

scorched and burnt; but it appears there were many Russians lying there in a similar state. The attack lasted about an hour and three quarters, and in that time more men were lost than at Inkermann, where the fighting lasted for seven hours.

At one o'clock wounded men began to crawl up from the batteries to the camp; they could tell us little or nothing. "Were we in the Redan?" "Oh, yes; but a lot of them were killed, and the Russians were mighty strong." Some were cheery, others desponding; all seemed proud of their wounds. Half an hour more, and the number of wounded increased; they came up by twos and threes, and what I had observed before as a bad sign—the number of stragglers accompanying them, under the pretence of rendering their assistance, became greater also. Then the ambulances and the caissons (mule litters) came in sight along the Woronzoff-road filled with wounded. Every ten minutes added to their numbers, and we could see that every effort was made to hurry them down to the front as soon as they were ready for a fresh load. One poor young fellow who was marching stiffly up with a broken arm and a ball through his shoulder, carried off his firelock with him, but he made the naive confession that he had "never fired off, for he could not." The piece turned out to be in excellent order. It struck me that such men as these, however brave, were scarcely a fit match for the well-drilled soldiers of Russia; and yet we were trusting the honor, reputation, and glory of Great Britain to undisciplined lads from the plough, or the lanes of our towns and villages. As one example of the sort of recruits we have received here recently, I may mention that there was a considerable number of men in draughts which came out last week to regiments in the Fourth Division who had only been enlisted a few days, and who had never fired a rifle in their lives!

Religious Intelligencer.

SAINT JOHN, N. B. OCT. 26, 1855.

Books.

We invite the attention of the public to a well-assorted stock of religious and useful books, now on hand at the RELIGIOUS INTELLIGENCER BOOK STORE. They have been selected with care, and are all of a purely evangelical character. Among them are many of the publications of the American Tract Society, Robert Carter & Brothers, and Charlton & Phillips, New York; Gould & Lincoln, and J. P. Jewitt & Co., Boston; beside a large number of miscellaneous works selected from the catalogues of different publishing houses. All of these are on sale at as low rates as they can possibly be afforded for, and a good opportunity is afforded ministers and families to replenish their libraries. Sabbath Schools can be supplied with Libraries, requisites, and Reward Tickets of all kinds. Tracts; Christian, and other Almanacs, for 1856; Maps of different kinds, including some of the Crimea, and seat of war; a large number of Gift Books for the young, at low prices; School Books, Stationery, &c., always on hand.

Subscriptions received at the R. Intelligencer Book Store, for the NATIONAL MAGAZINE and LADIES' REPOSITORY. Terms—10s. each, per annum.

"We have such an High Priest."

This is one of those expressions, (so often found in Paul's writings,) which indicate an emotion so intense that the author's heart seems ready to break. Not break with grief, but with an emotion with so much of God in it, that the vessel of clay can scarcely contain it. Such emotion is like new wine in old bottles.

Paul, through the seven chapters which precede the one where this passage is found, had been unfolding the characteristics of Christ—Christ, the Son of God; the appointed heir of all things; the Maker of all worlds; the brightness of God's glory and the express image of his person; the purger of sins, who had already taken his seat at the right hand of the Majesty on high; Christ, greater than all angels, the first-begotten whom all the angels, by God's command, must worship; Christ, the God whose throne is forever and ever; Monarch in a kingdom whose sceptre is a sceptre of righteousness; Christ appointed by God as King of kings, because he loves righteousness and hates iniquity; Christ, able to reign when the heavens pass away and sway the sceptre with a potency that shall render every foe a crouching slave; the Lord witnessed to by the Holy Spirit with signs and wonders, with divers miracles and gifts; Jesus, though for a season a little lower than angels for the suffering a death, crowned with glory and honour, and the grand ideal man, of whom the Holy Ghost saith, addressing the Father, "thou hast put all things under his feet"; Christ, the heroic Captain, who is not ashamed to call his soldiers brethren, and is glad to die for them, not for his own glory, but that he may confer on them the glory of achieving their liberty from death and the devil; Christ, the merciful and faithful High Priest who makes reconciliation for the sins of the people, and who being tempted is able to succour them that are tempted; Christ, so indulgent and kind to the weak, yet faithful to Him that appointed, faithful as Moses in all his house, though Moses was a servant, and Christ a son; Christ, the second Joshua, who leads all his followers to an everlasting Sabbath-keeping; the Son learning obedience, not trusting himself into the priesthood, but called of God an High Priest, after the order of Melchisedec, and still so entirely mortal as to offer up prayers and supplications with strong crying and tears; Christ, a Priest touched with the feelings of our infirmities (as no other can be, yet many-fold greater than Levi, for he is of the order of Melchisedec, who is greater than Abraham and Abraham greater than Aaron, and Aaron greater than Levi, so great that he had no predecessor so he will never leave his place to another; a High Priest, becoming us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens, not needing to offer every year for himself like earthly priests, nor offering unsatisfying blood, but offering himself once for all as the oath-consecrated priest for evermore. We have such an High Priest, who has taken His SEAT ON THE RIGHT HAND OF THE MAJESTY IN THE HEAVENS. Such an High Priest!! Think over this

