

man. Infidelity impugns and denounces both; by God's grace we will part with neither.

And when that last Sabbath comes—the Sabbath of all creation—the heart, weaned with its tumultuous beating, shall enjoy rest; the soul, freed with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or veil his splendours in a cloud.

The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflections of the heavenly Sabbath cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world.

The fairest landscapes, or combination of scenery upon the earth, are but the out-skirts of the paradise of God, fore-earnings and intimations of that which lies beyond them; and the happiest Sabbath hearts, whose every pulse is a Sabbath bell, hears but a very inadequate echo of the chime and harmonies of that Sabbath, that rest, where we "rest not a day nor night," in which the song is ever new, and yet, ever sung.—*Dr. Cumming.*

Correspondence.

JOHNSTON, C. C. August 22nd, 1854.

BROTHER MCLEOD.—I take up my pen to write a few lines for the *Intelligencer*, although I have nothing of very great interest to present to your readers, yet it is always satisfactory to the friends of Zion to hear of her prosperity. On the 4th inst., I visited the Church at Middleland, and on the following Saturday attended their Conference. A number were present and the Lord was there to own and bless his people. At the close of the meeting, I made some remarks respecting the Cholera in St. John, and the number that were taken out of time into eternity by that fatal epidemic, and all appeared to say, surely the hand of God is upon the City, and our sins have merited this severe rebuke from him, who always deals with his creatures for their best good. We appointed the Monday following as a day of humiliation and prayer. On the Sabbath two meetings were held which were very interesting. In the morning I addressed the people from the words of the Prophet to Hezekiah—"Set thine house in order, for thou shalt die and not live." I spoke of the certainty of death to all; and the necessary preparation for so great a change. In the afternoon I called the attention of the people to the words—"Turn ye, at my reproof," and I felt encouraged to believe that my labour was not in vain in the Lord. I am happy to say that our Church in Middleland laid aside their worldly interest on Monday, and assembled at the house of prayer. At 8 o'clock, A. M., our meeting commenced, and continued about two hours and a half; many prayers were put up to God, that he would stay the plague in St. John, and we believe he heard. At 11 o'clock, A. M., Elder W. Jackson, Baptist Minister, preached, and was well received by the people; after which some time was taken up by the Church in exhortation, and all felt that it was a profitable day. It is true we have had no general revival in the Church at Middleland, yet we have it to say, that there is nothing discouraging, but on the other hand, we feel much encouraged, in respect of the cause there. It is a very interesting field of labour; large congregations are in attendance on Sabbaths, and other public occasions; we have a Sabbath School in good order, under the Superintendence of our esteemed brother, Levi N. Sharp; my time is very near up there, and whether I shall continue with them any longer or not, I cannot say. The day following the one to which I have referred, the Baptist Church in Springfield set apart as a day of prayer; I was there, and it was a good session. After attending on other meetings with the Church there, I went to Upper Hampstead, and attended the Monthly Conference. We had two meetings on Sabbath, and on Tuesday had a prayer and humiliation meeting; and many prayers were put up to Almighty God, that he would stay the plague, and spare the people in St. John and other places. I am encouraged in my labours with the Church at Upper Hampstead, although we have not had a very great gathering the past year, yet we rejoice that we have had some happy converts, and they are still holding on their way. I have engaged with that Church again for this year, one half of the time, last Saturday and Sabbath, I was with the Church at Johnston; they are very low, much scattered, and need a great deal of labour; they have had but very little preaching since the District Meeting, yet there are some enduring. Some would be glad to have regular preaching, others are disinterested in it; one man that does not profess religion, says, he would pay sixteen dollars a year to a preacher for part of his time. I hope the Lord will preserve them and keep them from falling.

Yours in the Gospel,
JOHN PERET.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the *Religious Intelligencer*, or Free Baptist Book Concern, be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, Pub. and Business Manager.
D. W. CLARK, Committee.
WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B. SEPT. 1, 1854.

THE BIBLE SOCIETY MEETING.

