

learned that a true resignation to the Divine will, accompanied with profound humility of heart, is the shortest way to attain God's love.

After that, he asked him again, whence he came. The poor man answered, *God sent him*. The doctor inquired of him *Where he found God*. He replied, "I found Him where I had renounced all the creatures." "And where did you leave Him?" said the doctor. He replied, "With the poor in spirit, the pure in heart, and men of charity." "But who are you?" says the divine. "I am a king," says the beggar. "In my soul," says the doctor, "I have learned to bring into subjection, and to govern my senses, as well outward as inward, with my affections and passions—which kingdom is undoubtedly superior to all the kingdoms of the world." The doctor then asked him by what means he had attained to such perfection. He answered, "By silence, watchfulness, meditation, prayer, and the union I have with God. I could find no sure repose or comfort in any creature of the world; by means whereof I found out my God, who will comfort me without end."—*Francis de Sales*. (A true conversation. The divine and the beggar, a popular preacher of the fourteenth century.)

"YOUR LIFE IS WITH GOD IN CHRIST" (Col. iii. 3.)

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 16, 1855.

ENLARGEMENT

OF THE

"INTELLIGENCER."

On the 4th of January next the "RELIGIOUS INTELLIGENCER" will be ENLARGED. Each page will contain six columns instead of five as now. A new and beautiful heading has been obtained for it; and improvements are intended not only in its size and appearance, but also in other respects. No labour or reasonable expense will be spared to make it a family paper of the first order. It will always contain all the important news.

The TERMS will be as usual, ONE DOLLAR A YEAR IN ADVANCE. Any person sending to the publisher for twelve copies—(three pounds,) will be entitled to one copy free. We wish our Agents and others, to forward their lists as soon as possible.

Biographical Sketch.

Of the late ELDER ROBERT COLPITS, who departed this life at his residence in Norton, King's County, on Wednesday the 7th of November, 1855, aged 86 years.

We received intelligence of the death of this venerable and esteemed servant of God, just time enough last week, to announce it to our readers. The wisest of men has said by the spirit of inspiration that "the memory of the just is blessed," and we believe that few men have lived and died more generally beloved, or more highly esteemed by those who knew them, than the late venerated Father who is the subject of this sketch. "He being dead yet speaketh," and long will his memory be cherished not only in that branch of the Christian church to which he belonged, but by many others also. We regret that we have no more of the facts and incidents of his life and experience at hand to give our readers—we are unable to gather them into living kept no diary, and the generation among whom his early labors were spent having principally passed away. For much of the following we are indebted to the venerable widow who for sixty years shared with him his joys and sorrows, and who at the advanced age of four score years still survives him. The deceased emigrated to this country from England with his parents and the rest of their family, when he was about fourteen years of age. His parents belonged to the established church according to the forms of which they taught their children. They settled in this country on the Petiotine river, which was then with but little exception a dense and uncultivated forest. The preaching of the gospel was at that time new in this new country, and whether the deceased enjoyed any opportunity of hearing it, until he was about twenty years of age, we cannot say. At that time, however, a Mr. Bishop—whose name and labors may still be remembered by some who survive—visited the settlements on the Petiotine river, and preached to them the gospel of Christ, with the Spirit sent down from Heaven. He was a Frenchman by birth, and reared a Roman Catholic. He belonged to a wealthy and respectable family, and was well educated. But God had converted him, and the "love of Christ constrained" him to seek the welfare of his fellow men. If we are correctly informed, he was one of those devoted men who were sent out as missionaries to this country by the pious and excellent LADY HENNINGTON. Of this however we are not quite sure. Under the labors of Mr. Bishop, the mind of Robert Colpits became deeply moved to seek religion. A single enquiry made while crossing a small stream in a canoe was the words "Blessed be," and which accomplished that whereunto they were sent. This enquiry was, "Do you know the Lord?" The importance of this knowledge pressed upon his mind and led him to seek God, until some time after when plunging in a field with his brother, in the bitterness and agony of his soul, he was enabled to cast himself upon the Saviour, and found relief. Like many others however, he kept those things in his heart, and confessed not with his mouth, until he began to doubt what God had done for him; but the reading of the Bible and such other good books as came in his way he still followed. At the age of twenty-six he married the daughter of Mr. Christian Stevens. Mr. Stevens was converted under the labors of Mr. William Black of Cumberland, was a devoted Christian and frequently held meetings and taught the people. Mrs. Stevens was converted under HENRY ALLSOP; she was the first person converted on the Petiotine river—and at the time was considered insane. She could not then speak in English—being with her husband recently from Germany. About three years after Mr. Colpits' marriage, he attended a meeting at

