

to his sailing it was not known to any but his peculiar friends. It was reported that he sailed two or three weeks ago. Then that he was at Washington, then at Boston, then at other places. It is manifest he was afraid of meeting the steel of some Italian. When he sailed he preceded the steamer down the Bay, and when out of danger he was taken off the craft on which he went down, by the steamer Atlantic.

You notice accounts of two severe fires at New Orleans by which ten or eleven steamboats were consumed, and much other property. Some fifty passengers most of whom were blacks, slaves undoubtedly lost their lives, some by flame and others by flood. The old fashioned method of burning by fagots is fast renewing itself in this country. Near Natchez there has been recently a case that freezes one with horror. A poor robbed laborer, goaded to desperation by some Legree struck his tormentor. Without waiting for the slow process by which our Southern laborers are in such cases tormented—a process as if in mockery, called law—the victim was chained to a tree and the fagots piled around him. He was then permitted to make his dying speech, to three or four thousand fellow laborers, whom the masters had brought together to witness the scene, and read in it their own fate if they are not content to remain passive under all imaginable abuse. Clergymen, as they are called, were present to add the influence of their exhortations and prayers, to gratify the caprices of the petty tyrants. When the flames began to torment the chained victim the strength of Sampson seemed to be upon him; he pulled the staple from the tree to which he was chained and was about to escape, but he fell pierced with rifle balls. "When the gods wish to destroy they first make insane" is an old saying, that may not be applicable to our oppressors. In the year of Grace, 1854, Ministers (as they are called) of the lowly in heart, upholding a system productive of such fruits.

So far as the Senate is concerned, there is no doubt of the passage of the infamous Nebraska Bill. There will not be more than ten votes out of sixty-two against it. There is hardly a possibility of defeating it in the House, and the President's approval is as good as pledged in advance. Thus this year is to witness the passage of a law which will devote to slavery a territory as large as our free States—a territory by solemn Act of Congress twice consecrated to freedom. This attempt when first contemplated gave our anti-slavery men hope that slavery had undertaken that which would arouse the whole North. But there is no host intense enough, to bring to a crust the vast mass of our unheeded dough. There is only here and there a faint protest aside from the old and well-tried friends of freedom. It will hardly excite agitation. From present appearances it is not unreasonable to expect that within five years the laws of our free States, which at present deter slaveholders from bringing their slaves among us, will be declared unconstitutional. If the charter for our underground Rail Road could be as

large territory being opened for the slave market, will increase the price of slaves and many Senators will enhance their fortune more by this operation than they would save in a life time out of their eight dollars a day. Besides this gain to these gentlemen who vote themselves fortunes, it will come to pass, that there will in a few years be an effort to revive the African Slave trade. This is the sad tendency of things among us; the Northern conscience is debauched; religion by the business of its advocates in upstaying slaveholding is rapidly losing its hold upon the minds of men; infidelity is taking the place of the Bible and what is to be the result, a man who has children hardly dare think of God, however, is on the throne, and this is always a comfort. There will be a limit to evil. The wicked will not always triumph. As an anti-slavery man I always opposed those who advocate the dissolution of the union as a cure for the crying sin we war with. But we seem to be hastening to that result, or to a worse one, the overthrow of liberty and religion. My only hope for a better result is in the power of God's truth. The foundations is beginning to fail, men may be led to the Bible for light. That always inspires its genuine votaries to do and dare. Unless we can return to the simple Gospel as Christ proclaimed it, we have no hope. That enjoyed men seek the praise that cometh from God only. It leads them like Moses to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. This will somewhere—perhaps everywhere, triumph. I believe it will everywhere, but when—who can tell? I pray God to spare us and to make his children able to meet the responsibilities of these times. I do not believe that on the whole, I am so desponding as some things I have written might make me seem. Desponding still I am, but not disappointed. There is nothing possible which the slave power fears to attempt. The tremendous effort of the clergy and politicians to make us quiet with the Fugitive Slave Law, has brought us to our present passive state in view of the new outrage at hand.

The war of words between Rev. H. W. Beecher and Mitchell I think is finished, Beecher's last letter I should think sufficient to close such a controversy; and besides I have learned that the letter took sad effect on the slave apologists, and that yesterday he had an interview with his opponent who so warmly exhorts Mr. M. to repentance. If any good comes of the conference by way of bringing the sinner to repentance you shall hear. But for my part I have no hope.