It has seldom, if ever, been our lot to listen to so interesting an address on any subject, as that delivered by the Rev. PHILIP KENT, in the Mechanic's Institute, on Friday evening last. We informed our readers last week of the arrival of this gentleman, who is on a tour of visitation to the Auxiliary Bible Societies, as a special delegate from the Parent Institution. Mr. Kent's address abounded with facts connected with the Bible Society—its rise—its progress—its prospect—its work, and its means of support; all of which were illustrated with incidents which had really occurred, and which were of thrilling interest. The past, the present, and the future of the BRITISH AND FOREIGN BIBLE SOCIETY, is a subject for great contemplation. How much is wrapped up in the past—the deep thoughts within these holy men that conceived it, and which wrestled long and in agony for some judicious form of development—the interview between the little Welsh girl and the devoted Mr. Charles—her tears—his sympathy, and his decision—the meeting on the 7th of March 1804, in the London Tavern, and the ever memorable words of Mr. Hughes, who when it was proposed to form a Bible Society for Wales, remarked—

"Why not for the world?" Those and a thousand other incidents which seemed of little importance then, are past, and with them the early struggles of this new instrumentality for the destruction of error, and the revolutionising of the world.

But the present tells us that all these were but the germs of a new and mighty development, having a power, more potent than all the armies on earth, and which tyrants and devils dread more than every thing else. In the Bible Society, Antichrist and despotism have more to fear, than in all the combinations of revolt—bands of evil conspirators, or physical forces of nations and men. Neither are they ignorant of it, as the following incident related by Mr. Kent plainly shows. Two Cardinals entered the printing establishment of the Bible Society in England, and while looking (we believe) at the press upon which was being worked off the Chinese Testament; one remarked to the other, "In that machine I see the greatest enemy with which our church will have to contend in future ages." And it is even so. What Christian can contemplate the future in connection with the past and present, and not feel that God will do it—that the earth shall be filled with his knowledge; and that those nations who will not serve him shall be destroyed. When we consider that the average annual income of the British and Foreign Bible Society for the last ten years was about £120,000; and that last year it was over £220,000, that the average issue of Bibles from the press is three every minute, and that colporteurs are finding their way into every land, with the Bible in the language of the people—can we doubt but results the most glorious to be conceived here, must take place. Of all engines for the destruction of soul destroying systems the Bible Society is the greatest—it accomplishes the work so noiselessly, and yet so rapidly and effectually.

We shall give our readers some of the incidents related by Mr. Kent in his address, which were intended to enforce his remarks, and gave to them deep interest. Although we write them from memory, yet we think they will be found mainly, about as related by the speaker. To illustrate the utility of Bible distribution, and the benefit resulting sometimes from a single copy he gave the following occurrence:—

FRUITS OF ONE BIBLE.