concentration of glories again and again; think of them as contained in Christ, your most feeling friend; think of these glories as concentrated in Christ, while you think of yourself as utterly vile and wretched, yet as the pitiable object that brought Christ down from heaven; ponder on this contrast in characters, and if you do not feel your heart swelling with emotion, and your voice spontaneously dwelling on every word, and emphasizing "such,"—"We have SUCH an High Priest,"—"we envy you not your heart."

"We have such an high priest," said Paul, after considering in detail all the points we have, besides several others quite as important. O that we could give the emphasis to the word "such," requisite to express the full meaning which Paul felt! We could then add with him, "who is set on the right hand of the Majesty in the heavens—a minister of the sanctuary and the true tabernacle which the Lord pitched, and not man;" he already taken His seat on the right hand of the Divine Majesty. The ancient high priest could only approach once a year to the divine manifestation of God in the earthly tabernacle; he must come trembling; but our High Priest has entered the heaven where there is no sin to hinder the full displays of the divine glory; he has entered where angels veil their faces; he has entered not as a poor sinful high priest of old entered the earthly sanctuary, to offer first of all for his own sins, but as one at home in the heavens; He has entered the Divine presence, not to ask forgiveness, but to share the throne—he is at the right hand of the Divine Majesty; he has entered with blood sprinkling the living way not for himself but for us; he has entered not with the blood of beasts but with his own. Such a sanctuary, such an offering, such a priest for such wretches!

"But Christ the heavenly Lamb,
Takes all our sins away—
A sacrifice of nobler name,
And richer blood than they."

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

Here may be a good place to express our views as to one of the leading objects Paul had in view in writing the Epistle to the Hebrews. The Jews whom he was addressing were beginning to desert the Christian assemblies, so free from external show and outward display, as being without temple, priest and sacrifice, indeed they were as their feelings clung to the old ritual of the point of returning to it as sufficient without Christ. Paul now strives to lead them by the way of faith into the midst of the realities, "the heavenly things" of which the old tabernacle and its offerings and priest were only the dim miniature and shadow. These heavenly things are only to be presented to the eye of faith; they can never be represented to the eye of sense; all attempts at representation of the heavenly things but degrade the beholder; but presentation to the eye of faith does not degrade the heavenly things, nor the beholder, but lifts him into communion with them. Paul was writing against the Puseyites of his time.

District Meeting at Hampstead.

