

him a child he said, "take this child and train him for me, and I will give thee wages." He has not obeyed that command. He has not taught that child the fear of the Lord. He has by the powerful influence of parental example told him that God was not to be feared, and the salvation of the soul not to be sought. Not having fulfilled the condition on which his children were committed to his care, they may justly be taken from him any moment.

He has no title to heaven. This is plain. He has not repented of his sins. He has not believed in Christ. Of course he has no title to heaven. He has no title to anything. What a contrast between his condition and that of the believer who is the heir of all things!—N. Y. Observer.

Correspondence.

New York Correspondence.

CITY MISSIONS.

NEW YORK, October 29, 1855.

MR. EDITOR.—Last evening there was held a meeting in the Free Will Baptist Church, Sullivan-street, in behalf of City Missions, under the auspices of what is called the "New York City Tract Society." Rev. Mr. Orchard, Secretary of said Tract Society, and three other of the Missionaries were the speakers. After prayer and singing, Mr. Orchard gave a brief account of the origin, operations and progress of the Society.

Twenty-nine years ago, this Society was formed by a few benevolent individuals, for the purpose of distributing tracts in the Hospitals, Prisons and Markets of the city. With this limited view and with very limited operations indeed the Society continued seven or eight years; but its labors were often blessed to the conversion of souls.

Twenty-one years ago, a time remarkable for extensive revivals in this city and other places, it was suggested by Harlan Page and others of like character, that the personal labor of warm-hearted Christians ought to be added to that of tract distribution; that Christians ought, in short, to go with the tracts to converse and pray with such as were ready to receive tracts. The Society at the instigation and by the co-operation of such men was greatly enlarged, therefore, and, a Missionary appointed for each ward; under the Missionary are many visitors who once a month distribute tracts in a small district, going from house to house and room to room, and conversing as opportunity opens and reporting to the Missionary who follows up any cases of special interest. The visitors are both male and female, but most females. The visitors do their work entirely without compensation. The Missionaries have salaries as they devote all their time. There is, also, a Missionary whose special duty it is to look after the interest of those who go to sea, or are connected with inland navigation. This Missionary also is aided by a band of visitors.

Since this enlargement of the Society, there have been distributed, at least, twenty-one millions of tracts; it is known that under its influence 5,000 conversions have taken place, and among the fruits are now numbered, two of the most distinguished and successful pastors of this city, and several Foreign Missionaries; by the same instrumentality many thousand children have been gathered into the day, and Sabbath-schools, and many thousand adults have been induced to attend church; out of this effort, too, have sprung various other associations for the physical, and moral improvement of the needy, such as the Association for the relief of the poor, the Juvenile Asylum, the Washing Establishment, &c. This labor, it will be observed, is performed principally among those not accustomed to attend any church, and the Missionaries are employed without reference to denominational distinction, only that they be of acknowledged evangelical sentiments. The efficiency of this organization, it was observed, has been greatly increased by having in its power now, through various other Associations, to relieve physical wants.

Rev. Mr. Gray, another Missionary, followed; he remarked, it was emphatically the object of this Society to preach the Gospel to the poor, and those not connected with any congregation, of which latter class there are not less than 300,000 in this city. He observed the Society is now in great want of visitors; that it has now eleven hundred visitors, about the same number employed when our population was only half what it now is; the number of conversions this year is about 250; he wished all professors felt as Paul did when he said "the love of Christ constraineth us."

Mr. Harris, the Missionary among the sailors, followed, narrating several cases of thrilling interest in which the giving of a tract or testament had been blessed to the conversion of souls. I remember one which he called "the Bible in a Dutch Dancing house." The Testament had been given to a sailor who put it under his flannel shirt, in his bosom, and went on to the dance, whither he was bound when it was given. He drank and danced till his consciousness was gone. Next morning coming to himself, he found his money all gone, but he found his Testament, the sight of which filled him with compunction. "To what a fiendish place" said he to himself, "did I carry that precious book! I deserve to go to hell for such hardness of heart; God have mercy on my guilty and wretched soul." He did not rest till he found peace in Christ and is this day among the most faithful of the tract distributors.

