

Correspondence.

New York Correspondence.

New York, July 12, 1855.

Mr. Editor.—The heat in the city for three days last week was excessive—the mercury in the thermometer ranging from 90 to 100 degrees. On Friday a severe rain set in and the mercury fell in a few hours some 20 degrees. The weather still continues agreeable since the rain.

On one day there were several cases of death from sun-stroke. In the few deaths however from that cause is shown greater care on the part of those exposed than was exhibited some two or three years ago when in weather less intense more than a hundred died from the same cause in one day.

The liquor prohibitory law passed last winter by the Legislature of our State, in our city for the present is almost completely modified by the Mayor and his advisers. The clause, however, for fining every one found drunk ten dollars, or in case the ten dollars are not forthcoming, of imprisoning the human liquor cask ten days, is in active operation, a batch of some twenty or thirty receiving sentence every morning.

The construction put upon the law by the officials alluded to, is that the law does not prohibit the sale of imported liquors, but only domestic. So of course all liquor is called foreign. The effect of this construction of the law it will at once be perceived is to make the trade in liquor perfectly free as the new law abolished the license system. This is the way our rulers manage to become a terror to good works, but we hope the judges will overthrow their construction. In other places the law is very generally in force. If the judges do not come to our aid the Legislature will at its next Session. The people are bent on two things—To have a prohibitory law if we have not one—and in the next place to enforce "to the fullest extent."

The city is very healthy this season notwithstanding the heat. During the warm season the emigration to the country is immense. Not less than half the churches are closed and nearly all the pastors absent, the churches that are open being supplied by Missionaries and Theological Students for the most part.

Yours, G.

A New Sabbath School.—Want of Bibles.

Upper Brighton, Carleton Co., 28th July, 1855.

Rev. E. McLane, Dear Sir.—Since your visit to this neighbourhood, I am happy to inform you, we have commenced a Sunday School; but as there are a number of poor persons who are destitute of the Scriptures here, and who are at present without the means to purchase them, I am induced to apply to you for a number of Bibles and Testaments. Thus I do the more readily since I was led to understand from your statements in country schools at reduced rates, if unable to pay full price.

I regret that at this particular juncture, money is so extremely scarce, or I should have remitted to you this day a sum sufficient to pay for fifteen Bibles, and fifteen or twenty-four Testaments expressly for the use of our Sabbath School. When I inform you that on yesterday, among about fifty persons, only ten or twelve copies of the Scriptures could be raised, and some of these in a very tattered state, you will with me observe the necessity of a more liberal supply of the Word of God in a growing neighbourhood like ours. If you can send us the above, I will endeavour to remit the price to you within three months from this time. If you have any religious Tracts for gratuitous distribution, I should feel thankful to you for forwarding them when you do the books.

You will be gratified to hear that there is an increasing thirst for Biblical knowledge in this settlement, and the people generally are pleased with the idea of commencing a Sunday School. The Superintendent of the School is committed to Mr. Stevens, our District Day School Teacher, who has three male and three female Teachers under him, and I think our prospects for future usefulness in this department of the Church of God, are evidently brightening. Oh that the God of Sunday Schools may second our endeavours and crown our efforts with abundant success, that in our land many may be raised up to call the "Saviour blessed." I had almost forgotten to tell you that we have purchased a ten dollar library from the Agent of the A. S. School Union, which I like very much.

Praying that God may bless you in all your labours of love,
I am yours respectfully,
JOSEPH TOMPKINS.

We shall send a box of Bibles &c., to Frederickton to-morrow, to be forwarded to you.—F.T.

John B. Gough.