It may be of interest to mention that I have reason to believe that a volume of Mr. Beecher's sermons will soon be given to the public. An able photographic reporter is now employed by one of our publishing houses to take the sermons as they are delivered. Though the Reporter takes them nearly or quite verbatim, they will not, I presume, go to press, without revision by the author.

Mr. Fletcher, an enterprising Baptist, publisher of our city will soon give to the public the *Life of Judah*. The volume just published, edited by President Wayland are too large and too costly for general circulation among the people. An able author has the new work in hand, and judging from what I have seen of it the sale will be large.

Last evening the Rev. Dr. Furness of Philadelphia lectured at the Tabernacle on the "Ascendancy of Northern Idols." His lecture was able and ingenious, but to my mind rather too hopeful.

Yours Truly,

G.

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 desirous of receiving Religious Intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the object of this paper.

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.

E. J. UNDERHILL, Publisher and Business Manager.
D. W. CLARK, Editor.
WM. PETERS, Committee.

Jan. 2, 1854.

Religious Intelligencer.

ST. JOHN, N. B., FEBRUARY 24, 1854.

THE DARK PLACES OF THE EARTH.

RECOLLECTIONS OF INDIA; OR REMINISCENCES OF SIX YEARS RESIDENCE IN ORISSA. BY MRS. C. P. NOYES.

This is the title of a little volume which we have received; and which contains much interesting information respecting the inhabitants of Orissa in India. The Province of Orissa is the field of labour occupied by the Free-will Baptist Missionaries. The population of that part of it which is under British sway, was estimated by Dr. Sutton, at 1,900,000, beside a large number of tributary states and mountain districts, the population of which could not be ascertained. Over these latter, about thirty Rajahs or native Kings hold their sway. The religion of the people is that of the Hindoos. Mrs. Noyes, the author of these "Recollections" with her husband, the Rev. E. Noyes, D. D. spent six years among this people—"in this land of idols, and moral pestilence," as missionaries from the Free-will Baptists of America. It health compelled them to return, and the pages before us are the "Reminiscences" of those years of toil and labour amid scenes of idolatry and heathen degradation. We are induced to notice the subject of Mrs. Noyes' work, to a greater extent than we otherwise should from the fact, that many of our readers, are not really aware of the state of the millions of poor heathens, who are ignorant of the knowledge of God and Christ. The Hindoos have thirty-three millions of souls. A few are more popular than the rest and hence have the greatest amount of worship. They have also feasts devoted to abundance. Their gods are represented by idols, and the greatest number of the most heinous forms. In Orissa, there is an immense multitude of heathen temples, dedicated to the gods, and among these is the great temple of Juggernaut, the tower of which rises two hundred feet from the ground, and in the care of which no less than six hundred and forty-one persons are constantly employed. To any of these temples the Hindoos never come to worship, without an offering of fruit, money, garments, &c.; the poor who have nothing else, bring flowers. The character of the Hindoo deities, is represented in their sacred books as very vile. Crime of every description are ascribed to them. They are said to delight in cruel tortures, and human suffering, and hence human sacrifices are offered to them. There are numerous festivals in honor of their gods, but the principal is that in honor of Juggernaut. To the temple of this idol, thousands of devoted devotees are continually flocking, and the dreadful amount of suffering experienced by these idol worshippers baffles description. It has been estimated that 50,000 pilgrims to Juggernaut perish annually, while for miles around the temple, the fields are whitened with the bleached bones of these victims of idolatry. Mrs. Noyes tells us that "some of these devotees measure the road to Juggernaut by the length of their bodies. They never rise upon their feet, but only upon their knees, then they reach their hands forward, and draw their bodies along a little. Every time they make this advance, they beat their foreheads against the ground. Some we have met with, who had travelled over five hundred miles in this painful manner." Some idea may be formed from this, of the moral condition of the Orissas, among whom the first Christian mission was commenced by the English General Baptist in 1822; with whom the Free-will Baptist of America associated two missionaries in 1836. Several have since been sent out—two of whom have died in the field, others in consequence of ill health have returned home; the rest remain, toiling and labouring—amid the moral pestilence of Hindoos, while Christians in America enjoy all the blessings of civilized life. But the eighteen years of missionary labour have not been in vain. Native converts have been gathered, some of whom are now preaching the gospel of Christ to their degraded countrymen. The natives who became Christians there, have to endure great persecution. They are considered outcasts by their friends—their property is taken from them, and they are treated with severe bitterness and cruelty. One Hindoo convert, baptized by Dr. Carey, was deprived of £800 per annum. Dr. Sutton speaks of a young man worth \$10,000 who insisted for some time, but at length he came to the missionary, and told him he had put Christ in one end of the scale, and his property in the other, and Christ weighed more than his property; and he gave it up cheerfully to become his disciple. We will conclude our present notice of the subject of Mrs. Noyes' book, by some extracts from it, in which various passages of Scripture are strikingly illustrated by the customs and ceremonies of the people in India. First observing, however, that this little volume is written in a beautiful style, and contains many interesting facts, descriptive of Hindoo character &c. It will probably be for sale at the Free Baptist Book store in St. John in a short time.

