

lor. But I thought it ill-mannered to go out before the congregation was dismissed, so I remained. I paid but a little attention to your prayer: I did not wish to hear. But when you gave forth your text from which you delivered your discourse, I could not but notice the humble and godly devotion which the few simple words conveyed.

I listened deeply, intently to your sermon; my mind and heart floated along with the discourse, and drank in every word you uttered. Strange feelings entered my breast; I looked back to worldly pleasures, and could but feel the truth of your words, when you pronounced them "All vanity, vanity of vanities."

But I will not weary you with a recital of my thoughts and feelings. I left your church deeply impressed with what I had heard; I felt, and now feel the power—not of your eloquence, but the sublime truths you set forth—upon me.

I could not retire until I had expressed to you a sinner's thanks. To-night I feel as though I was awakened by some holy spell; to-morrow I shall awake to the world and its hollow pleasures—shall awake to sin and folly, to again partake of vice. There is no guardian hand to pluck me from the dangerous pitfall. I am an alien from all that is good and pure, and without friends to assist, or power to extricate myself from the company I keep, I feel I must sink down, down, down to a sinner's grave!

You are a holy man, a good man, a servant of God. It seems sacrilege on my part to address you; but, sir, I again repeat, accept the grateful thanks of a wretched sinner. You have called my thoughts from evil for a few hours, and I bless you for it. When you kneel and offer up your prayers to heaven, remember those who dare not ask for salvation from their God. Truly and gratefully yours.

Correspondence.

New York Correspondence.

NEW YORK, NOV. 10, 1855.

MR. EDITOR:—I know you will rejoice, and trust your readers will join you, to hear that Passmore Williamson has been released. He was released a week ago to-day. Judge Kane who sent him to jail almost four months ago, found public indignation so aroused that he released him of his own accord. You remember W. was thrown into prison because when commanded by Judge Kane, by writ of Habeas Corpus, to bring into court the bodies of three persons who had been slaves, but being brought by their master to Philadelphia, had walked away from him, on being told by W. that they were free, he returned "he could not obey it because he had not possession of those persons," or words to that effect. The judge, when pressed as I said, by shame, permitted W. to purge himself by changing "I cannot" into "it is not possible." I do not pretend to give the exact words, but I give the full distinction; and so now some of the papers I see call this affair "the release of Judge Kane," as he was in a more uncomfortable place than the man he persecuted. Since his release, Mr. Williamson has prosecuted Judge Kane for false imprisonment, and it will give thousands of hearts comfort to hear that the patient martyr received, at least, a pecuniary consideration for the loss of his time. However this may be for the time being, Judge Kane will find it impossible to escape the unenviable distinction of suggesting to all who are acquainted with this case that America is not without a Jeffrey.

Nov. 20. For a day or two past the weather has been cool, and we now have every indication of approaching winter. The autumn has been warm and pleasant, and at the same time uncommonly healthy.

The first Monday of next month is the time Congress convenes. Perhaps there was never a time when the assembling of that body was looked forward to with more interest than now. The principal point is relative to Kansas. Shall it be a free or a slave State? That question will soon be definitely settled. I shall keep your readers informed as to the principal points of interest to them in this contest. Yours, G.

[For the Religious Intelligencer.]

"When the wicked beareth rule the people mourn."—Prov. 29:—verse 21.

REV. E. McLEON, Dear Sir:—In your paper of the 25th Sept. last, an editorial appeared headed "Qualifications for Public Office," with every word of which I fully agree, and I am very much pleased that the gentleman alluded to has since received an appointment. If the principle laid down by you, viz: "The necessity of the right kind of men occupying the places of power and trust in civil government is a matter of vast importance, and should not be overlooked" be correct, the various Religious denominations should be prepared on all occasions when their suffrages are required to give them only to men of good moral habits. There has been a fearful want on the part of professing Christians, and members of the Christian church, here, in numerous instances, voted for candidates to represent them in the House of Assembly, whose habits, to say nothing of religion, were notoriously immoral. What can we expect of the government of a country, when religious men will unite with the most impious in electing those to office whose habits are opposed to all true morality. I have known the pastor of a church in this Province, openly vote for, and by his influence support a candidate for Legislative honors, who was known to be a profane swearer, a drunkard and a gambler, and with all, a perfect ignoramus, merely because he took an active part in the erection of a place of worship, in the parish in which the pastor resided. I have known members of the church to sell their vote for a smart man, go to the polls and vote against good men,