The Annual session of the Fourth District Meeting, which was held with the Church at Upper Hampstead, commencing on Saturday last, was one of the most interesting meetings of the kind that we ever attended. The Elders present were J. Perry, B. Merritt, R. French, and E. McLeod; Licentiates—W. Yerxa, C. Perry, and C. Doucett.—This District embraces eight churches, five of which were represented by delegates; three did not send messengers. The five churches represented have an aggregate membership of four hundred and fourteen, and each has a Sabbath School in connection with it. Three of them are now sustaining pastoral labor among them, and the other two are being supplied by the missionary Board. The three churches which were not represented have had little or no ministerial care during the last few months, which probably accounts for their neglect. The fact should be well known that in every Church where they have endeavored to sustain the Gospel among them, some revival has been experienced. The Church at Upper Hampstead has enjoyed the labor of Bro. Perry for about two years, and God has recently (as we have before announced to our readers) greatly blessed them with an outpouring of his spirit, and forty-five have been added to them in a few weeks. An extensive work of grace is now in progress with the Church on the south branch of the Oronto. Up to Saturday last, fifty-five had been added by baptism since the projected meeting there, which commenced on the 30th ult. Brother Penington and others are laboring there under the direction of the Missionary Board. We are in hopes this work will extend to other churches.—A large number of the scholars in both places have been converted, and the teachers have been much encouraged in seeing their labors owned of God. We have personally visited several of the churches comprising this district meeting, lately, and we are satisfied that their great want, in order to continued prosperity, is a constancy of pastoral care, sustained either from their own resources, or by the Missionary Board.

The meetings for worship on Saturday and the Sabbath were generally interesting. A conference was held on Saturday morning, previous to our arrival at the place, in which we were told the presence of God was particularly manifested. In the afternoon the churches were reported; and in the evening, Bro. C. Doucett preached to a large and deeply interested audience, from Genesis 15 ch. 11 ver. His exposition of this passage was lucid, and gave universal satisfaction. On Sabbath morning, notwithstanding the rain, the people began to assemble early at the house of worship. From eight until ten was spent in prayer, when the more public services of the day commenced. Two sermons were preached, with a short intermission between, by Elder E. McLeod and R. French, after which the Lord's supper was administered to a very large number of persons, and the whole services were a season of edification and strength.

In the evening it was agreed to hold a social service giving all an opportunity of speaking for God.—This was a season of special blessing. A large number of the "new born souls" who have recently united with the church there, came forward freely and told what great things Jesus had done for them.—Nearly all of these are young persons, and we shall be much disappointed if from among them some are not called to labour in word and doctrine. We trust the elder members of the church, and the pastor will carefully watch the gifts and graces of these young men and encourage every indication of public usefulness which they discover among them. We do not know that we ever met at one time so interesting a company of young persons, all dedicated to God and his cause. We are quite certain that the labour of last Sabbath at Hampstead will never be forgotten. Many expressed it among their best days; and we felt that God was with us of a truth. On Monday morning the brethren met for business; some matters bearing on the welfare of Zion were presented, and the most perfect harmony in all things prevailed. The collection on the Sabbath amounted to about fifteen dollars, and the hospitality and kindness of the friends in entertaining those from a distance were beyond all praise. The next Session of this District is to be held with the church in Gagetown.

Missionary Meeting at Hampstead.

In the foregoing article we have given a short account of the District Meeting at upper Hampstead—we now have no small pleasure in informing our numerous readers, and especially our churches of the deep interest that the church in this place feel in the missionary cause, and the liberality with which they have responded to our appeal to them, for aid in the Mission work. A meeting was appointed for Monday evening to present this cause before the people. We were favored with a crowded house, to whom we explained why we occupy the position we now do in this important work, and endeavored to shew the progress of our denomination—the origin of the religious enterprises in which we are engaged, and the claims which the interests of religion have upon us as a body of Christians whom God hath raised up and blessed. The subject was also warmly spoken to by the pastor of the church, Elder Perry, Deacon J. Ship, Elder French, brethren Yerxa, C. Doucett and others, and it was evident throughout the meeting that the hearts of the people were in the cause. At the close a collection was taken up, and subscriptions called for, and we were not a little surprised to find the following result.