Another case, I remember, which interested me still more, and which he entitled, "Am I self-deceived." This was the title of a Tract which one of the visitors slipped under the door of a cabin of a fishing smack, which chanced to belong to a professor of religion, who commanded the vessel himself. When he returned to his cabin, he saw the Tract and read it. It seems that the Tract treated upon works as the only evidence of faith. The captain was deeply convicted by this Tract; confessed to his men that he was a professor of religion and that he had not walked worthy of his christian vocation; told his men that he meant to observe

"family" worship, as he called it, if they would join his family; they gladly consented, and in a short time two or three of them were struck under conviction and converted, and are now actively engaged in laboring for the spiritual good of seamen. How many would be convicted of self-deception, if they should faithfully apply this Bible test to their own hearts! How many professors of religion would find themselves acting the part of the second son to whom the father said, "go work to day in my vineyard, and he said, I go, sir; but went not!"

Mr. Kirley, the Missionary of the eighth ward, in which the above named church is located, followed with some very interesting statistics with reference to that locality, showing very successful labor on the part of the Society, but I have not room for them. How many ways for doing good; how many souls perishing for want of laborers; what must be the guilt of one who in such a world as this, simply acts the part of a numberer of the ground.

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 9, 1855.

Enlargement of the "Intelligencer."

We intimated to our Subscribers some time since, that if the *Intelligencer* continued to receive the favour in then enjoyed, and our subscription list increased so as to warrant it, we should at no distant day enlarge its size, without increasing its price. We now have the pleasure of announcing that there has been no diminution of public favour; our weekly issue—now being 4,200 copies—is the clearest evidence of this, and our list of Subscribers is daily being added to. For this we feel grateful to God, who has been pleased to make our feeble efforts to promote his glory, acceptable in the sight of the people; and we are sure, that if any benefit has resulted from its publication, the praise is due to Him who has aided and strengthened us in our work, and made our weekly toil in its issue, the highest pleasure we ever enjoyed. It has had many defects—but we trust, none derogatory to "the truth as it is in Jesus," or pernicious to the best interests of society in general.

We now have pleasure in announcing to our subscribers and the public, that on the commencement of January next, that it will be enlarged from its present size (which is 22x32), to 24x34 inches. A new and beautiful heading, selected by us when in Boston, is being prepared for it—each page will contain six columns instead of five, and the quantity of reading will of course be proportionably increased. Improvements also, in correspondence, news, arrangement and other particulars are expected, which we trust will not fail to make our paper still more acceptable. The same catholicity as now, will ever be maintained in its columns while we conduct them, and its first and highest aim will continue to be—"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

This arrangement will, of course, involve additional expense, the cost of the paper and some other expenses being increased; and to meet this we are looking to our friends for their aid to increase our subscription list. We hope to issue SIX THOUSAND Copies by the close of another year.

Let it be remembered our Terms will be UNCHANGED—ONE DOLLAR A YEAR IN ADVANCE. For this small sum a family can receive a paper weekly, having all the important news from the seat of War and other parts of the world—domestic intelligence, and a larger amount of religious and useful reading than can be obtained in any other way for the same sum—the whole composing in the year a volume of great value.

To our generous friends who have acted as agents for us during the present year we tender our sincere thanks, and we solicit their continued services. We trust our efforts to meet the wishes of our readers will receive their cordial support, and that all will feel interested in extending our circulation. We wish lists of subscribers to be forwarded as soon as possible for next year. With but little effort on the part of our friends we are persuaded we might commence the next volume with an issue of Five Thousand Copies. Who will be first to respond to our efforts by a good list of subscribers—paying in advance?

Young Men's Christian Association.