Edward Miall, Esq., M. P. for Rochdale, England, says of Mr. Gough—"He is the Paganini of orators. He plays only on one string, but that one capable of infinite responses. The life of a drunkard! O heavens and earth—O, angels, men and devils—what a theme! running from the cherub infant, through wasted youth, blasted manhood, days of alternate revelry and cursing, a home of unrelieved misery, a death of shame and anguish! It is this that Mr. Gough recites night after night. He paces up and down some 12 or 20 feet of platform, judiciously left clear for him—paces up and down like an inspired madman, with hand clapped as in agony, or pawing the air to keep off the ghosts of memory—pouring out words with such spontaneity that they sometimes seem to tumble over one another, and smother meaning in their fall—scarcely stopping at a cheer, never inviting one. He tells you with a gesture even more significant than his passionate and sometimes beautiful words how he went out from the house of a poor, but pious loving mother—wandered from the straight road—was whipped by demons over an air desert—fed upon the hot sand in his burning thirst—felt a word

of mercy like cooling water on his tongue—saw a rainbow of hope over the abyss of seven years sin—and was restored to strength and purity if not happiness. When he has done this, he can turn to other men—can paint society with a vivid pencil, and conduct an argument, the more effective because tolerant. Sometimes he will introduce an illustration—like that of the boat on the rapids—which will hold an audience in a suspense almost of agony, and force them to seek relief in inappropriate tumult."

Religious Intelligence.

SAINT JOHN, N. B. AUG. 3, 1855.

Our Circulation.

We have great pleasure in informing our numerous readers that the weekly issue of this paper has reached **FOUR THOUSAND COPIES.** Parties wishing to advertise widely, cannot well find a better medium than our columns.

Editorial Correspondence.

St. John, N. B., July 31, 1855.

[Our engagement to visit our Churches between now and our next Conference will afford us an opportunity to become acquainted with the condition of different parts of the province; and under the head of "Editorial Correspondence" we shall publish whatever we think will be interesting to our readers.]

No. 4.

Visit to Douglas Valley—its location, &c.—Spiritual destitution—Meetings—Efforts to attend—A contrast—Worship in a barn—Dayton.

Prior to our G. Conference we were requested by a number of friends residing in Douglas Valley to visit that place. Some preparation necessary for the Conference prevented us from complying with their request then; but on Friday last we availed ourselves of an opportunity that offered, and accordingly set out on the journey. This valley lies between the Nepesin and the South Branch of the Orontoc, and is we believe about twelve miles long—quite narrow, but having several small settlements convenient to it, with roads leading into it, which with the Valley settlement itself, make quite a population. The road leading through the valley leaves the post road on the Nepesin, about thirty miles from St. John.—It has been opened but a short time, and has we understand been possible for carriages only about five or six years—hence the farming interest there is but young. The agricultural capabilities of the place we should think not very excellent, but should a railroad ever be built to Fredericton, it must pass through this valley which will enhance its value considerably. Nearly or quite all the travel to and from the branches of the Orontoc is by this way now.

From different parts of the country settlers have been going into the wilderness here, and the prospect of a numerous population is apparent; and as in general the meetings were occasionally held in one neighborhood prior to last winter, but little or no effort was made for the regular worship of God until then. Some brethren who had known the blessing of religious privileges, became interested and a regular Sabbath meeting was established, which has since been maintained, and God has marvelously owned the efforts to glorify Him. We rarely if ever witnessed a greater sense of God's presence than during the meetings which we attended there on Saturday and Sabbath last. But taking all things into consideration it is not to be wondered at—when we saw families strolling a distance of four miles over a road utterly impossible for any description of wheeled vehicle, we could not doubt but that their spiritual enjoyment would be equal to the labor and sacrifice by which they sought it. We confess we could not help our thoughts reverting to those in other places, who residing within a few moments walk of the sanctuary of God, are nevertheless seldom seen there at prayer or social meetings, and we could not help but think that we had discovered the real solution of their spiritual barrenness. No meeting house being yet erected there, and no dwelling house being capable of holding the congregation we were obliged to occupy a barn, and the Lord did not disdain our humble place for worship.—We are not of the opinion that one place is more favorable for the presence of God than another, where the hearts of the worshippers are right. We do seriously doubt though, whether God will bless a people whom He has prospered, and whose barns he has filled with plenty, but who have built no house for God—or who have built one which compares unfavorably with—and is much sadder than those they have built for themselves!