Collection	£1 2 0
Subscriptions. Paid.	17 5 9
do. Pledged.	11 13 6
Total.	£30 1 3

This amount to our Missionary Fund from a single church, to which also some more will no doubt be added by some who were not present at this meeting, speaks loudly for their liberality and christian sympathy.—More especially when it is considered that they sustain a pastor one half the time, and have made contributions before this, and incurred other expenses for the cause this year amounting to about seventy-five pounds. We earnestly pray that they may continue to enjoy the favour of the Lord, and that the feeling existing between the pastor and the church may always be as happy as it is now. We wish also to express our gratitude to God for the favor which he has given this cause in which we feel so deeply engaged in all the churches which we have visited. The necessity of a well organized and efficient system of Missions presses itself daily more and more upon our heart, and the blessing following our effort, and already resulting from Missionary labour confirm us in the belief that this work is of God. To Him be all the praise.

A note received from brother Wayman in forum us that a revival of religion is in progress in the (Calvanist) Baptist church at Butterworth Ridge; several have been baptized. Brother W. has recently visited the Portage, Sussex, where he says the meetings are interesting,—he baptized three persons there. Last Sabbath he spent with the church at Upper Millstream, when two more were added to the church in that place, by baptism. He attended a meeting of the friends at Middle-london Tuesday evening, and organized a Branch Bible Society.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—We would call the attention of our city readers to the notice in our advertising columns for the opening address before the Young Men's Christian Association of this city, to be delivered at the Mechanics' Institute on Thursday evening next, by the President of the Association—Hon. William B. Kinnear. We rejoice that this Association is about to be inaugurated with such favorable prospects; a room is already open in the Institute every evening in the week, except Saturday and Sunday, where a good supply of periodical and other reading is found, and the young men and others of St. John may spend an hour or two pleasantly and profitably. Much praise is due to the young men who have promoted this worthy enterprise. We hope it will have the countenance and support of all good men, and we trust it will prove an ark of safety to the young and the stranger. We hope to see a full house on Thursday evening.

The brethren who constitute the BOARD OF MANAGERS, and also the BOARD OF MISSIONS, and other friends, should not forget that the regular Quarterly Meetings of these Boards will take place in this city on Tuesday, the 6th of November, when we hope to have a large attendance.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS, by William Somerville, A. M. We have received a copy of this work from the author, which we shall notice at the earliest opportunity.

We are obliged to defer our "Editorial Correspondence" for the present.

A building in Fredericton, owned by Mr. Fleming and occupied by Mr. Stentford, carriage maker, as a storehouse, was set on fire last Saturday, and burned down. Mr. S. lost stock to the value of £300.

For the Intelligencer.
Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9: 38.

MR. EDITOR—

Since my return from your city, I have been forcibly struck with the truthfulness of our Lord's words at the head of this article. In looking over the great harvest field, and bearing the repeated calls for help, I am induced to call the attention of your readers to some things embraced in this language of the Saviour. Every reader is familiar with the word harvest—it signifies reaping and storing fruits of the earth. Our Lord, in using this familiar term, intended to convey a spiritual idea; that is, that which now needs harvesting is the human family. That this harvest is plentiful is evident—many are ready to receive the truth, and all that appears necessary to gather souls unto Christ is faithful laborers. But God is very properly said to be the Lord of the harvest; it is, therefore, his prerogative to send forth laborers into his vineyard. That the Lord of the harvest is desirous of gathering, is evident, because he willeth not that any should die, and that Jesus Christ, by the grace of God, tasted death for every man. Hence it follows that room has been made for the harvest. All men may be saved by believing in Jesus Christ. Reader, you that have believed on Christ, have a duty devolving on you. God requires the co-operation of his people in the salvation of the world, hence he says, PRAY—to send forth laborers into the harvest. He does not bestow special blessings apart from his ordinary providences, when his people do not want them, and therefore it is said of God that he would be enquired of by the house of Israel to do these things for them. Now when we remember that our denomination in this Province comprises seventy Churches, while there are only sixteen ordained ministers, and that some of these Churches have not had more than one short visit a year for several years, from those over them in the Lord; added to this, also, that the communities where these Churches are located are equally destitute, while God's appointed means for their saving is neglected, and little or no prayer is being made, the importance of praying the Lord of the harvest is at once apparent. I feel my own heart moved within me, and from a sense of duty I would urge the Churches to awake to this matter. God, of course, sends the laborers, but the duty of asking him to do so belongs to his people; therefore we should pray the Lord of the harvest to send forth laborers into the vineyard. Pray in earnest, in faith. We need not be afraid to importune. I believe that if individual and united prayer in our churches did daily come before God, in whose hands are the hearts of all men, the result would be that many young men would enter the harvest field, feeling as did the Apostles, "We are me if I preach not the Gospel." Our churches supplied with a ministry, thus called, and thus sent, would be revived and abundantly blessed, and undying souls would be saved and gathered unto Christ. "Pray ye, therefore, the Lord of the harvest to send forth more laborers into his harvest."