The Inaugural Address of this Association was delivered by the President, Hon. William B. Kinnear, before a very large and respectable audience, in the Hall of the Mechanics' Institute, on the evening of the 1st inst. At an early hour the hall was densely filled, and many were obliged to leave, not being able to obtain entrance. The officers of the Association, and the ministers of the various churches in the city, occupied the platform. The Address, which occupied one hour and five minutes in its delivery, was a very excellent one. The Lecturer adverted to the pleasure he felt in being identified with this Association, referred to their origin, and gave the number existing in various countries. The whole number amounts to 308. The objects contemplated by these Associations, and their moral power for the accomplishment of good, were forcibly dwelt upon. Some prominent evils which have an existence in the world, and some errors in modern Christianity were referred to, and young men warned against them. The lecture contained some excellent and well-timed remarks on the evils of intemperance. We have not space for extracts from it, but we learn with pleasure that two thousand copies are to be printed immediately in pamphlet form for gratuitous circulation. We congratulate the friends of this Association on the favorable manner in which it has been inaugurated. Much praise is due to the young men who projected it, and all who have co-operated with them since; and we rejoice that it has the favor and support of all the evangelical ministers in the city. That it will result in a great amount of good, we have no doubt; and many a young man will find it a shelter from temptation, and a tower of strength where he may be safe. A room is

opened in the Mechanics' Institute every evening in each week, except Saturday and Sunday evenings, in which are religious papers, magazines, and pamphlets, and the formation of a Christian library is in progress. About ninety members have already enrolled their names, and the prospects of the Association are flattering. Larger and more central accommodations will be procured for the members of the Association as early as possible, and every branch of its work will be in full operation. The Rev. William Ferrie will deliver the second lecture before the Association, on next Thursday evening, at the Institute.

Review.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS. By William Somerville, A. M., Reformed Presbyterian Minister, Cornwallis, N. S.

We acknowledged the receipt of a copy of this work from the author two or three weeks since. The preface states it to be a "reprint, with a partial change of arrangement, and the addition of a few notes, of a pamphlet published in the year 1834." The object of the work is to show that David's Psalms should be used in the celebration of the praises of God to the exclusion of all other Psalms and Hymns. The book contains many excellent things in relation to the celebration of the praises of God and in favor of the use of David's Psalms; but we confess fails notwithstanding to convince us that they should be exclusively used. If the author could show us that the exclusive design of God in giving the Psalms, was to furnish songs of praise for the use of His church in celebrating His worship then we should be inclined to assent to his conclusions. But we regard it as very different from this; and as our author very justly observes, "There is no part of scripture which brings the *Sanctus* more fully to view than the *Book of Psalms*." This we conceive was the very purpose for which they were written; and being the production of the best of all Hebrew poets when under immediate inspiration, it could not be otherwise than that they would possess a beauty and sublimity unsurpassed, as well as have a poetical excellence which would commend them to the Jewish Church for use in the celebration of the praises of God beyond any other songs written in the same language. But we conceive this no argument that even the Jewish church should exclude all others; much less Christians should adopt no other. We believe it is admitted that the translation of the inspired Hebrew poetry into that of its beauty; much more the rendering of the translation into *metre*. We confess there are, in our judgement, many hymns, and many tunes—the use of which in the worship of God we all unspurred songs rejected. We see no more reason why we should praise God with the exact words of David, than we should with the exact instruments and gestures of David. And surely no body would argue that we are bound to use in our places of worship all the instruments recommended by the inspired Psalmist, much less to praise God in a "dance." We are of the opinion that when the heart is right, and the language of the song appropriate to show forth the praise of God, and adapted to the devout feelings of the soul, that God accepts our praise, although the beauty of both our words and our music may fall far below the royal prophet's song.

The work discovers the research and devotion of the author, and manifests a commendable disposition to worship God according to the Spirit; but in our judgement fails to establish the object intended. Still we believe the work can scarcely be read by any body carefully without their being in some respects benefited and instructed.

REVIVALS AND BAPTISMS.—Elder W. E. Pennington baptized four persons at Lincoln last Sabbath, and others are expected to be baptized there next Sabbath. He has been spending a part of this week at Oranmore, where over sixty have been baptized during the revival there. The work is still progressing, fourteen scholars belonging to one small Sabbath-school, have experienced saving grace.

Elder G. W. Orser, we learn, has baptized several at Greenwich this week, and a work of revival is progressing.