When the time comes that the people in Douglas Valley are able to erect a sanctuary, they must not expect that worship in a barn then, will be as acceptable—as now. It however proved an excellent place last Sabbath, and from it we repaired at the close of the morning service to a stream a little distance off, and there baptized five persons on the profession of their faith.—Two of these were young men, just converted to God, and who now in the morning and vigor of their lives dedicated themselves to Him. Rarely, if ever, have we witnessed a more solemn scene than this, and seldom have we enjoyed one more. The afternoon service was one of great interest and every heart seemed moved by the Spirit of God. The Lord is doing a work in this Valley, and may it prosper much. We returned home on Monday, but shall not fail to visit them again at an early day, if possible.

MISSIONARY SUBSCRIPTIONS.—We omitted stating in our last that our Colporteur, brother Thomas O'Donnell will collect subscriptions to our Missionary Society, and also receive further subscriptions from any who may be disposed to aid us in this good work. We wish brother O'D. to interest himself particularly in behalf of this department of our labors. A letter just received from him enclosed us two pounds for Missionary purposes.

Brother C. Knowles arrived in the City on Tuesday, and will remain over the Sabbath.

Foreign Missions.

Some of our readers may remember a notice some months since in our New York Correspondence of a delegation from the "UNITED BROTHERS IN CHRIST" to Africa, for the purpose of ascertaining a proper field in that country to plant a new Missionary station. The United Brethren—are an evangelical and devoted people existing principally in the Western States, and numbering we understand about 70,000.—This body of Christians arose about the middle of the last century in the States of Pennsylvania, Maryland and Virginia, and were composed principally of Germans. Their first Conference was held in Baltimore in 1788. At a Conference held in Maryland in 1800 they adopted their present name, elected two of their preachers as superintendents or bishops, and agreed that each of them should be at liberty as to the mode and manner of baptism, to perform it according to their own convictions. We learn that they utterly refuse membership to slave-holders, persons trading in, or using liquor, and to members of all secret societies, and yet they have grown in numbers and grace, and are now about to plant a mission station in Africa. They have an ably conducted weekly paper published in Dayton, Ohio, and a Book Concern. Their delegation has recently returned and it is supposed that they will report in favour of co-operation between their Board and the American Missionary Association, and that immediate steps will be taken to plant a new station in the foreign field. Thus has God raised up another body of Christians to aid in evangelizing the world by missionary sacrifice and missionary toil.

The Rev. J. Phillips, the devoted Missionary to India for the last eighteen or twenty years—from the Free Will Baptist Society in America, and who has recently returned to recruit his health, preparatory to further duties in the Foreign field, is now visiting the Free Will Baptist Churches and stirring them up to duty in the great work. Mr. Phillips is accompanied by a native Hindustani belonging to the Santal race, and who was converted under his labours in that country. We think it is the tongue of this people that Mr. P. has reduced to a written language and gave the Word of God to them in it. His account of the country, people, religion, &c., where he has labored, interests the people where he travels, and the native that accompanies him increases the interest. He has with him some of the gods of India.

We should rejoice if Mr. Phillips and this Santal could be induced to come to our Province this autumn and visit some of our churches. We have no doubt but it would be the means of doing much good, while it would afford our people an opportunity of hearing from the lips of one whose eyes have witnessed the woes of heathenism, and also from one who was born and reared a blind idolater—but rescued by grace, now lives to plead among Christians in America, for more zeal.

A CRITICISM.

St. John, July 19th, 1855.

