

Occasionally this species of hypocrisy has been found among professors of religion. These, when recounting their early experience, have in some cases been known to dwell with great gusto upon their portentous wickedness in former years, led seemingly by a desire to magnify God's grace in their repentance and conversion, when really they have sought to feed a childish vanity by making their auditors stare at the wondrous story. Such Christians need to be converted over again. If there be one genuine, unmistakable mark of true penitence, it is that a man never thinks or speaks of his former sins without seriousness and grief. To relate them to the interest of the narrative, and especially to embellish them for the sake of amusement or admiration, is inconsistent with any degree of serious piety. And they who indulge in such a course are worse even than any who are legitimately entitled to the expressive and odious name of being *The Devil's Hypocrites*.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *advance 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.

R. J. UNDERHILL, Pub. and Business Committee.

D. W. CLARK, Committee.

WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B. AUG. 18, 1854.

PUBLIC INSTITUTIONS—ORPHAN ASYLUM.

The occurrences incidental to the rise and progress of communities and cities, generally develop their resources and wants; and in the history of all nations, there are found traces of God's moral government, affording evidence of its corrective and admonitory character. The existence of Cholera in our midst during the few weeks past, has opened the eyes of many of our citizens to wants, which although hitherto admitted by some, were, nevertheless, neglected by all. And while correction has been most fearfully administered, it has been made apparent to the most casual observer, that the violation of physical law, and the want of proper sanitary measures, are the attractors of disease, and the aids to destructiveness. Hence, while correction has been administered, and our city has mourned under the chastisement, it is abundantly desirable that reformatory measures should be adopted, and every work carried forward, that would either prevent or ameliorate any future visitation of the same character. The Board of Health—the conductors of some of our city journals, and several writers in their columns—seem to be awake to these things; and we shall not be arrogating to ourselves a character for dictation, by the expression of our sentiments, or by suggesting some ideas which have been pressed upon our mind by the occurrence of the last few weeks. We pass over, for the present, the various improvements which are of a sanitary character, and which should be attended to at an early period. Two objects, both of which are at present occupying the attention of the benevolent, and one of which has more immediately been acted in by some parties, are deserving of much wider attention than they at present have, and should be kept before the public until some judicious action is adopted for their accomplishment. The first of these is the erection and support of a Hospital, having a sufficient staff of Physicians, a dispensary, and all the appliances necessary for both medical and surgical purposes. There can be but little doubt, that had a proper hospital existed in this City when the Cholera first broke out among us, to which the deceased could have been removed, who had not the means for proper care and medical attention, much distress would have been avoided, and some lives saved. The past has gone, however, and cannot be recalled. But prosperity is the time to prepare for adversity, and a delay until the enemy enters our gates, is indicative of unwise warfare. With a population of thirty-five thousand, it must be evident that a Hospital is needed. Ordinary disease demands it, casualties often require it, and we should now be satisfied that our healthy climate cannot save us entirely from the epidemic to which our neighbours are subject. A Hospital for City purposes, erected and supported by a tax on the citizens, is loudly called for, not a poor man's, but a place where care and skill would be combined, for the benefit of the diseased and wounded of all classes—that might wish to derive benefit therefrom.

But that which we wish more especially to call attention to, is the necessity for the establishment of an ORPHAN ASYLUM. While we entertain the highest respect for the views of those who favour the support of such an institution by direct taxation, we, nevertheless, believe that the free offerings of a benevolent people, the most appropriate in a work like this. We have often wondered, that while a beneficent Providence has smiled upon us, and given us many blessings not enjoyed by others, we have scarcely a monument of voluntary liberality among us. Scarcely a well-organized institution for benevolent purposes, to which the rich can bequeath a title of their possessions, or the poor subscribe to gratify their benevolent souls. It is only recently that we learned an *Orphan's Benevolent Society* has been in existence in the City for some time; we presume the contributions to it have been quite limited, from the fact of its existence not being more prominently brought before the public. A large number of children have been thrown upon the sympathy of the world by the recent visitation of God among us, and while laudable efforts have, and are continuing to be made in their behalf, on the part of the Relief Committee, Bishop Connolly, and many others also, yet this only affords additional evidence, that something

more should be done, not only for those now deprived of parental care, but a permanent institution should be brought into existence, where that class of dependants on us could always find a home. The establishment of the Bishop Connolly, for the care of those committed to him, is commendable, but it cannot be expected that any consideration, submit to the children of Protestants being brought so immediately under Catholic tutelage, as, no doubt, this institution is strictly a Catholic one. An Orphan Asylum is needed, where all Protestants can meet—that all Protestants can advocate—and that all Protestants can help support. It seems to us, that if proper steps were taken—a public meeting called—and the matter brought before the public and persons to solicit subscriptions, &c., appointed—that a very large sum would be raised in a little while, and the foundation be laid for an institution which would stand as a monument of our City's benevolence, and which would continually afford all classes an opportunity of manifesting one of those features that God has distinctly given as characteristic of his own nature. In the meantime, however, let no effort be relaxed for the immediate comfort and benefit of those who God has thrown upon our fostering care.

We have given these summary remarks upon this subject now. We wish to unite with our contemporaries in urging upon our readers the importance of right action in these things; and to the utmost of our power we will co-operate in any measures which will enlist the sympathy of our fellow-citizens in behalf of suffering humanity.