While in India, I occasionally went to the sea-side, to enjoy the refreshing sea-breezes, and while there, saw many native huts built by the fishermen upon the sandy beach. In the rainy season these huts are often in our sight washed away by the violent storms. They reminded me of our Saviour's beautiful parable of the foolish man, who built his house upon the sand.

"Cast thy bread upon the waters, for thou shalt find it after many days."—Eccl. 11: 1. This divine precept, inculcating benevolence, is very strikingly illustrated by the Hindoo custom of sowing their seed while the "rice" is sown with water, in the rainy season, amidst fields of waving grain encourage the hearts of the husbandmen with the promise of a rich harvest:

Females in India, as among all other uncivilized and heathen nations, are very fond of ornaments. And the same kinds are now worn by them as those described, in Isaiah 3: 17—22, as worn by the daughters of Zion. They have rings or bells round their ankles and toes, ornaments for the legs, nose jewels, &c. &c. They are also very particular about "plaiting the hair" (Peter 3: 3) and ornament it with jewels of silver and gold.

FOR THE RELIGIOUS INTELLIGENCER.
GOD IS NOT MOCKED.

In my former article on this subject, I pointed out some methods by which the impatient attempt to mock God, and how vain such attempts are, I will now mention some of the ways in which some professors of religion attempt to mock God.

A man who professes religion, makes a covenant with God and his children. He declares he is dead unto the world and alive unto God. That the past suffices him for working the will of the gentiles; that he is now sowing to the spirit; that he is walking in holiness; in all the ordinances of God's house; that he will not neglect assembling at stated times with the Redeemed to worship God. This is what he says he is doing.

Yet some professors of religion will take twice the pains to stay away from prayer meetings, covenant meetings, conference meetings and others, that they will take to be present. They are at more pains to break their covenant than to keep it. But as they have promised roundly they seem to think God will be deceived and take their promise for the deed. If their fellow beings treat them with such unmeaning promises they put them down among those who are totally unworthy of confidence. God says of his children, ye are my witnesses. Can those be among God's children and witnesses, who take pains to break their covenant?—Be not deceived, God is not mocked. His children will be such as that their word can be depended upon.

Some professors of religion who have been unfaithful, and lost all comfort of religion, seem to think they will make up for their own deficiency by wondering at the stubbornness of the impenitent. They think to make this also about the unreasonable conduct of impenitent sinners, pass with God for so much religion—so much obedience on their own part. They cry out, Lord, Lord, but do not the will of their Father in Heaven. They have promised to go and labour in God's vineyard, and suppose that their astonishment at the idleness of others will pass with God for so much work. They will not get their penny.

Some preachers will try to make plain and pointed preaching suffice for obedience to God. Some hearers make their religion consist in a love of hearing pointed preaching, some writers think if they write the truth plainly, pointedly and forcibly, God will take it for so much obedience to the truth. Any one can see that my former article and this, on his topic, might spring from an envious mind, from a dissatisfied conscience, rather than from the obedience which I am rendering to God and am trying to secure in others from my writing. Indeed it is as easy for pointed preaching and writing of God's truth to spring from a want of religion, as from religion itself. Yet you all see and say at once if I write this to palm it off on God for so much obedience

to the precious truth, God will not be mocked by it. He will say that if I know his will, talk and write about it, and try to persuade others to obey it, while I go on in disobedience, myself, I shall be beaten, not with few, but many stripes. It is not enough to preach and hear the truth of God. It must be obeyed. To do the truth is the lowest preaching. The man who has in himself the peaceable fruits of obedience has the greatest power of winning others to obedience.