EASTERN CHURCHES.—Brother W. M. Knollin writes us that he has recently returned from a visit to these churches, which are in much need of labor. He is anxious to labour for revival, and not soon in Westmoreland? The Missionary Board writes us that he has recently returned from a visit to these churches, which are in much need of labor. He is anxious to labour for revival, and not soon in Westmoreland? The Missionary Board

ALMOST HOME!—We learn that our aged and highly esteemed father in the Gospel—Elder Robert Colpitts, is very feeble in his health, and his demise is almost daily looked for. For many years he was a faithful laborer in the vineyard. Nearly all those who were acquainted with his early ministry are gone from the stage of life—he still remains—though only the shadow of former days. How many interesting incidents have been blended in his history, which, if gathered and incorporated with a brief memoir of his life, would form a volume of great interest, and furnish much valuable information on the rise of the Free Baptist Denomination in this Province. Could not the materials be gathered for this work?

GENE!—Since writing the above paragraph the son of this venerable father has called to inform us that he is no more! He died on Wednesday! His funeral is to take place on Sabbath next, at 11 o'clock. Services in the Middleland Meeting House.

In consequence of being called to attend the funeral of Father Colpitts, we shall not be able to fulfil our appointment next Sabbath at Jones's Creek.

There lately died at Lexington, Kentucky, the Rev. London Ferrill, Pastor of the First Baptist church of colored persons in that city. He was born in Virginia a slave, but after his conversion for thirty years at Lexington, and had one of the most extensive congregations in the United States. The thousand eight hundred and twenty, most of whom joined the church under his pastorate. During his ministry he baptised upwards of five thousand per-

Recent Tour of our Agent and Colporteur.

SAINT JOHN, N. B., Nov. 6, 1855.

DEAR BROTHER MCLEOD—

I have just returned from an extended tour thro' the northern counties of New Brunswick, and a part of Nova Scotia, and probably some of the numerous readers of your valuable paper would be interested in hearing from me. As you know, I left St. John on the 14th of August, and proceeded to Fredericton; from thence to Boiestown, and travelled down the Miramichi river to Newcastle and Douglastown; crossed to Chatham, and thence through Northumberland and Kent counties to Westmorland. I would state that in passing through the above district of country, I did not meet with any who are particularly identified with us. The people generally are Presbyterians, Calvinist Baptists, Episcopalians, and Roman Catholics; but I met with very courteous treatment (particularly from your friend, Mr. Hiram Freeze, and Mrs. Freeze, who entertained me hospitably.) I proceeded from the Bend to Dorchester, and stopped at Taylor's village, where I was cordially received by my Christian brethren, who are looking anxiously for a visit from you, or some of our ministers. They are a devoted people there, and though some of them are isolated from their brethren, yet they are holding on their way as followers of the Saviour. I proceeded from thence through Sackville, Amherst, and Londonderry, to Truro. This is rather a fine country, and the farms are in a high state of cultivation. From Truro I proceeded to Windsor (by the Indian road), and so through Horton and Cornwallis to Hall's Harbor, where I met with a few of our brethren. They are building a very neat meeting-house there, and I hope they will be encouraged in their Christian undertaking. The valley of Cornwallis (which is uninterrupted by any considerable elevation) extends to Annapolis, and I think this is justly termed "the garden of Nova Scotia." From Annapolis I proceeded to Digby, and from thence to Yarmouth. I was surprised to see the number of vessels of different sizes, from the trading schooner to the first class ship, that are being built at St. Mary's Bay, and at Yarmouth. It betokens to me that they are a very enterprising people. As for Yarmouth, it is unquestionably the second town in a business point of view in Nova Scotia, and will compare favorably with any town of its population.

You see by the foregoing that from Taylor's Village in New Brunswick, to Yarmouth, N. S., I only had the privilege of meeting with one of our churches and indeed we are very little known by other denominations; and some were not a little surprised that we should have a journal like the *Religious Intelligencer* with upwards of Four Thousand subscribers. The impression on the minds of the people relative to our faith and practice was decidedly against us, but I think that the perusal of the *Intelligencer* will counteract any false statement or impressions that have been made relative to us as a denomination.