An English gentleman who in order to recruit his shattered health as well as for other purposes, was in the habit of spending a part of each year in visiting different places in Europe; usually took with him a supply of Bibles for distribution abroad as opportunity might be afforded him. In the course of one of his summer rambles, he arrived at a little obscure inn in Austria, and lodged for the night. On his departure in the morning he left in his room a Bible. The maid that attended to the apartment after the traveller had left, found the Bible, and brought it to the landlord saying—"See the stranger has left his book!" the innkeeper looked at it and remarked; "Oh! I know that book, it's the Bible—put it on the table in the room yonder." The girl did as she was directed, and this copy of God's word has been now in a traveller arrived at the same public house, and being shown into the room where the Bible was, he looked at it, and then inquired of the landlord what book that was. "That's the Bible," said he; "the Bible!" replied the stranger, "O! the Bible, that's the book I heard of, and now I see it." He commenced reading it—the afternoon passed, and he read it still; and when the hour for retiring came, he requested that he might be allowed to take it to his room. There during the live long night he read the Bible, and in the morning, with the sacred volume grasped in his hand, and trembling lest he should be refused, he inquired, if the landlord would sell the book. "Sell it, yes, indeed," said the innkeeper, "for so many francs shall be yours." The sum was paid, and the traveller with this untold treasure of God's word proceeded homeward. Arrived there, he made known the fact—that he had the Bible. The villagers gathered around him—he read them the holy pages—God opened their hearts to receive it, and soon the inquiry was made, "Can we not get some more Bibles? are there not more where this came from?" He procured more. The news of this event soon reached the Austrian Government, and a special commissioner was sent to enquire into the affair. The result was, that these poor villagers who had embraced the Bible, amounting to about two hundred had their choice, to either give it up, and abjure its holy instruction, or abandon their cherished homes, in their much loved valley, and seek elsewhere, what they could not retain there. Here was trial—a test of their attachment to Christ and his word. They consulted together—it was the meeting of a band of confessors, and they decided to part with all for Christ. A deputation of two from among them, was despatched to the king of Prussia, and of him they asked a home and protection. He granted their request and a place was appointed for their future home. They returned with the tidings to their brethren; and soon the little community, the result of a single Bible, left in the bed-room of an obscure inn, began to prepare for their departure. The time came, and the travellers set out upon their journey—as they pursued their way, soon they came to the turn in the road around the point of a mountain that would for ever hide from their sight their village homes in the valley of Zilla. There they stood and wept. Strong men were convulsed, and tender females wept aloud. They looked upon the spot that marked the spot where the ashes of their fathers slept—and then for Christ's sake bid adieu to it for ever. They reached their new home in Prussia—A distinguished Prussian Prince, recently gone to her crown above, heard of them, and went to visit them. She mixed with them, and learned of their history; and on her departure offered to be the bearer of mementoes of remembrance and affection to their friends, who still remained in their native valley; and whom she expected soon to visit. But all is not told yet, as an English gentleman who since visited this Zilla valley found on inquiry, that there were there five hundred more, who had embraced the gospel of Christ, and were ready to suffer the loss of all things for his sake, like their brethren that had gone before them. All this is the fruit of but one Bible—how much then may we anticipate

when we consider that three Bibles a minute are sent out into the world. And who among our readers may not, in the Providence of God be a means of a similar work.

In order to shew the spirit which should actuate those who have felt the freedom which they know whom the truth have made free, he related the following amusing anecdote.

THE SAILOR AND THE BIRDS.

A Sailor passing over London bridge met a man with a number of birds which he wished to sell. He ascertained the price, and purchased the whole lot; when he immediately opened the cage and the birds began to fly away. As they each escaped into liberty, he exclaimed, "There they go—there they go!" while the man from whom he purchased them, cried out as each flew away,—"what did you do that for?" "Why?"—replied the Sailor—"did I not purchase them—were they not mine?" "O yes!"—replied the other, "but why do you do so?" Said Jack, "I will tell you. I was once confined in a French prison, and while there, I promised God, that if ever I got my liberty, I would set every living creature free, (if I could,) that I found in bondage. That is why I do so."

Mr. Kent gave very interesting narratives of the deep interest which is felt by many of the people of England in the Bible cause. The poor and the wealthy—the young and the aged, vie with each other in this benevolent work. We give the following as a pattern for some of our juvenile readers, while it may also shame some more advanced in years.

THE TWIG SOCIETY.

Some two or three little girls had attended a Bible meeting, and had heard the speakers talk about sending out the Bible to bless the world. On their return home they talked the matter over, and they concluded they could have a Bible Society also. But in the choice of a name they were somewhat puzzled. They had heard of Branch Societies, but that name was something too great for them; and they finally concluded that they might have at least a Twig Society. And to work they went systematically, each collecting what she could, and the result was that at the next meeting of the Parent Institution the sum of Seventeen Shillings and Six Pence was laid upon the table—the proceeds of the Twig Society.

We would to God, that our City and Country were filled with such twig societies as this. Not only would present benefit be experienced, but children would acquire habits of active usefulness, which would remain with them. But we have only space for one more incident at present—it is one of thrilling interest. It was intended to shew that every person have their influence, and that when properly exercised it may work out extraordinary results.

THE DRUNKARD'S DAUGHTER.