No man when under conviction for sin can find peace with God and have his sins absolved till he yields himself entirely to God's will. Into the hands of God he commits his body, mind, property, family and influence, and cries to God for mercy after all.

"In my hand no price I bring, Simply to the cross I cling" is the language of his heart. If God spares him, his promise is to be only a steward of property, a servant of God. How many, alas, who have found peace have turned to the beggary elements of the world to seek for good. The property they surrendered long ago to God, they are now consuming upon their lusts. The cause of God may bleed and plead in vain for God's property that was once voluntarily placed upon the altar. They with sacrilegious hands, have snatched it away. Their families they are not instructing in the truth. They take half a dozen corrupting papers it may be, but not one religious. They are using their money to ruin souls—doing nothing to save one—sacrificing freely to fashion, but giving nothing to promote the kingdom of God. Ask them what all this means, and they tell you at such a time God forgave their sins, and made them happy—at such a time they gave all to Christ—at such a time they promised to obey him till death, and through eternity—and now forsooth, think they are going to heaven because they made such large promises. God is not mocked. Those characters all are sowing to the flesh just as much as the impenitent sinner, whom I described in my former article. They will all alike, of their sowing reap corruption. What is the crop which we are each preparing to have? If we are sowing thorns and thistles, it is in vain that we pray God to cause them to spring up into a golden harvest of wheat.

The poor savior that I spoke of, wanted God's protection, but wanted to cheat his goodness, all such prayer is selfish at bottom. A pure heart, a true soul, a conscience cleansed by the blood of Christ, a longing to awake in his likeness, these are of service in God's kingdom. But of what possible service can self-delusion, and large promising without obedience, be in bringing our souls into fellowship with God.

Dear reader are you—an I—trying in any way to mock God. He knows if we are and will yet expose our attempts to the gaze of the universe. A poor impenitent wretch lay upon his dying bed. Great was his pain of body, but he said it was nothing in comparison with his mental anguish. "What is the matter?" said a friend who sat by the bed-side of dying matter, "I'm lost—I'm lost," said the other. "I'm lost—God's grace upon me; if I shut my eyes I see it—in the dark I see it—O I'm lost."

Yes, dear friend, God sees us but we need not be lost; he has provided the way, that having on the wedding garment we shall not shut his gaze. But we shall not succeed if we try to deceive him. Let us love and obey.

D. M. G.

A GOOD SUGGESTION.

We wish to call the attention of our brethren in the Ministry to the following suggestion, made by Elder Charles Knowles, in a letter we have just received from him.

"Would it not be a good plan for the Elders to frequently report through the *Intelligencer* where they are labouring—what their prospects—the state of society, and the things that occur in their labours worthy of note? I think it would."

We think so too; and have been wishing for some time that our brethren would adopt this plan. The inquiry is frequently made of us in relation to those who are in the habit of travelling—where they are labouring? And we are unable to answer correctly. And some dissatisfaction has been expressed by some of our Churches, that they obtain no more information through our paper of the labours of our preachers. This we cannot give, unless it is furnished us. And we sincerely hope our brethren in both Provinces will respond to this good suggestion. Were all our Churches supplied with Pastors, and Missionary labour less necessary, this plan might not be so desirable.

As it is, it is not only requisite for the sake of information; but the plan will render our paper much more interesting among our own Churches; and give greater knowledge to others, of the nature and extent of that work in which we are engaged. We sincerely hope our brethren will respond—Let us hear from each, at least once a month—From whom shall we hear first?

TO CORRESPONDENTS.—We think "Subscriber" for your correspondence, which will appear next week. Its only fault is, it is too short. We hope to hear from you often.

"C." and other communications will be attended to next week.

The verses inserted "Come and hear &c." would have been inserted in this number had we not been absent.

TO PRIVATE CORRESPONDENTS.—Several letters have remained during the last week unanswered by us, in consequence of our being absent from home. Our friends we hope will not attribute it to neglect—they shall be attended to soon.

We have received the first Annual Report of the St. John Seamen's Friend Society, which contains the origin, rules, and present financial position of this excellent institution, to which every philanthropist should give his countenance and support. We have not time to notice it further at present—may it go on and prosper.

FIFTH DISTRICT MEETING.

