On the one hand, it is said they continue to ravage the Dobruzhina under the very eyes of the Austrians; on the other, that General Gorvinski has received orders to prevent the incursions of the Russians.

The Paris *Moniteur* copies from a Constantinople paper a letter giving an account of an action fought on the Danube. It states, without giving any date, that a Russian corps, having attempted to cross the river into the Dobruzhina, was repulsed with great loss, after a conflict of several hours, by the war guard of Yaya Pasha, and that the latter had already crossed the Danube and reached and landed.

VERONA, Feb. 8.—The Grand Duke Michael is living at age at Chiasso. The Grand Duke Nicholas is in Schleswig.

The railroad from Belkiska to the camp has been commenced.

The Russians at Stryum have been encamped on high ground, and have been provided with 25000 beds.

The Russians, in the spring from Schleswig, use the less to capture prisoners.

A sharp shock of an earthquake was experienced at Constantinople on the 23d ult., but no damage was occasioned.

The blockade of the Russian ports in the Black Sea has been formally notified by the French and English ships of war to the ports interested. It is stated that as soon as the fortifications of Euxine are completed, Omer Pasha will march upon Sebastopol, and then doubtless a great battle will be fought.

The great question arises as to who shall be Lord Raglan's successor in command of the army of the Crimea. The Times names Lord Gough.