DEAR BROTHER,—You will pardon, I hope, the intrusion of a stranger, who is not yet a subscriber for, much less a contributor to your excellent paper. I was however struck with your remarks in No. 28, on the question, "What is it to believe in Christ?" Many of your remarks I cannot speak of, in terms of too high approbation; as you urging the sinner to "Come just now" to Christ. But you must excuse me, if I enquire, just here, why you urge him so strongly, with a JUST NOW; and then exhort him to, just now, do NOTHING; You say, "Just stop doing and begin to trust in Christ to do all, and you are safe." "It is not doing but yielding that is required." "Are you willing" you ask, "to trust Him to do the whole work of your salvation?" Now, my dear brother, for his sake whose cause we have espoused, read the "Acts of the Apostles from first to last, and please inform your readers through your paper, who was ever saved from his sins by such supreme reliance, or by a "Son thy sins be forgiven." Why do you not quote Acts 22-33 as a context to 31. Sir, if it is not contrary to your doctrine, please quote Acts 1. 38, and Rom. 12-14. Now, my dear brother, we do not seek controversy with our brethren, but we should seek to teach the same doctrine, and that should be the doctrine of the Bible, and "endeavour to preserve the unity of the spirit in the bond of peace."

Yours in Christ,

W. W. LEVINGTON.

REPLY.

The above letter was received several days since and was put in type for our last issue, but was deferred for want of space. With the writer we have no acquaintance, having never met him to our knowledge, but we learn that he is the minister of the congregation in this city, formerly under the care of Mr. Eaton. We will briefly reply to his letter. 1. The article to which he refers on our first page was selected, as is usual with all the articles that appear on the outside of our paper. 2. We agree with the author of the article, and believe the ground occupied by him to be Biblical. 3. Mr. Levington evidently does not understand the difference between the "works of God" and the works of the creature. Every work, no matter how good it may be in intent, if it is not of faith, is our work, and hence "as sin" but every work which is of faith, is the work of God. "This is the work of God," said the Saviour, "that ye believe on him whom he hath sent." Every reader of the New Testament knows that many and various were the works of Christ—his life is summed up in the emphatic words—"he went about doing good;" and yet he testified himself, that those were "the works of him that sent him." From the whole teaching of Christ we understand that the difference between "our righteousness" and the "righteousness of God," is not so much in the character of the work performed, as it is in the principle that actuates us in its performance. We believe that men generally, in coming to Christ, endeavour to make themselves better, and until they "come from their own works, as God did from his," they cannot

enter into rest—in other words, cannot find salvation. Hence the propriety of telling the sinner coming to Christ to *trust*—do *trust* from his own works, and trust in, or believe on Christ alone. But is this "supreme reliance," as Mr. Livingston understands it? Nay—nay—very far from it—we do not understand faith to be merely a cold, formal, dead assent to certain facts; it includes a laying hold of those facts, and incorporating them with our lives; so that faith in us is an active, life-giving principle—not a "supine reliance," but a soul-stirring heart-purifying principle, yielding its own legitimate fruit—the "works of God"—the obedience of the gospel—the fruit of the Spirit. We fear there are many good works performed, which are of no account with God, because *not done in faith*. And no matter what we may conceive, or what notions we may have, if our faith does not include "Christ in our hearts," it is no better than that possessed by the unbelieving Jews, who although they witnessed his miracles, fulfilled the Scriptures of the Prophets in crucifying him. We fear that some men's *obedience* is like the gospel preached in the wilderness, *not mixed with faith*. 4. We have often read the Acts through, and continue to do so at stated times, and from the whole Bible we have learned the doctrine that we preach and teach—that through faith saves us; and we are persuaded is able to save others also if they will only believe.

Rev. C. Knowles' Labours in New Brunswick.

July 26, 1855.

Brother McLeod.—Since my last letter I have been holding meetings in Carleton County. Last Saturday evening and Sunday at Woodstock, the meeting on Saturday evening was comforting, and the Sunday morning prayer meeting was very encouraging. At eleven, and again at three o'clock, I spoke to large and attentive congregations from the "Word of the Lord" with much comfort to my own soul, and I humbly hope with some profit to those that heard. In the congregation were a number of old disciples who are waiting for the consolation of Israel, and who have been reinforced lately by quite large additions from among the young. There were also present a large number who have not yet professed religion, some of whom displayed considerable taste in making a fine appearance. Yet they all listened with great attention, and not a few betrayed very tender emotions of mind.