WM. M. KNOLLIN.

Letter from Illinois

We have received the following letter from brother Thomas Hays who left New Brunswick with his family and others a few weeks since to settle in the "far west." We publish the letter for the information of his numerous friends here, who will be glad to hear from him.

MILLEDGEVILLE, Illinois, Oct. 15, 1855.

Dear Brother McLeod,—I set down to inform you that we are all well, and by the blessing of God are once more settled in a snug habitation for the winter. We left St. John on Monday the 1st inst., but in consequence of very stormy weather did not arrive in Boston until Thursday afternoon. The following morning we took the cars for Buffalo where we arrived on Saturday morning; from thence took the shore road to Cleveland, where we tarried until Monday.—Cleveland is a fine city, with fine buildings and beautiful trees; but little regard is paid to the Sabbath there; shops were open for trading, vessels and steamboats were loading and unloading through the day. I found my way to a place of worship in connection with the Seamen's Home. The minister observing that I was a stranger, very kindly came and took me by the hand, and shewed much friendship, inviting me to return. He informed me that the place of worship was built by the Presbyterians and the Methodists. I saw this minister again in the afternoon in the Sabbath school, and I have no doubt but he is a godly man. We there five hours, when we started again and arrived at Chicago at 4 o'clock next morning. Thence we continued our journey to Freeport, one hundred and twenty-six miles from Chicago, and about thirty-one from where we now live. Freeport is a stirring little place, with about 4,000 inhabitants. I saw ten or twelve different trains leaving there in the morning, one had twenty-six cars. We came to within 9 miles of this place in the cars, we then hired waggon to bring us to Mr. Burnett's, where we were kindly received, and are now living in one of his houses.

I have found the country as good for farming as I expected. Land is very high—from ten to thirty dollars per acre, with very indifferent buildings. Lumber also is very high. But the crops are excellent. One man, with a pair of horses, can put more in the ground than four men can take care of in a proper manner. You would be astonished to see the large fields of corn, and stacks of wheat, and large droves of cattle, and sheep, and horses, in the best condition, and the woods are alive with hogs, many of them fit to kill; these live on nuts which grow in abundance. This is a fine country, but it has its failings! Yesterday, which was the first Sabbath, I have spent here. I went to meeting with Brother Burnett. The congregation was small, but the Lord was with us, and we found it good to be there.

Yours,
In Christian fellowship,
THOMAS HAYS.

European Intelligence.

Latest From Europe!

The steamship "Africa" arrived at Halifax on Wednesday at 9 a. m., with dates one week later than formerly received. The reports from the seat of war contain scarcely any thing new. We subjoin the Telegraphic Despatch to the News Room. We also glean some interesting items from our English papers which we received, via Windsor, on Thursday morning.

Little has occurred at the seat of war beyond that the Allies are threatening Perekop, but their advance was checked for a time.

The French troops were concentrating on the Danube. Odessa was expected to be immediately bombarded.

The garrison at Kars still hold out.

Gen. Simpson, in his last despatch, dated Sebastopol, 29th Sept., says that 9,500 men were employed daily in making a road from Balaklava to the camp. Fatigue parties in the town were employed in getting timber and other materials from the ruins of buildings, in order to get shelter for the troops before bad weather sets in.—The Russian fire from the batteries on the north side caused, Gen. Simpson says, some little annoyance, but had not prevented work being carried on. By the explosion of a kind of infernal machine, numbers of which had been dug up in various parts of the town and batteries, one officer and 19 men were wounded.