whom they had previously promised to support.—I am very far from wishing to introduce into your valuable paper anything in the shape of party politics; but as under our institutions, all power emanates from the people, I trust you will keep the subject before your readers, so that, in future, they may unite for the purpose of electing good men, and not become the instruments of the designing and immoral. Yours, &c.

SEMPER FIDELIS.

Religious Intelligencer.

SAINT JOHN, N. B. DEC. 7, 1855.

To our Agents and Subscribers.

We find by reference to our books, that notwithstanding the terms of subscription for this paper are published in ADVANCE, yet there are a considerable number of our subscribers who have not paid for the present year, and a few who owe us for two years.—When persons ordered our paper without complying with our terms of payment, we of course expected they would forward the amount in a short time; and in most instances this has been the case; but some are still delinquent! The low price of the Intelligencer renders prompt payment necessary, and without this we cannot sustain it. We are therefore under the necessity of urging immediate payment from all who are in arrears. It can either be sent direct to us post paid—handed to our agent, brother O'Donnell, by those who may see him—or be paid to the local agent through whom they received the paper. We give this timely and general notice because we intend striking from our lists at an early day the names of all non-paying subscribers. We shall regret to do this, as we are anxious that our paper should accomplish its complete mission, which to do, it must be widely circulated and read; but both duty and necessity require the adoption of this course. We therefore urge upon delinquent subscribers the importance of early responding to this notice. We shall be greatly obliged to our agents if they will collect the arrears which may be due from any who subscribed through them, and forward it to us. The terms for which a large number of our subscribers have paid will expire with this month; we trust we shall have their renewals with payment as early as possible for next year.—The enlargement of the paper, the heavy weekly expenses incurred by the issue of so large an edition as we publish, and other causes, require payment in advance. The terms are but ONE DOLLAR a year in advance. And however much you may regret it, we shall nevertheless be obliged to drop from our list in a few weeks the names of those who do not comply therewith. To our friends who have acted as agents for the Intelligencer we feel greatly obliged, and trust they will continue their valuable services.—Any person sending us by mail or otherwise, twelve dollars, with the names and post office address of the persons for whom they pay, shall receive a copy free. Individuals can remit us their subscriptions by mail, at our risk, if post paid.

Man in need of a guide.

Man is of yesterday, and to-morrow must depart to be here no more forever. Ignorant and blind as he is, he is still slow to learn, and besides, he has very little time to learn in; and yet, there is the necessity laid upon him of going forward, though the first step peril has eternal salvation. Such being our necessities and helplessness, it would seem unlike God, indeed, it would seem nothing less than cruel, to leave us thus, without a wise and kind counsellor or guide, upon whom to rely. Now among the relations which God is represented in His word, as sustaining to us, is that of a director. "In all thy ways acknowledge Him, and he shall direct thy paths." Obeying words, these; let us study their precious import.

They represent human life under the imagery of a journey in which we need to have one to direct us to our home from which we are represented as having strayed.

Moreover, the condition upon which, and which alone we can have his services, is here set forth. The easiest of conditions could not require less on our part than that we should follow his directions. This is in the relation a necessity. Now we must "acknowledge" the ways of this guide as the condition of having Him direct us. There is no exorbitant price to pay—"without money and without price," but we must follow; this, but this alone. If a man will not, when lost, accept a guide on such terms, he will not only wander forever, but wander forever without pity. "Good enough for you" is the salutation of every one he meets.