the Pullett river, where a revival was in progress—under whose labors is not definitely known. In this meeting he for the first time opened his mouth to speak of God's dealings with his soul; on the same evening also one of his brothers was convicted of sin, and soon afterwards converted. At this time he began to pray in his family; but after a while in consequence of being much from home—and other causes, declined the public exercise of his gift. At this juncture he began to feel the chastening hand of God: a little daughter was removed by death—he felt the blow, but all was not accomplished that was necessary—God's hand was again stretched out, and a little lad—the eldest son—seven years of age—was taken away. This was a heavy stroke, but designed to save the sorrowing father. How often does the disobedience and wilfulness of parents render the loss of beloved children necessary! What compassion is often manifested in the sweetest bereavement! Happy he who like him whose history we are sketching recognizes God's hand in these things, and says from the heart, "Thy will be done."

The remains of this dear child were brought up the river about 15 miles for interment. Returning on the following day in a boat, with Mrs. C. and infant, he was called to converse with a sick man, who was thought to be dying, and who was out of Christ. After leaving the sick man, as he rowed down the river, suddenly he drew in his oars, rose upon his feet, and began to proclaim aloud the praise and salvation of God! Mrs. C. was deeply affected, while he continued in this exercise until the boat reached the landing, a distance of some miles below, to which place it drifted with the tide without any human agency. So exhausted was he on landing that he had to be aided in ascending the bank of the river. In his account of this extraordinary exercise, he said an innumerable throng of people were present before him, the side of the river seemed lined with precious souls, while he felt within him the love of Christ constraining him to preach to them the Gospel of the grace of God. This exercise, perhaps, will only find sympathy in those who have been similarly led, and similarly called of God. He now began to labor more frequently and more publicly in the vineyard of Christ. Telling hard through the week with his hands for the support of his family, it was no uncommon thing for him on a Saturday night, when the tide served, to row his boat several miles to attend an appointment the next day, and return the following night. He resided at this time about four miles below the Bend of Petiotine, and frequent were his visits to Hillsborough on the opposite side of the river then called the "Lower Settlement," as also to Shepody. In both of these places God owned his labors, and his ministry was much blessed. The following in relation to his first visit to Shepody has been communicated to us by one acquainted therewith, and will give some idea of the nature of his labors, and the result of his labors. Leaving home on Saturday evening in a boat alone, he rowed to the place he intended visiting, (a distance, we think, of fifteen or twenty miles.) Arriving there sometime before day, and being a stranger, he wrapped his great coat about him, and laid down in his boat until morning. On going to the settlement at daylight, he found that nearly all the people were already gone to a meeting which was appointed at a distance of twelve miles from the place. He resolved to go also, and obtaining a horse without any saddle, he made a saddle of his coat that had been his bed and his blanket while he slept, and before the services commenced he reached the place of meeting. He was introduced to the minister, (a Presbyterian we believe,) who kindly received him and requested him to speak to the people. With much fear and trembling, he consented, but as he rose and gave out that beautiful hymn of Watts—