A gentleman speaking before a public audience on the subject of influence, remarked that every one had some; even said he that little girl before me, pointing at the same time to a child which sat on its father's knee immediately before him. "This true sir—this true," exclaimed the father rising, and as suddenly resuming his seat, apparently agitated at having interrupted the speaker, he enquired of the father, why he was so startled at reference being made to the child. "Oh sir, I will tell you. I once had a daughter—a dear daughter—just verging into womanhood—oh sir! I did not know my Mary—my sweet Mary! But I frequented the public house, and as I drank within, she waited without—upon the flat stone at the door she would stand until I came forth, and then she guided me home, saying she feared her poor father would fall into some pit and be injured. But by and bye, there was a night, and I was at the same public house, and as Mary stood without as usual, the storm came—the wind and the rain came down upon her; the cold chilled her, and she became sick; and she never recovered; consumption did its work, and oh sir! she died! And for a time I did not like to go back to the public house. But again I went, and the sweet little one you see went with me. I carried her in my arms, and as we went along, she looked up and said—'Father I cannot go into that place.' 'But you shall'—said I harshly in reply. And she nestled closer in my bosom, and I heard her whisper—'Mary! Oh Mary!' and as I heard that name, a hot—scalding tear fell from her eye upon my hand, and O sir, it melted my heart! I could not enter the public house then. I resolved I never would, and by the grace of God I have not—but I have found Christ, and who but my little daughter led me to him! Had I not reason to exclaim—'It is true sir—it is true.'"

As an example of the magnificence of the British and Foreign Bible Society, Mr. Kent said:—That when the British army and navy were about to leave England for the East, a resolution was proposed before the Society, to supply every soldier and every sailor with a New Testament. It was immediately adopted, and a second resolution proposed which was to the effect, that as our army and navy were to mix with the French and Turkish; New Testaments in the French and Turkish language should be sent out, to supply every man among them, who would accept of them. This also passed, and it followed. In the chances of war, prisoners from the enemy would be taken—Russian soldiers and sailors would be rendered accessible to by these reverses, and opportunities afforded to put in their hands the word of Life, New Testaments therefore in the Russian language should be immediately forwarded, for the benefit of all prisoners of war, who would receive them. This is surely like "the grace of our Lord Jesus Christ."

MR. CALDER SMILER.—In the list of deaths which we record this week, may be found the name that is at the head of this article. He was a brother of Mr. Christopher Smiler, the proprietor of the *Temperance Telegraph*. Our paper being printed in the same building with the *Telegraph*, we had an opportunity of forming an acquaintance with the deceased, and for several months last year, we occupied the same room with the Messrs. Smiler as an office for business; and we feel it our duty to offer some tribute of respect and esteem to the memory of the young man, who has recently departed. About two years since he embraced the religion of Christ, and became a member of

the Methodist Society. He gave evidence subsequently of the depth and sincerity of his profession, and we learn died happy in the faith he professed. But there are some circumstances connected with his early death, that throw around it a melancholy shadow, and makes to his friends if possible, his memory doubly dear. His illness commenced during last winter, and for several weeks he was confined to his room. As the spring appeared, and warm weather came, he ventured out. His appearance and symptoms indicated consumption, and with a hope of recruiting his health in some degree, he concluded to spend the summer in the country. He visited Fredericton, and subsequently enjoyed the hospitality of Mr. Long and family who reside a short distance above that city. A few weeks since, he was unfortunately induced to place himself under the care of an improper person, and which rendered a change in his boarding place necessary. Some painful circumstances connected with this ill-advised movement, and of which we have been informed by his brother, we pass over. Suffice it to say, the advice received by his mother and brothers here, were of the most cheering kind, and frequently in answer to our inquiries, we were told his health was being fast restored. On Wednesday, last week, they learned for the first, his increased illness, and his brother Samuel left this city on Thursday morning to visit him. He arrived at the place where his brother was, (about 30 miles above Fredericton) on Friday— but only in time to learn his condition, and see him die. From the lips of his brother we have the facts connected with their meeting—his narrative—and his death immediately after. Away from his friends, and a kind mother—with none to smooth his pillow, or apparently to care for his life—he was left to linger out his last days. On the arrival of his brother he requested to be immediately removed—and while in the act of making preparations for doing so, he expired in his brother's arms, but with his dying words giving testimony to his hope in Christ, and his prospect of being soon at home. His remains were conveyed that same night to Fredericton, on Saturday were brought to the city, and on Sabbath last were interred here. We deeply sympathize with his widowed mother, and his surviving brothers—one of which—the Proprietor of the *Telegraph* has been very ill for some weeks, and has not yet recovered. May the God of all consolation, console them under their mournful bereavement.