But what of him who "acknowledges" God in all his ways? What blessings are promised him? Where he comes to the point in the journey of life where the "broad way" and "the narrow way" diverge, he will first of all be directed into "the narrow way" through "the straight gate." At this point of peril—"it is not in man that walketh to direct his steps." At this point thousands of obtrusive guides present themselves and all with united voice cry, "Ho! doubting traveller, haste through the wide gate and go along the broad-way where you see the rushing multitudes; pleasant fruits both side, and a joyful house at last. Haste to this easy way where is the rich man; to this fashionable way; poor beggar Lazarus goes the other with nothing but crumbs to feed upon, and dogs for companions." Father, mother, brother and sister perhaps add their entreaties to the other blind guides. Worse than all his own corrupt heart prefers that way. He only pauses because he is in doubt as to where it leads. While he pauses the heavenly guide who upon his attention with accents that thrill and melt his soul, "This is the way." The life and death struggle has come. Thanks to God, the doubting man is through "the straight gate," in "the narrow way" which leadeth unto life, following on cheerfully after his heavenly guide.

Neither does he now desert him. He points out the place for each step. He straightens the crooked ways; he smooths down the rough places; he removes every obstacle, lest the traveller should "dash

his foot against a stone;" every step shortens the distance between the traveller and the habitations that fall not; each successive step becomes more firm; and he enjoys that peace that passeth understanding.

Poor man who followed the blind guides! The leaders and the led, have fallen into a ditch. They have got through their journey, and in hell are beseeching that the dead may be raised to go and preach to their relatives!

But he who followed God has found his way through the deep valley and dark shadow to the mansions prepared. Reader, in whose counsel do you walk?

Thanksgiving.

The "Royal Gazette" of last week contains the following Proclamation by His Excellency the Lieutenant Governor, appointing Thursday the 13th inst., as a day of general thanksgiving throughout this Province.

"It has pleased Almighty God of His great mercy to preserve us from the ravages of disease, to bless the labours of the husbandman with an abundant harvest, and to crown the arms of Her Majesty and of Her Allies, with success; and it is our duty humbly and thankfully to acknowledge these gracious manifestations of Divine favour."

"I have therefore thought fit, by and with the advice of Her Majesty's Executive Council, to appoint Thursday the thirteenth day of December next, to be observed throughout this Province, as a Day of General Thanksgiving to Almighty God for His abundant mercies vouchsafed to us and our Nation."

We most cordially approve of this measure, and we regret that we did not observe it in time to notice it in our Paper of last week. We are quite aware that such occasions are often abused by the irreligious and vicious, but we can conceive no argument in this, against the appointment and religious observance of such seasons by the devout and grateful. Although the Sabbath is made to a very great extent a day of pleasure and appropriated oftentimes to the worse of purposes; while those who "keep it holy" are only few compared with the multitude of Sabbath breakers, yet who that fears God would wish to see the Sabbath day, [which is a sign between God and his people], obliterated or secularized. So we think that days of humiliation and fasting, and days of thanksgiving and gratitude should be appointed, and properly observed by all the devout, notwithstanding the sinful appropriation of them to vicious purposes by the irreligious and profane. If ever there was a time when a people should show forth gratitude to Almighty God for mercies received; that time is surely NOW with the people of this Province. The earth has yielded her increase, and God, even our own God, has blessed us. Had a failure in the harvest taken place this year, as in some former years; with the present prices of provisions, and the extraordinary scarcity of money to procure them; nothing short of want bordering at least on famine, would have been felt by many in this Province. But God has graciously protected us from this by an abundant harvest. In the early part of this year, many were looking forward with fear in expectation of another Cornish visitation. But health, unprecedented, has been enjoyed generally. Never perhaps in the same length of time have we had less sickness or fewer deaths in either City or Country, than the present year. Add to all these the victories with which God has crowned the British arms in the East, and who will not say that we have cause for devout humiliation and thanksgiving. Had our soldiers been less victorious—had our enemies prevailed—and Russian aggression extended itself, rather than been checked, who would not feel that prayer to God was necessary in view of our danger. We moreover believe that this appointment has originated in the proper quarter. Governments should recognize God. And although their duty relates principally to the exercise of civil authority, yet this is no argument that God should not be as much acknowledged by them in all things, as by individuals. We therefore recommend the religious observance of this day as appointed, and hope it may not be made by any a day of unhalloved mirth and frivolity.