O! how my heart burned within me while I tried to invite them to come to Jesus, and strove to point them to a world of glory. I felt as though I could not have them throw their souls away for the play things of earth, when all Heaven was inviting them to the skies. We also had a social meeting in the evening, that was not a lost opportunity. On Monday afternoon had meeting at Jacksontown, where the presence of the Lord was the joy of his people. When I requested all who in the bonesty of their hearts believed they had an interest in Christ, and were striving to gain eternal life, to arise and sing a hymn of praise to God, and to sing a hymn of praise to God.

—There we shall see his face,
—And never, never sin, &c.

When these took their seats again, I requested all who were convinced of sin, and were seeking salvation to come forward for prayer, if they wished us to pray with and for them, when about twelve who did not rise before, came forward and knelt down. O that was a solemn moment! The falling tears—audible sobs—and fervent cries of some, showed they felt the need of Christ;—while the fervent prayers offered to Heaven in their behalf encouraged me to hope it would not be long before some of them at least would be freed from the prison of sin. The next morning I met with twelve of these mourning children, and a number of brethren—prayed and wept with them—directed them to God and the word of His grace, and gave them the parting hand.

Met with brethren and friends at Wakefield in the afternoon—tried to speak to them in the name of the Lord, but did not enjoy much freedom. Meeting on the other side of the river St. John the next day which was more comforting. A number spoke for Jesus, and others showed by rising up that they wanted to find their way to Heaven. I dismissed meeting expecting to return here no more, but afterwards consented to, and baptized a sister who had long felt it her duty to be baptized, and feared to delay any longer. On Thursday held meeting in a large barn at St. Andrews. There were many things connected with this meeting to make it of deep interest to many, while in that place a large congregation worshipped Him who was born in a manger. Here I met many former friends, and had the privilege of hearing many witness for God. The meeting and baptism on the next day was also very encouraging.

CHARLES KNOWLES.

A letter just received from our Colporteur and written at Wakefield on the 30th inst., informs us that he intends passing down the eastern side of the St. John River to Fredericton—at which place we shall write him on Saturday and send a small box of books. We trust the friends where he visits will be prepared to respond to the various interests of our office which he represents.

SEAMEN, AND SEAMEN'S HOME.

In a letter to the Visitor from the Rev. C. MacKay of this City, who is now with his family in Scotland, he notices his voyage to Liverpool in the *Lynx*, and pays the following tribute to the Seamen's Friend Society of this City.

The recently established Sailor's Home and Bethel—thanks to the indomitable courage, untiring perseverance, and praise worthy efforts of E. N. Harris the Seamen's Chaplain; for these—and the New Brunswick Prohibitory Liquor Law—which is to go into operation on the first of January 1856—will, I hope, do much for the moral elevation and spiritual benefit of the numerous seamen that annually visit our port.—Far too long has this frank, open, generous, useful class of men been neglected by the Christian portion of the community, of Saint John.—And the best way to show regret for our past neglect of their best and noblest interests, will be to put forth diligent and energetic efforts for the promotion of their spiritual and eternal good in the future. THE SEAMEN'S FRIEND SOCIETY although the youngest of all our public institutions, seems to

rank amongst the important; and ought to have a patronage as high, and a support as liberal awarded to it, as that of any that can be named. And most sincerely do I wish, that before many years shall elapse, the annual meeting of this Society, may be next, if not equal in interest to, and always be as numerous as that of the annual meeting of the New Brunswick Auxiliary to the British and Foreign Bible Society.

General Intelligence.

BRITISH AND FOREIGN.

Still Later from Sebastopol!