THE CHOLERA AND THE PUBLIC MEETING.

Although the Cholera has not yet disappeared entirely, yet the number of deaths are so small in comparison to what they were, that the alarm produced by it has very generally subsided, and the appearance of the City, as it regards business, has changed exceedingly during the last week. Those who fled before the destroyer are fast returning, and we think in a little while, things will be as nearly restored to their former state as could be expected. It must not be supposed that our City can recover at once, from so fearful a calamity as the one just experienced. The effect of so fearful a mortality as that which has taken place, may not be so soon forgotten. We have heard the appearance of the epidemic. We have heard the whole number of deaths in St. John, occurring from Cholera variously estimated. There were of course many before the reports were made to the Board of Health, and many afterwards which were not reported to that body, and therefore the number as shown by them cannot be entirely correct; but we believe the whole number of deaths exceeds 1500; and probably is but little less than 2,000; (and we are confirmed in our opinion by the opinions of others who have had means of forming a correct estimate.) Of these it is said over 600 were habitual or occasional drunkards. And although we are not prepared to say that these and kindred characters, are sinners above all men that dwell in St. John, yet the most incontrovertible evidence has been given that drunkenness and all irregularities of a physical character court disease, and render those who indulge in them, an easy prey to it. Lessons of instruction in various matters have been taught us, though at a fearful price, and it will be well if the remembrance of them does not pass off with the excitement incident to the actual existence of the pestilence.

The Meeting held at the Court House on Wednesday, at Sewerage, &c., was one of importance, and we think, a step in one right direction. We were pleased to see the one opinion that seemed to exist, that the object of the meeting must be carried out, as well as the earnest and sensible remarks that were made by the speakers generally. The facts noticed by Dr. Botsford as occurring in the Sanitary Reports of Liverpool, England, should be brought before the public, that all persons might become acquainted with them, who value health or life. We therefore incorporate them in this article, though from memory.

It appears from the Reports referred to, that in one district in Liverpool, which is occupied as the residences of Merchants and others who live cleanly, have their houses properly ventilated, and occupy proper space for domestic comfort, that the mortality was but as one to sixty. In another district occupied by the poorer class, and where numerous persons lodged in the same tenements, and strict cleanliness was not preserved, the mortality was as one to twenty-two. In a third district a part of which was occupied by the same class as the first, and who lived as cleanly, and had every domestic comfort enjoyed by the former; and a part of which was occupied by a similar class to the second, and who like them lived filthily, and without proper habits of cleanliness; the mortality was as one to thirty. The Doctor argued from this, (and very correctly too,) that it is not only necessary to keep our own premises clean and orderly, but the approximation of other premises, where impurities and irregularities exist, render disease much more infectious, and therefore the interest of all, requires measures which would render remote all these pestilential aids.

Another fact noticed by Dr. Botsford was, that filth—over crowded tenements, and want of proper domestic comfort, were conducive to crime, which not only affected the mere locality where it actually existed, but it sent out its ramifications—though imperceptibly

—into almost every part of society; and hence the moral good of the community require that attention should be paid to the habits and mode of living, practised by those around us. This being the case, and the undeniable fact before our eyes, that drunkenness, and its kindred excesses have tended to fearfully increase the recent mortality among us, thereby rendering the lives of the sober and upright more uncertain; we ask if it is not time for every right thinking man, to demand the immediate suppression of those licensed and unlicensed resorts, where drunkenness is dealt in, and crime, disease and death, are the commodities, purchased at the cost of character, health, and life? What better we ask are those which have the mantle of law about them, than those which have not? The only difference that we can perceive is, in the first crime and death are made a legal traffic, and hence the responsibility is thrown upon "the powers that be;" in the second the responsibility rests on those only who deal out the poisonous draught. Why we ask should the untidy liquor traffic be prolonged? Why not blot it out? In the name of all that is sacred and worth living for on earth, we again ask, what benefit has ever arisen, or can ever arise from it? Has it ever aided civilization, morality, or religion? Has it fed the hungry or clothed the naked? Every man of proper reflection will answer to these questions—nay, but their very reverse. Then why continue the existence of so great a public evil?