Another thought presents itself to our mind in connection with this day of thanksgiving, and that is the propriety of presenting a thank-offering to God. When ancient Israel presented themselves before the Lord on such occasions, none came empty. And surely nothing would afford better evidence of sincere gratitude than the offering of some tribute to God for the promotion of his cause, in some of those ways which are open for the benevolence of his people. We now suggest that our brethren who have not yet done so, make a thank-offering to the Lord on that day. Our General Conference Treasury, our Mission Fund, and our Colporteur and Tract Fund are all in want; and the means to carry forward our religious enterprises are in the hands of the members of the Churches. Reader, ask God to show you your duty, and do it.

Freewill Baptist Missions to the Santals in India.

We have on several occasions alluded to the Missionary operations of the American Free-will Baptists in the British Province of Orissa in India. A portion of the field occupied by them has during the last year been the scene of a serious insurrection, but which is now represented as nearly extinguished. We allude to this subject now for the purpose of introducing the following notice of this mission which we find in a late number of the London Patriot. We are in hopes that Mr. Phillips, (alluded to below) and also the converted SANTAL who is now with him in the United States, may be induced to visit this Province before their return to India, in order to lay before some of our Churches, and General Conference, the condition and claims of heathen lands, and plead in behalf of the perishing thousands in Orissa. What could not our churches co-operate in this glorious work, and aid in sustaining a Foreign Missionary? Why not do something for "the dark places of the earth?" Enlargement and development at home, requires a field of labour abroad. We hope to live to see one or more Foreign Missionary wholly sustained by New Brunswick Free Baptist Churches. The Patriot says:—

"All the accounts that have hitherto appeared, of the origin, the extent, and the oppression of the Ben-

gal insurrection, are so vague, extravagant, and even contradictory, that little reliance can be placed upon them. What appeared to be the best authenticated account of its actual leaders and true character, has already appeared in our columns; and we have nothing further to add upon that point. But we have now to call attention to the remarkable fact, that among this same wild tribe, whose outbreak brought them into notice, the "American Free Baptist Mission" has for twenty years sustained an evangelical labourer, who has mastered their peculiar language, and commenced a translation of the Holy Scriptures. The stations of this Mission are, Balsore and Jelapore, in Orissa.—Mr. Phillips, the Missionary at the latter station, had laboured there for twenty years, when, in February last, he left India for the United States, in pursuit of health. Besides preaching to the heathen, up to the time of his leaving for India, he had prepared and printed a Santal Primer, a Grammar, and Vocabulary of the language, the Gospel of Matthew, and some Tracts. He had also, at the end of March last, finished a translation of the Gospel of Luke, of the book of Genesis, and of twenty chapters of Exodus. The Report further states, that these labours among the Santals of Orissa must be suspended until Mr. Phillips' return, as he is the only Missionary acquainted with the language. Mr. and Mrs. Covill, however, "are engaged in acquiring a knowledge of Oriya and Bengali, previously to their attempting to aquire the Santal. The number of native Christians at the Jelapore station was thirty-one; and a native preacher was ordained in December last."

Thus, in Orissa, as in Burma and other parts of the Indian Empire, Evangelists are sent forth from the United States are going before or beyond our own Missions, in making known to the outlying tribes of heathendom, in their own language, the words of Eternal Life. To those devoted Christian pioneers, our obligations are great, even in a political respect. They are supplying our lack of service, in fields which our Missions had either not entered upon, or been compelled to abandon. It is the same case with the American Missions in the Turkish dominions. These Missions are preparing the way for the most beneficial political results; and they ought to be an additional bond of amity and fraternal alliance between the two Nations.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Rev. Mr. Stewart delivered the third lecture before this Association in the Hall of the Mechanics Institute on Thursday evening the 29th ult. Subject:—"The dangers to which Young Men are liable in large towns and cities." He presented the subject under three general divisions: 1st.—Dangers which pertain to our social condition. 2d.—Those in connection with our commercial relations. 3d.—Those in connection with the theology of the present day. Under the first head were included public amusements; theatres; popular circuses; secular concerts; promiscuous dancing; intemperance; and Sabbath breaking. Under the second head were classed ambition, or haste to be rich; and dishonesty. Under the last head the evils of a worldly minded spirit; latitudinarianism; the denial of the immortality of man, and the statement of Christ; secularism; theoretical, and ideal religion; and a love of independent thought and action. All of these were forcibly and eloquently dwelt upon, and the ideas were received with general satisfaction.—This lecture we learn was re-delivered last evening in the Centenary Chapel. The Rev. Geo. Armstrong will deliver the next lecture before this Association on Thursday evening, the 13th inst. Subject: Tax Deceit.