"When strangers stand and hear me tell
What benefits in my Saviour dwell,
His four passed away, he felt bold in his Master's cause, and the season was one of great power. An aged brother who still lives, was present in that meeting, and when he saw the weeping multitude, he wondered why they wept, and thought if he could be moved that way, he should then think there might be something real in it. Soon he was moved—he felt and saw the burden and sinfulness of his sin, and never found rest until God, for Christ's sake, delivered him. Such seasons about this period were frequent, and they were times of the Redeemer's power. But his early labors in the ministry were not without great struggles of soul in relation to whether he was really in the path of duty or not. We remember hearing him relate the following incident many years ago. On one occasion while in deep conflict on the subject of his continuing in the ministry or not, he repaired to the wilderness to wrestle with God for an inward assurance of duty in the matter. There alone, with no eye upon him but God's, and no ear but his to hear, he wrestled and prayed. While in the exercise of prayer, his mind would be calm and he would feel satisfied in relation to his duty. Then again temptation would assail him, and he would be in doubt. After wrestling several times with God in prayer on this occasion, something seemed to whisper to his soul, "Go and be tried by the Bible." He immediately returned to his house, took the Word of God, praying for direction, and the first words that his eyes rested upon when he opened the sacred volume was Ezekiel 3 ch. from 17th to 21st ver. "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me, &c. These were accompanied to his soul with such a powerful assurance of their applicability to his own case, that all doubt in relation to his duty was at once removed, and he ever afterwards felt confident that God had called him to the work in which he labored.

About four or five years after he commenced preaching, he removed from where he then lived, (below the Bend,) to Dutch Valley in Sussex. A new field of labour was now opened before him, and he ceased not to labour in it with all that unceasing toil which his worldly circumstances would allow. Each Sabbath would find him in some settlement—sometimes many miles from home—warning and persuading the people to be reconciled to God. Frequently was he called long distances to visit the sick, and bury the dead.

After reading about nine years in Dutch Valley, he removed to Upper Sussex, where he resided nine years more. From this place he removed to Norton, where he continued to live until his death, a period of about twenty-four years. For about sixty-three years he was a believer on the Lord Jesus Christ—for about fifty-seven he made a public profession of his faith, and for about forty-eight—with the exception of a part of the last two, in which he was prevented by age and infirmity—he preached the faith he professed.

There is one thing in the history of this venerable Father that we must not omit mentioning. We allude to the fact, that during the greater part of the time in which he was labouring as a preacher, he belonged to no visible church, or denomination of people. This was not because there was no door open for his admission into fellowship with different bodies. Repeated offers were made him for union, and also for his ordination; all of which he refused—because they involved a sacrifice of the faith and principles which he esteemed higher than any visible church union or fellowship. With a tenacity which often subjected him to the charge of singularity or obstinacy, he held on to what he believed to be the faith of the Gospel. When satisfied of his duty in regard to baptism, he did not even then consider that to be a church ordinance would justify his yielding any point of doctrine which he had learned from the Bible, and he chose to defer his ordinance until God should open a way for his untrammelled performance. In this we think, he exhibited a high degree of Christian integrity. He believed in the universality of the atonement, making salvation possible for all men; the free communion of all God's people without respect to denominational differences; and believers baptism; and not being able conscientiously to yield any of these points, he was obliged to defer church fellowship until the organization of the Free Baptist denomination in this Province. The views peculiar to this denomination always had peace, warm, and devoted adherents, and hence Elder Colpits though without an organized fellowship, had many friends who were with him in doctrine and practice. But the time at length came, when under his labors, and the labors of others, the number of these increased and organized churches began to come into existence in different parts of the country. About 1830, he and brother E. Wayman (neither of them at that time having been baptized,) visited Wakefield, and on their return were accompanied by Elders N. Churchill and S. Hart, (the latter not yet ordained,) and on the following Sabbath Elder Colpits, together with Mrs. C. and three others were baptized at the Millstream in Studholm: Elder Churchill administered the ordinance. He now became identified fully with the Free Baptist denomination, and about two years subsequently received the imposition of hands at the same place from Elder Hart and Cronkite. For several years he held the pastorate of the church in Middleland. As a preacher he was zealous and practical; well calculated to support the weak, and comfort the feeble minded. In every respect he was a peacemaker, and we believe he enjoyed the confidence and esteem of all who knew him. Though earnestly contending for the truth, he was no bigot, and was always ready to co-operate as far as he could in every good work. He enjoyed the confidence and esteem to a high degree of the Rev. Mr. West, an Episcopal clergyman from England, who was sent out to this country several years ago to look after the interests of an Indian community to whom a large grant of money had been made. Mr. West frequently spent days at his house, from whence he made short excursions among the adjoining neighbors, seeking the spiritual interest and welfare of all. He was a pious and devoted man of God, who had spent several years as a missionary among the Indians at Hudson's Bay. He urged Elder Colpits to remove his family to Canada, and take charge of a community of Indians there. This however, he declined. As a token of his high esteem, Mr. West on returning to England, forwarded to him, and also to another old and highly esteemed Christian brother (Father Fenwick,) a large supply of valuable books, among which was his own journal in two volumes.