The steamship "Asia" arrived at Halifax on Wednesday with news from the Crimea up to the 18th July. The state of things there is by no means encouraging, although some progress in some respects is made, yet on the whole things bear rather an unfavorable aspect. Still there can be no doubt of a favorable issue ultimately. The *Telegraph* despatch to the News Room and which may be seen below contains a summary of affairs which will be found interesting. The conduct of Lord John Russell at the Vienna Conference, his explanation in the House of Commons, and subsequent results occupy a considerable space in the English papers. The real facts in his case are thus summed up by a contemporary:

It appears that Lord John approved of the Austrian proposition for peace while in Vienna, and that on his return to England, he also urged its acceptance on his colleagues, fortunately without success. Now comes the disgraceful feature in this painful piece of business. Lord John shortly after his return and after he had failed to convince his colleagues, went down to the House of Commons and made a speech which conveyed to the country, the impression that he believed an uncompromising prosecution of the war was absolutely necessary, and conveying also that he was convinced by his experience at the Conference, that any attempt at successful negotiations with Russia was utterly impossible. The impressions thus raised, it will be seen, were utterly inconsistent with the facts, for the noble lord now says plainly enough that though he had "war on his lips," he had "peace in his heart"—a piece of hypocrisy and duplicity unparalleled in the history of England. But his lordship has, since the above took place, descended one step lower, and rendered himself still more contemptible than he had been before. Alarmed at the storm of public indignation against him—made suddenly sensible of the loss of office—he attempted by a desperate effort to recover the position of which he had been deservedly deprived. On the 12th instant he went down to the House of Commons, and told them that he had been entirely misunderstood, if he had been supposed to say that he thought the Austrian propositions ought to be accepted now. He had certainly at that time thought that the terms which Austria suggested might have been assented to and have been made "the foundation of peace;" but since that time circumstances had materially changed, and he now believed that peace could only be secured—by a vigorous prosecution of war." Mr. Disraeli, however, in reply, completely demolished this flimsy defence.

Sir Edward Bulwer Lytton, brought forward a motion that the longer continuance of Lord John Russell in office, as a responsible adviser of the crown, had shaken the confidence of the country in the ministry; and consequently his Lordship resigned. An English paper referring to the subject says:

"Lord John Russell is no longer in the Cabinet. It was felt that, with his Lordship in office, it would be difficult to make Sir Bulwer Lytton's motion, and the resignation of the Colonial Secretary was made known on Saturday morning last. Of course it took no one by surprise. The derisive laughter which greeted his Lordship's last war speech in the House of Commons must have reminded him unpleasantly how he had lost power in the assembly in which he had so long held the first place. It is a painful thing to attempt a deliberate comment on the career of Lord John Russell, the hero of Reform, whose very name at one time was a talisman, and whose honour still concerns that of the nation at large. We do not believe with Mr. Roebuck that he is a vulgar, selfish, place-hunting politician; whilst we admit with the former, that he has been betrayed into serious errors, and with the latter, that he has been too eager to hold office as a party chief. In an evil day for his own reputation his Lordship went to Vienna, and came into contact with intellects stronger, and less bound by considerations of honour, than his own. The effect produced upon his Lordship was precisely what they desired.—He was utterly mystified. It seemed to him as if Austria would not go to war—as if she would not stand by her engagements; and he was unnerved by the apprehension that the war, if carried on by France and England alone, would be long, costly, and doubtful. Our unfortunate Plenipotentiary—utterly bewildered—without a ray of light upon his path—bearing no friendly voice, and feeling no friendly hand—grasped hastily at the tenders so held out to him by the practised and astute minister of our insidious ally, and involved himself inextricably in the false position which has arrested his political career, and heaped upon him such a signal discomfiture."

THE WAR.

The general view of the war at home and abroad is not very encouraging. Partial successes before Sebastopol have, however, revived the drooping spirits of the army, although the small reported losses of the allies show that the successes were not of importance.

Gen. Pelissier, whose character suffered much after the repulse of June the 18th, is regaining confidence, and from the strength of the French works now closely advanced to the Malakoff, there is early probability of its capture.

A despatch is published from Gen. Simpson giving an account of the embarkation of the body of Lord Raglan for England. Gen. Pelissier placed a parol of "immortelles" on the coffin, and the French troops formed an avenue of men from the camp to the sea, a distance of 6 miles.

Gen. Simpson is confirmed in his command. The latest despatches are the following.—July