Book Notice.

"THE TIME OF THE END" a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectations of the church, and the various computations of the times of Daniel, and J-hn, by commentators, who generally terminate them between A. D. 1850 and 1880. Also, "our present position in the prophetic calendar," by the Rev. E. B. Elliott, A. M.; lecture on the nature and progress of the advent, by the Rev. John Comstock, D. D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittayan theory of a millennium before the advent. By a Congregationalist.

This is the title of a book just issued by Messrs. John P. Jewett & Co., Boston; also published at Cleveland, O; New York; and London. It is another volume on that subject which is at present engrossing the attention of many learned and Christian men both in England and America. That the present period is one of fearful importance in the history of society, and that the world is on the eve of some important change, does not admit of a doubt. What that change may be is a matter of some difference of opinion. The book before us as the title indicates sustains the view of the pre-millennial coming of Christ; restoration of the dead, &c.; and it brings forward a multitude of testimony from different ages of the church, showing that pre-millennial views have always been held by distinguished men, and that at some periods they have been the leading views of the Christian church. The idea of a temporal millennium is of course repudiated. The book altogether is an elaborate work of over 400 pages, giving the views of a great number of eminent men on the time of the End. For ourselves we regard the subject as one of vast importance, and how some of those glorious predictions in God's word relative to his glory on the earth can be fulfilled without some radical change we cannot see. But of one thing we are sure, God can in a way out of our sight, and altogether contrary to our conceptions work out the purposes of His own Eternal mind, and accomplish the long predicted triumphs of Israel's King in a way, and at a time that we may least expect. If, however, this world is to yield to the Gospel, and the pure principles of Christianity to hold universal sway, if, in other words, the church is to be the channel through which regeneration is to be conveyed to the world, then there can be no question, but a greater baptism of the Holy Ghost must be experienced by her, and a more earnest, devoted, self-denying, and spiritual Christianity be developed in her members. Not but that there are many and holy and devoted men in the church, whose talents and possessions are devoted to the work of God, but the labour of the mass of Christians is far from and not from passion. They cannot be the means of the regeneration of others, for they are not regenerated themselves.—Much of the characteristic of the present day is of

—and is a popular religion. It has different standards of excellence; one for the Sabbath, and another for the week day; one for the rich and another for the poor; one for the merchant and another for the farmer and mechanic. With a Christianity of this kind the world can never be converted. But we believe this description of godliness is nearly at an end; whether by the latter day outpouring of the Holy Spirit, or the more dreadful manifestations of the Son of God in power will be seen. And we do rejoice at the indications on the very face of the events not occurring as well as from the assurance afforded us in the sure word of prophecy, that iniquity must soon come to an end, and the earth be filled with the glory of God.—The book before us is valuable as containing a compendium of millennial views from the early ages of the Church to the present time, and the author discovers great research and untiring labour. The "time of the end," is considered at the door, and that a very few years at most will usher in that long prayed for period, "when the kingdoms of this world shall become the kingdom of our Lord and his Christ." This book will be on sale at the Religious Intelligencer Book Store in a few days.

NEWS ITEMS.