The labors of Father Colpits in the ministry were gratuitous—he went forth receiving nothing. It is probable he never received as many pounds for his labour as he spent years in the ministry. His own hands ministered to his support, and those that were his. Often, very often, he was called to leave his field in the midst of seed time or harvest, and travel long distances to attend funerals—going and returning perhaps in the night, but never complaining. He is now gone to his reward. During the greater part of the last two years of his life, age and infirmity prevented his labors—his memory left him, and during the last few months he was nearly insensible to all the objects around him—sometimes not even knowing his own children. But whenever he awoke any, his theme was the same, and the Saviour precious. His death had been looked for for several days by his family, and on the 7th inst. at 10 o'clock, a. m. he breathed his last, and yielded up his happy spirit to the God who gave it. His interment took place last Sabbath (the 11th) attended by an immense concourse of people—all anxious to show their respect and esteem for one, whom we think they all loved. The funeral sermon was by the writer from 2d Timothy 4th chap. 6, 7, 8 verses. He is gone—but being dead, he yet speaketh. Nearly half a century of ministerial labour and toil, amidst privations and sacrifices now unknown, ever maintaining an unblemished character, and unabated devotion to the cause of his Redeemer, have left him an enduring name. While many departed and some still living witnesses who will bear testimony in the last great day to his ministerial success, are among the imperishable evidences that he did not live in vain. Rest now, thou venerable saint of God—thy mild countenance bespeaks the spirit of Christ within—thy hoary locks were a crown of glory. Sleep on, thou sacred dust—all re-united with the happy spirit—thy brow shall be crowned with unfading light and beauty—while with all the redeemed host of God thou shalt forever live and reign! O happy day—O glorious reward! Let us so live and labour that we too may share the same!

Elder Noble's Visit to Johnston.

CARLETON, Nov. 13th, 1855.

DEAR BROTHER,—I left home on Thursday, the 8th inst., to make a visit to the Washedemoak Lake, in the neighborhood where Elder Perry resides. I took passage on board the *Woodstock* about 12 o'clock noon. I thought there was a wide contrast between my situation on board this boat, and yours on board the *Adelaide* lately, some account of which you gave your readers. There were on board with me several sober and well-behaved persons, but we were obliged to be pent up during the passage with drunkenness, and to be witnesses of disgusting and lathouse conduct. On enquiry I found that some of our passengers belonged near a tavern, which is kept at the head of the Lake, and it is probable that this is where they acquired the habits and learned the tricks they practised on board the *Woodstock*. How humiliating it was to see young men and others debasing themselves, and making themselves unfit for any company above brutes by the use of rum. We trust the days of this traffic, and its degrading results, will soon be numbered. I was glad at 8 o'clock, p. m., to escape from my floating cage.

Having spent the night with Brother G. Perry, I went visiting my old friends on the following day, and soon secured that a deep seriousness was on the minds of many. At a meeting appointed for the evening, I met Bro. Doucett, who has been laboring there for about two weeks. We continued holding meetings on the Sabbath, (Bro. G. Perry being with us.) On Monday, Elder J. Perry returned home, accompanied by Bro. Wayman, and on that evening we had a solemn season. About thirty gave evidence of their wishing religion. One was received for baptism. I think the prospect of an extensive revival in that place is good. Brother Doucett expects to continue his labors there—I encouraged him to do so. I enjoyed my visit well. A few years had made a great difference there. The farms and people are improved; some public buildings have been erected, among them a splendid Temperance Hall, and another Free Baptist Meeting House, in course of building, and which will probably be completed next year. I returned home on Tuesday.