You need not wonder that where we have had but little intercourse with other denominations, that they should be unfavorably biased against us. For instance, when at dinner not long since at a hotel, it was inquired what our faith was, and a young gentleman present (the son of a minister well known in both Provinces, represented us as "CAMPBELLITES." I stated my surprise at hearing this, and wished to know if he intended to mislead the company, or if it was through ignorance he made such a statement. He candidly acknowledged that he knew not the difference between the two doctrines. Now this is but a specimen of how we have been used by some of those from whom we might expect better.

But this is the dark side of the scene. On my way to Yarmouth, and within 13 miles of it, I came into a settlement called Beaver River, and seeing two churches in close proximity, I judged from the appearance of the edifices, that one was an Episcopal church, and the other a C. Baptist; but to my surprise I for the first time saw a Free C. Baptist Meeting House with a steeple. The House looks well outside, and the plan of the house was to my mind superior to any I had seen before. This house was erected for the Rev. C. Knowles who labors part of his time there. I heard Bro. K. preach two excellent discourses, one from John vii, 31. In it he presented in a clear and lucid manner what it was to be a disciple indeed. There has also been a splendid meeting house erected I might say for Elder K. at Session Hill. On the whole our brethren in the Southern and South-eastern part of N. S. will compare favorably with any other denomination. Bro. K. is respected by all, and his labors have been signally blessed, from Beaver River to Barrington. At the latter place, I heard him lately preach to a large and respectable audience. At the conclusion of the forenoon service, we came around the sacramental table of the Lord, and a goodly number partook of the elements in token of their faith in Christ, and hope of the resurrection of the just, doing this in obedience to His commands who said, "As often as you do this, you do show forth my death until I come." As for myself I had a most interesting visit. I formed a number of acquaintances which I shall ever remember with gratitude. Our brethren received me cordially, and treated me not as a stranger, but as a brother indeed. I should wish to personate many of the kind friends there; but it is impracticable to mention all those kindness to me would warrant a remembrance.

I would further state that on my way from Liverpool to Annapolis, I passed through Haruony, where I had the pleasure of meeting with my esteemed Brother Douglas Thorp, "preacher of the gospel." I met him at Bro. C. M. Cushing's, whose hospitality I was made partaker of. The brethren there are much attached to bro. T.; his labors have been blessed at Port Medway, and there are favorable indications of good in Haruony. They are about engaging his services for a year, and I wish both pastor and people success in the good work of the Lord.

As to my mission, I would say that I have reason to be encouraged, I disposed of quite a number of books—scattered some tracts in my route—and received a large share of patronage for the "Intelligencer." In Nova Scotia, indeed I think if I may judge from what the parties say, that it is, at least, as popular a paper as is published. It has one characteristic, though a

denominational paper—yet none can say it is a discharge of my duty as agent, who recommends it as his friend, stating that it was the best religious paper he ever read, and although "he did not make it without it for twice the subscription on account of children." I asked him if he was not told who the Editor belonged? He candidly said he could not say. This is what makes it so pleasant to the feelings of the Agent to canvass for it.

I would take this opportunity of returning up sincere thanks to the many kind friends in both provinces—for their uninterested kindness to me, particularly Mr. George Armstrong and family, upper Agency, N. S., who when I was laboring under a severe attack of Cholera, treated me as a near relative. I expect to leave this week for the country, I propose travelling to Fredericton, via South and New Brunswick to Oromocto.

I subscribe myself, yours, in the best of bonds, THOMAS O'DONNELL.

Religious Meetings in Brighton.

CARLETON, ST. JOHN, N. B., Nov. 7, 1855.