CARLETON COPPER MINES.—The Woodstock Sentinel in an article on the copper mines in that vicinity, says:—"Specimens of the Ore were sent to England last fall, where they were assayed, and the result proved highly satisfactory—yielding a large per centage of copper. Mr. Stevens proceeded to England in person during the past summer, from whence he has returned. We have not heard the particulars of his visit, but presume that he has succeeded in his expectations, from the fact that A. Francis, Esq., an English gentleman practically acquainted with mining operations, arrived here some short time ago, and who, after a careful and minute examination of the Ore, has declared that the indications are highly favorable, and that the prospects of finding copper in quantity have far exceeded his expectations."

DEATH OF RICHARD ENGLISH, Esq.—Richard English, Esq., M. P. P., died at Fredericton on Tuesday morning, at half-past three o'clock. As a member of the House for Carleton County, the deceased gentleman has been engaged in public life for a number of years, and was of the liberal school of politics.—Courier.

CORONER'S INQUEST.—An inquest was held in the Parish of St. John, in King's County on the 22d October last, before A. C. Evanson, Esq., one of the Coroners of said County, on view of the body of James Connell, house carpenter, from Prince Edward Island. After a close investigation the jury returned the following verdict:—"that the deceased came to his death from the excessive use of spirituous liquors."

Another Coroner's Inquest was held at Sussex Vale before the same Coroner on the 22nd Nov. just one month after the above, on view of the body of Alfred Ouder, aged 22 years, who was found burned to death close to a barn of Mr. Jas. Roaches, in the Village of Sussex, while it was in flames. The body was so completely calcined that it could not be recognized. It appeared on investigation that the deceased with three or four other dissipated characters journeymen tailors and shoemakers in the neighbourhood, were for several days quite happy, and in order to complete the full measure of enjoyment they procured that evening bottle after bottle of rum, at the tavern in the vicinity, when this unfortunate became so insensible that he was placed by his miserable companions in the barn and covered with hay, which was discovered shortly after to be on fire. Thus perished another victim of intemperance together with a barn and fifteen tons Hay. Alas, how many such cases are constantly occurring, and yet the instrument of destruction stalks fearlessly through the land. Verdict of jury, the deceased accidentally was burned to death while in a state of intoxication.—Chronicle.

GENERAL WILLIAMS, the Commander-in-Chief at Kats, where the Turks have achieved what is perhaps, after all their most brilliant successes, the Boston Advertiser says, has many friends in the States. He is the Colonial Williams, whose assiduous protection of the American missionaries and the people of their charge, have been observed with gratitude and pleasure, more than once by those interested in the missions in the East. As military commander near Ooramah, it was in his power to render valuable assistance to the protestant community there, and they always found him their true friend.

HORRID CRUELTY IN CHINA.—The Friend of China says:—"Torture and decapitation still proceed with fearful celerity at Canton. The Potter's Shop, for many years standing at the inland entrance of the execution ground, as well as the skull cupboard in the centre, have been pulled down; so that it is now possible to place 500 malefactors in rows, with sufficient room for the headsman to pass between each file and perform their work without incommoding each other. There was a grand butchery last Sunday, when Koo Anson, said to have been chief of the besieging force at the city last year, was cut into two hundred pieces. Five hundred poor wretches were also decapitated at the same time. By a report obtained from good authority, it appears that over 70,000 men have been publicly executed in Canton since February 15th, or the Chinese new year. The same authority states that the number put to death at Shanking-Fu at 27,000 and about 25,000 at the taking of the Fort at Blemish Reach, and the subsequent captures among the villages thereabouts. On the 9th instant, one of the leaders named Kan Sin, was cut up by into 108 pieces—more than 500 of lesser note were executed the same day; and one day last month over 700 were killed."

A BARE EXAMPLE.—A Christian merchant, says the N. Y. Examiner, of one of our large towns in Central New York, has taught a Bible class of young ladies for the last ten years, and has not been absent from the class a single Sabbath—but has frequently gone home from New York on Saturday, so as to meet his class on the Sabbath, and then returned to the city on Monday to complete his business. Such faithfulness has had its reward. The whole class, twenty-five in number, are all rejoicing in Christ; and nearly as fast as occasions are made from among the repentant, they are brought to the knowledge of the truth.