Yours,

JOSEPH NOBLE.

The Revival at Greenwich.

DEAR BROTHER,—I wish to let you know how we are getting on in this place. We have been visited by Elder G. W. Orser from Brighton, he preached here first on Sunday 28th ult., and has continued with us since. God has blessed his labors in the conversion of sinners, and many are inquiring for the right way. Some that formerly belonged to the church have been aroused, and are submitting themselves to the ways of the Lord. On Wednesday the 7th inst., Bro. Orser preached from Solomon's Songs, 2 chap. 11, 12 verse. The words of the text were verified—four came forward for baptism; and the whole number baptized to this date is ten. [Here follows an account of the conversion and baptism of one under peculiar circumstances, the publication of which, for certain causes we defer.—Ed.]

A postscript to this letter dated the 12th says: "On yesterday (Sabbath) three more were added to our church by baptism, and to-day seven—making twenty in all; and we expect several others to come forward." We learn that a telegraph dispatch was sent to Brother Orser on Monday, informing him of the dangerous illness of Mrs. O., and that he left for home on Tuesday morning.

THE STUDENT AND SCHOOLMASTER. A Monthly Reader for School and Home Instruction. Edited by N. A. Calkins and A. E. Ehippin. Published by Robinson & Richardson, 119, Washington-street, Boston.

We have received the first number of a new series of this interesting and useful monthly. It is intended as a reading Magazine for Schools. The articles are prepared for this purpose and are instructive and attractive. The editors in referring to their enterprise, say that thousands of copies of this Magazine have been used in all grades of Schools in the United States, and that teachers are every where impressed with the fact that a Monthly Magazine designed for Schools, is the best reading book they can give their pupils. The terms of this work are, single copies 5s.—Five copies 20s.; eight copies 30s.; fifteen copies 50s.

TWELVE URGENT QUESTIONS: Personal, Practical, and Pointed. By the Rev. John Cunningham, D.D.

This is another work from the prolific pen of Dr. Cunningham, and has just been issued by Messrs. Lindsey & Blackiston, Publishers, Philadelphia. The first question is: "WHAT THINK YE OF CHRIST?" "2nd.—What must I do to be saved?" The others are similar. In the short preface the author says: "They have been carried in the soldier's knapsack, and read by his bed-side. They have been read in the homes of the poor, and in halls of the wealthy—it is believed not without a blessing." For sale at J. & A. M. Millars and the "Religious Intelligencer" Book Store.

JUDGE WILNOT'S LECTURE ON SABBATH SCHOOLS.

We had not the pleasure of being present at the Lecture delivered at the Centenary Chapel on Friday evening last, by Judge Wilnot; but we learn that it was deeply interesting and instructive. It is a matter of great joy to those interested in the progress of the gospel to have the hearty and earnest co-operation of men high in authority, and possessing such exalted talents as this gentleman. May he long live and be blessed to help forward this best of causes.

Several interesting communications have been received from the United States, some of which will appear next week.

We intend spending next Sabbath with the church in Johnston, and present to them the claims of the Home Mission cause.

General Intelligence.

Telegraph to the News Room.

"PACIFIC" AT NEW YORK.

SEVEN DAYS LATER.

General Codrington Commander-in-Chief in the Crimea.

NEW YORK, Nov. 15.

The Steamer Pacific arrived this morning. Extraordinary excitement in England was occasioned by rumour of War with the United States, and that Mr. Buchanan had demanded his passports. Mr. Buchanan was obliged publicly to contradict the rumor.

There was no news of importance from the Crimea, both Armies were going into winter quarters. Some trifling successes had been gained by the Fleets, which have now sailed towards the Gulf of Percep.

Lord Stanley, (Earl of Derby's son) is offered the Colonial Secretaryship.

General Codrington is appointed Commander-in-Chief in the Crimea, in place of General Simpson.

Hamilton Seymour is appointed Minister to Vienna.

The difficulty between France and Naples is settled.

BRANDSTUTTS.—Wheat a trifle lower. Flour unchanged.—Corn a trifle dearer.