BROTHER MCLEOD, I have been up the St. John River, and attended the Protracted Meeting in Mable Sirell and Bell. Brother Orser was with us on the Sabbath, but took no part in the services. The meeting was on Saturday at 10 o'clock, and was conducted as a social one; in the second, brother McLeod preached from Luke 21 ch. 26 verse with great effect, and it was a meeting of deep interest. In the evening bro. Hart spoke on the subject of repentance, such a way as made the unconverted feel the need of repentance, having once known better things. Sabbath morning, although storming, a large congregation gathered, so great that the house could not hold them. This was a meeting of Dedication. These being the first meetings held in this house, which has just been finished. The service was conducted as follows:—Brother Hart gave out a hymn which was sung, and offered prayer; I read the 11th chapter of 2d Corinthians, after which another hymn was sung. I addressed the audience from Acts vii, 47, "But Solomon built him a house." Brother Hart and others followed. In the evening brother Hart addressed them, and in the morning, at the close of that meeting a number called forward to be prayed for, and in the evening also, some sought for mercy, and others spoke of their desires. The next morning a number met to whom I spoke of the necessity of being steadfast; at the close of the meeting three followed the example of their Saviour in the ordinance of Baptism, and the prospect of good there looks encouraging. The ordinance was administered by brother Bell, being the fruit of his labours previously.

The following Saturday the 2nd District Meeting commenced its session in Lower Brighton. As I could not attend that day I cannot speak particularly of the meeting. The ministers who were present at the former meeting were also present at this, except brother Orser, who had left for the lower part of the County.

The Churches in general were reported; some things were very encouraging, especially the increased number of Sabbath schools. I met with this District two years ago, at that time, I believe, there was only two Sabbath Schools in the whole district, now almost every church has in connection with it; yet there was much complaining of weakness and lack of ministerial labour. Many spoke of good prospects if labour could be obtained. In the evening the business of the District was attended to—brother Taylor and myself were present. On Sabbath morning there was a full house, to whom brother Taylor preached. A number of exhortations followed, and then we gathered around the Lord's table; it was a season of communion indeed; many ate and drank with that discernment of the Lord's body that gives his children strength of soul. We continued the meetings through the day and evening. I left on Monday morning for home, having had some encouragement in meeting old friends. I think if labour could be extended an abundant harvest would be gathered in that part of the country, but the church here holding on, our last Conference meeting was encouraging, and last Sabbath was an encouraging season, especially the evening service and communion. Yours in the fellowship of the Gospel, JOSEPH NOBLE.

DOMESTIC.

FALSE REPORT.—We have much pleasure in being able to contradict the report that has appeared in several of our city papers that George Ryan, Esq., M.P.P., had his leg so badly fractured as to probably require amputation. This is a story without any foundation. Mr. Ryan received no fall from his horse, and has not been injured at all, and was in perfect health two days since.

A man named Jeremiah Buckley (said to be intoxicated) fell off the North Market Wharf last week, and was drowned.

Robert B. Cutler, Esq., M. P. P., has been appointed by the Executive to investigate and report upon the Funds accrued from the Disputed Territory, and all questions of bonds to be prosecuted, or claims to be remitted in connection therewith.

LAW.—The Circuit Court for this city and county was opened on Tuesday last by Judge Parker. There are on the docket 98 civil and 22 criminal cases; this does not speak much for the morality of St. John.

ROBBERY.—A daring robbery was perpetrated in Portland a few evenings since on the person of Mr. A. E. Taylor, proprietor of the "Imperial Laboratory," Union street. A villain snatched from Mr. T.'s hand his wallet, containing about \$34, and escaped. The wallet, minus the money, was found the next morning in the street, but the robber has not yet been apprehended.

At a public meeting held in Carleton on Friday evening, the Rev. Mr. Coster read a Report of the Commissioners of Water Supply. A resolution requesting the Commissioners to desist as the scheme was fraught with ruin was negatived by a large majority. The contract has been taken by Messrs. Sorrell & Baird, of New York. The work is to be completed on the 1st Nov., 1856; the cost to be \$25,000.—Freeman.

VERDICT IN THE CASE OF THE HOMICIDE BY THE LUNATIC CLARKE.—The jury returned a verdict in this case, after being engaged in the investigation for two days, that John Clarke committed the act during a state of Insanity—and recommended that he be kept under such restraint as to prevent further acts of violence.—Courier.

THE TRAIN.—The railway train re-commenced its trips to Sackville, on Monday. The roll of the Omnibus to and from the Richmond station, was cheering, after the temporary cessation of such signs of growing activity. A year or two hence, probably the term "Sackville Station" will not signify a solitary house on a hill side, but a handsome village, with the romantic tubular bridge as one of the objects of its fine scenery.—Fredericton Witness.