Gen. Simpson reports a trifling engagement, in which the 10th Hussars and a troop of Chasseurs beat back a detachment of Cossacks near Kerch.

A letter from Vienna states that several banks there give credence to the rumor that Russia is contracting a loan in North America, and that the negotiations are nearly completed.

Marseilles advices of the 10th state that the Minister of War was still using every exertion to reinforce the army in the Crimea.

A letter from Sebastopol, in the Frankfurt Gazette, states that the sunken Russian ships can be raised without difficulty, as the Russians closed them in every part but one, and having attached hose to the hulls, so that the water could be pumped out when required. The letter recommends that divers should be employed to seek for the hose, draw off the water, and enable the ships to rise.

Generals Pelissier and Simpson, according to the Daily News, have had a meeting with a view to prevent what they consider indiscreet revelations by newspaper correspondents, military and civil. Gen. Marmora declares in an order of the day that he will severely punish the authors of any letters which may have been found, informing the Russians of the movements of the Allies, to have injured the position of the latter.

LATEST.

A despatch from Prince Gortschakoff dated 9th, received at St. Petersburg, states that the enemy had advanced from Eupatoria, threatening Perekop, but had retired on meeting the advanced posts of the Russian left flank. 16 battalions of the Russians were put in disorder.

FILLING UP THE TRENCHES.

Letter from Sebastopol in Marseilles Journal says one of the orders which has been executed by the troops with the greatest pleasure is that of filling up the trenches. It is stated that the troops regard their prospects so favourably that a great number of the soldiers of the class of 1847 who may now quit the service do not wish to do so.

RETIREMENT OF THE RUSSIANS.

According to the Frankfort Post Zeitung the body of the Russian army has been withdrawn from the plateau on the North side of Sebastopol, towards the heights of the Balbec, only a few thousand men now garrisoning the Northern forts.—In the neighborhood of Nikoloff some 45,000 men are concentrated, 28,000 of whom belong to the newly raised Militia.

A BRITISH FLEET SENT TO THE COAST OF ITALY.

Her Majesty's ships Rodney, Albion, London, Seaside and Wasp have received orders to proceed under the command of Admiral Stioford to the coast of Italy. They will begin their mission it is said in the Bay of Naples.

BOMBARDMENT OF ODESSA.

The allied fleet which, according to last news, had sailed on a secret expedition from Sebastopol, anchored off Odessa on the 8th Oct. Prince Gortschakoff reports 8 ships of the line, 37 steamers, and other vessels. No news of the bombardment had been received up to the latest dates, but it was expected immediately. Odessa, since the destruction of the corn ports in the Sea of Azoff, has formed the chief, if not the sole means of support of the Russian army in the Crimea.

The Emperor of Russia and suite arrived at Odessa 22nd Sept. but left again next day for Nicholasieff to attend a Council of War.

RUSSIAN LOSSES.

The "Invalide Russe" gives detailed account of the losses of the Russian garrison on the 8th Sept.: Killed 2084, wounded 6058, contusions 1205, missing 1754. Total 11701. The same Journal states the Russians lost 1500 on August 17, and 1000 men per day on every day up to Sept. 5th. Thus, it would appear, that the losses in the garrison the last 3 weeks of the siege amounted to 32,200, irrespective of disease.

THE DANUBE.

According to the Journal de Constantinople the Commander of the Turkish army in the Danube has received instructions to provide rations for 40 or 50,000 French troops, who are to arrive at Silistria about the end of October.

A telegraph from Constantinople states that the Anglo-Turkish Contingent has received orders to proceed to Shumla.

MEDIATION.

In a circular addressed by the Austrian Government to its representatives, it is intimated that though Prussia is at liberty to act as mediator between the belligerent powers, the present is not a favorable time for such mediation—that in fact the Western powers must follow up the advantage gained, and treat with Russia when the Russians have been expelled from the Crimea. The manifesto asserts that a most perfect understanding exists between Austria and France.

WAR IN ASIA.

Gen. Mouravieff has forwarded to St. Petersburg the report of a successful cavalry engage-