Consols 88 1/2. Money unchanged.

Freights dull.

Sugar advanced from 5s. to 6s.

The War.

We gave last week the most important news received by the "Asia" including the capture of Kinburn, and the victory at Kars. From our file of English papers we select for our columns this week, details from the seat of war.

THE CRIMEA.

It is confidently affirmed in some quarters that Percep will be besieged. A corps of 30,000 men, it is stated, is to be disembarked to the north of Percep, while another corps is to be placed before the fortress, to invest it on the other side. The Times Tchernaya correspondent, writing on the 9th.

On the Sebastopol side of our line (for now there is no more front and rear as when the siege was going on), everything remains in statu quo. The Russians are still busy throwing up intrenchments on every available spot of the marsh side of the harbour. The ground is, as all over this neighborhood, particularly fit for a display of engineering. From Fort Constantine there is a succession of promontories extending towards the head of the harbour, which have all been taken advantage of to construct works upon, notwithstanding our fire; but this firing seems only intended to impede the construction of those works, and not to prevent it altogether, as the large batteries commenced some time ago have again been counter-ordered, and you can see the Russians working in spite of the occasional shot or shell pitching among them and scattering them for a moment. They are likewise modest enough in replying an occasional shot from Fort Constantine, from a little work of four guns, with eight embrasures, between the second crenelated fort and some buildings, evidently stores, and some rather more frequent ones from a little Redan in front of the Telegraph Battery and an earthwork on the eastern promontory of the South-hays Creek, being all. Lastly, however, they have begun to fire more frequently from the Inkermann batteries towards the French redoubts there. Most of their shots from the harbour are directed against the town, rather than against the French mortars behind Fort Nicholas, and against the head of the Duckyard Creek. The regularity of the town rather invites this manoeuvre, the streets running parallel down towards the harbour, and thus showing plainly all those who pass through them. The siege guns have nearly all been removed from both our and the French lines, as well as the platforms, gabions, and fascines. The French have even begun to level their old trenches, in order to facilitate the communications. On the Tchernaya line drilling is the order of the day and target-shooting. Preparations are being everywhere made among the divisions on the heights near Sebastopol to raise sheds and shelter of a more substantial kind than tents, against the trying severities of the approaching winter. The Sardinians are still busy building themselves, and every day you see tents disappear and huts arise, they are all under ground, with only the gable-roof showing. Similar ones are now in construction for the cavalry and artillery horses.

Writing on the 12th, the Daily News correspondent reports as follows:—

The French are still pushing on to the right, and have now reached the upper valley of the Belbek river. The Russians are retiring before them. From every side we hear that the enemy is falling back by detachments upon Percep, and the gradually diminishing extent of the communications, which can be observed over the Inkermann heights, appears to give support to these assertions. There is no diminution of fire, however, from the forts and batteries on the north side of the ravelin; on the contrary, it has been kept up with much more activity during the last two or three days. It has been especially directed against the Malakoff, and the part of Sebastopol held by the French on the west side of the south harbour. The English have not constructed any works to act against the north side; the battery commenced on the former site of Redan, but afterwards abandoned, has not again been proceeded with. The French have nearly completed another large work near Fort Constantine. It is to contain an armament of ten mortars.

FANATICISM OF THE CZAR.

A letter from St. Petersburg says: The Emperor Alexander, in the recent visit to Moscow, not only went with all the Imperial family to the holy places, temples, catacombs, and chapels, kissing the relics of the saints, and prostrating himself before the altars, but, in order to fortify the courage of his army, determined on carrying to it a relic of St. Sergius, consisting of a painted image of the saint from one of the sides of his coffin, which is supposed to be of great sanctity and virtue and which figured in the wars of the Czar Michael Feodorovich and Peter I. and that of Moscow in 1812. On giving up the image to the Czar, a grand religious ceremony took place, and the "metropolitan" in the course of it made the following solemn appeal to the saint:—

"Saint Sergius!—Thou gavest thy blessing to Prince Dimitri, to the Czar Michael, Peter, and Alexander I. Look down favourably on the Czar Alexander Nikolaevitch, who comes to demand