Since our last we have attended the Fifth District Meeting of Free Baptists, which was held with the Church in Johnson, commencing on Saturday last, and closing its business session on Monday. The labour of the meeting is however to be continued until after the next Sabbath at least, and as much longer as may seem necessary for the promotion of the cause in that place. We are unable to give a full report of the meeting this week; we shall endeavour to do so in our next. We would state, however, that the reports from the Churches were highly encouraging; nearly a hundred and fifty new members were added. Two new churches were added—one at Shannon Settlement, so called, containing thirty members, and one at the Island of Campobello, (which was represented by its Pastor, P. Malloch,) containing one hundred and eighteen members. The total increase in the District during the year, in numbers is about two hundred, a considerable portion of which is the result of the measures adopted in the District Meeting at Kingston last year. The employment, Elder A. Taylor as Missionary, at that meeting has been abundantly owned of God; and we do not doubt but the liberality of our friends in the cause of God has been blessed, and He has turned to them an ample reward in the ingathering of souls. And so fully convinced was the meeting just held of this, that it has again employed Brother Taylor, and the list of subscriptions (as published,) made by the messengers and few others who were present, shows that their liberality has suffered no diminution since last year. We rejoice to be able to say—though we say with humility—that the evidence of divine approval of the advanced position taken in the meeting at Kingston in 1853 is now before us; and sincerely hope it will stir up all the Districts to activity and liberality in that cause to which every Christian should pledge his property, his character and his life.

The ministering brethren who were present the meeting just held, were, Elders Wayne Pennington, Gunter, Perry, McLeod, Taylor, Wallace, and Malloch—the latter from Campobello. It was a season of interest; large assemblies were in attendance. Brother Pennington and some others occupied (by invitation) the Baptist (Orvinist) House on Sabbath evening. At the business meeting on Monday, all seemed to be of one mind and the greatest harmony prevailed in the measures which were brought forward. We must for the particulars, however, wait next week.

A liberal collection of FIVE POUNDS, for support of the Gospel, was taken up at the close the morning meeting on the Sabbath.

JUBILEE AND CHINA TESTAMENT FUND.

CONTRIBUTIONS FROM NEW BRUNSWICK AND NADA.

The following letters to the British and Foreign Bible Society, we find in the *Bible Society Reporter* for December and January.

ST. JOHN, NEW BRUNSWICK, Nov. 7, 1853. The Treasurer of our New-Brunswick Auxiliary Society has just put into my hands a Bill for \$22. 9d. sterling, the amount we have as yet received in Collections, Contributions, and Donations to the Parent Society's Jubilee Fund which I hasten to enclose for you, that it may go by evening's Mail. We are just going to publish Appeal on behalf of the noble design of supplying China with One Million New Testaments, signed our Honourable and very worthy President, and are not without hopes of receiving some considerable contributions towards that object. It gives all very great pleasure to see the earnestness with the Jubilee celebrations have thrown into the of Bible circulation. The opposition which upholders of Popery and Tractarianism every where show to the universal diffusion of the word of God has tended not a little to rouse the dormant energy of Protestants, as well as to show the dark quarter from which these systems have emanated.

JAMES PATTERSON

From the Rev. C. Churchill, Fredericton, Nov. 13, 1853. When the intelligence of the new movement the Jubilee Committee for sending a Million Testaments to China reached this province, the Superintendent of the Sabbath School connected with charge, the Hon. Judge Wilnot, mentioned circumstance to our scholars and teachers, and requested those who were in favour of assisting this great movement to stand up. The vote unanimous; and, on the following Sabbath, children brought their voluntary offerings. result I now enclose to you in the first of a Bill Exchange for 91, which we hope will procure nearly 600 Testaments. Our Sabbath School numbers above 390 children.

I have no doubt the great result will be attained. I have attended two Jubilee Meetings of interest. One in the city of St. John, and one in this city. A hallowed feeling attended both Meetings. The results will be communicated in due course.

I add to this an extract from a Letter which addressed to me after the Meeting, with a donation enclosed. The Letter will speak for itself, and give you pleasure.

"I send you the enclosed, to be appropriate to the Bible Society's funds. It is one-third of all earthly riches; but I cannot withhold it from Bible Society while I believe, as I do, that it is to diffuse the Gospel of Christ, the only instrument by which the bread of life is transmitted to the soul of man. It was through the Bible that my parents, brothers, and sisters, were emancipated from Popish superstition and idolatry. There when I look into the horrible pit from whence I have been taken, and see so many of my fellow-groveling there, my bowels yearn for them. I wished to say something to this effect,