But their are other evils also existing, which although not so immediately degrading, are nevertheless violations of the law of nature. We allude more particularly to the Sabbath desecration, by man and beast, which has been so fearfully increased during the last year or two. Now we do not believe that any law of God is arbitrary—that is, given like the decrees of a despot—but they all are founded in love, and are given by an infinitely wise Creator, for the best good of his creatures. And he will have the best health and the most happiness, generally, who conforms the most to God's law. Men may talk about pure air and recreation on Sunday, but if they must be obtained at the expense of violating the fourth commandment, they had better be dispensed with. For whatever is a sin against religion, is a violation of the law of health, happiness and life.

That the State can make men religious we do not believe—some men will not be religious for God, much less for their country—but it is the duty of the State, to govern on the principle that God has given, which is—the best good of all. And in order to this, vice should be restrained—incentives to vice removed, and the health and happiness of the people be regarded as identified with the country's prosperity. We say then in conclusion, let these moral evils to which we have alluded, and others which also exist, be removed; and with the carrying forward of sanitary improvements, let the people also be educated in the principles of moral and physical law—as far at least as is necessary for individual well-being, and then we shall be better prepared to meet those special visitations of Divine Providence, from which after all, we shall never be fully exempt.

CITY SUBSCRIBERS.

We regret the irregularity with which some of our city subscribers have received our paper during the last three weeks, and also that some have been missed altogether. The lad who distributed them left the office without any notice, and the residences of many of our subscribers were unknown to us. The existence of the cholera also, in our midst, rendered it impossible for us to make such arrangements then as we wished. We shall do the best we can to have all our subscribers regularly supplied hereafter; and in each case should be missed, we wish them to call at the store of Messrs. Hannah & Underhill, where we will have some copies left.

BROTHER GRAHAM preached in our Meeting House twice last Sabbath to good congregations, who seemed to be deeply interested in his discourses. Brother Wayman was also with us. Brother Graham left on Monday morning for home; his time to be absent expiring this week, he intended to be there so as to spend next Sabbath with his own people in New York. We believe he has carried with him the christian regard and affection of all who became acquainted with him during his short visit among us.

We learn through a private channel, that up to the 30th ult., some ten or twelve fatal cases of Cholera had occurred at Woodstock; and among these, the wife of our esteemed brother E. M. Truesdale. May the God of the Christian—in whom he has long believed—abundantly console him in his sad bereavement.

RESOLUTIONS.—The following are the Resolutions passed at the Public Meeting held at the Court House on Wednesday:—

1. Resolved, As the opinion of this meeting, that it is absolutely necessary for the health and comfort of the inhabitants of the city and suburbs, that a sufficient supply of water be immediately provided, and that measures be adopted for the construction of proper sewers, with as little delay as the circumstances of this city and suburbs will admit.
2. Resolved, That the management of Sewerage and Water Supply, for this City and Portland, be vested into commissioners; the number, qualification, and mode of appointment of whom shall hereafter be determined upon.
3. Resolved, That a Committee be appointed to organise a plan, and prepare a Bill and Petition, to be submitted to the Legislature, at its next Session, the same having been first submitted to and approved of, by a meeting to be held here, after due notice be given for that purpose, in the public newspapers.
4. Resolved, That the Committee are hereby authorised to confer with the City Corporation, General Sessions, and the Water Company, and request their co-operation in these measures.
5. Resolved, That R. Jardine, F. A. Higgins, W. Wright, B. Robinson, Rev. W. Seavill, Wm. Jack, R. F. Hazen, J. M. Robinson, John Owens, Robert Reed, H. G. Simonds, John M. Walker, Dr. William Bayard and Dr. Botsford, be the said committee.