Since writing the above, the *Church Witness* has come into our office from which we copy the following excellent remarks:

ORPHAN CHILDREN.—Children bereft of their parents, and who have no relatives to take charge of them, belong to the State? Are they not the property of the State? Is not the Government bound to take charge of them, to feed, to clothe, to educate them, until they come to such an age that they can take care of themselves, or go out to service, and become apprentices to those who will take such charge of them as will conduce to their best interests, both physical and moral? Is the very crisis, when a desolating epidemic prevails, and those who remain at their posts are engaged every hour in pressing duties, a time for those in authority to offer to the Protestants of this community the alternative of instantly forming a new institution, or reviving an old one, or of having the orphans of Protestant parents handed over to be educated in the principles of Romanism? We humbly conceive that such is not the duty of those in authority. If the Government allow any child to be taken away from its fostering care, without knowing that its education will be such as will make it a wise and dutiful citizen, it is decidedly acting wrong, and showing that the visitation with which God has been pleased to afflict the land, has not yet served its purpose. It may wear, at such a moment, the aspect of great benevolence, for Dr. Connolly to offer to receive all, without distinction of creed, into a Roman institution; but we doubt not, if the same offer were made by any body of Protestants in this community, he would protest against its being carried into effect. In behalf, therefore, not of one, but of all the Protestant communities in this City and its vicinity, we enter our protest against such a concession being made on the one hand, and call upon those who have, under the direction of the State, the charge of the poor, to make the requisite provision for these poor orphans until time is afforded to the Protestant public to express their feelings and make further exertions in their behalf.

"THIS LIFE IS IN HIS SON."

In the Bible the word life is often employed to denote well-being rather than being itself. This is particularly true in the writings of John, as is once seen in reading almost any portion thereof. "He that believeth on the Son shall not see life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. Everlasting life in this passage signifies not simply everlasting existence but everlasting well-being. This is plain from the assertion that he that believeth not the Son shall not see life, for in the sense of existence the persons addressed have life. It is still further evident from the manner in which "life" is opposed to "the wrath of God." Open John's writings almost at random and you shall find passages confirming this use of the word "life."

Turn to his first letter 5, 11-12, and see a very striking passage in point.—"This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." Whether we have the Son or not we have life in the sense of existence, and in that sense there seems according to the Bible no difference between saint and sinner. But when we notice the distinction above made the sense is plain of our caption and passages similar to it. This well-being is stored up for us in the Son and to attain it we must have the Son. He that hath not the Son hath simply his existence without the condition of bliss.—To be or not to be, is no question; but having being, shall we be wretched forever, or shall we be blissful forever. About the question of being we have no choice and therefore no responsibility. Not so however about the question pertaining to well-being, or ill-being. On this we have a responsibility of such vastness as nothing short of eternity can unfold it in its full extent.

It is concerning this question of well-being John speaks in the beautiful sentence—"THIS LIFE IS IN HIS SON." The wretched and complaining world from the depths of sorrow and disappointment can give full utterance to itself in the brief question, "Who will show us any good?" It hath not life; it hath only the wrath of God; it shall not see life; where is any good. All good, John would say in reply, God hath given to us and this is in His Son. Comprehensive, beautiful, sublime utterance, "This life is in His Son." Have you the Son? If you have not, all efforts to find happiness out of the Son is simply an attempt to make God a liar.

THE REV. D. M. GRAHAM arrived in our City as expected, by the *Eastern City*, on Saturday evening last. He preached in our Meeting-house, Waterloo Street, Sabbath morning and Sabbath evening. We were pleased and edified by the plain expositions of God's Word which he interested his hearers. On

Tuesday evening he preached to a large and attentive congregation in the Baptist Meeting-house in Carleton. On Thursday evening he addressed the people of Carleton in the Temperance Hall on the subject of Total Abstinence. We have not time to notice his lecture at present.

On Saturday next, (to-morrow,) at 5 o'clock, he is to preach in the upper Meeting-house, in Hampstead; on Sabbath morning, at 10 o'clock, at the lower Meeting-house, Long Island; and at half-past 4 o'clock, in the village of Georgetown. We are not quite certain where he will spend next week, but he will preach on Sabbath, the 27th, (if the Lord will,) in the Free Baptist Meeting-house, Waterloo Street, morning and evening. The week following he returns home.

THE CHOLERA.

It will be seen by the following, that the chastising hand of God is not yet removed from us; although the number of deaths during the last week is very much less than the week previous. A few deaths have occurred in Carleton since our last, and the mortality has been more scattered than before, and we think the present aspect of the disease indicates its withdrawal from us. Nevertheless, it may linger several weeks yet, and many valuable lives fall by it before its final disappearance. We are still called upon to pray earnestly that God may have mercy upon us, while at the same time, gratitude and thanksgiving should be offered to his great name, that it has been no worse. An important lesson has been imparted to us all, in several respects, and it is to be hoped that we may all profit by this long to be remembered visitation of JERUSALEM.

Number of deaths during the week ending Thursday noon:

FRIDAY MORNING.	
In the City,	9
Portland and Indian Town,	14
	— 23
SATURDAY MORNING.	
In the City,	8
Portland, &c.,	10
	— 18
SUNDAY AND MONDAY MORNING.	
City,	24
Portland, &c.,	23
	— 47
TUESDAY MORNING.	
City,	8
Portland, &c.,	8
	— 16
WEDNESDAY MORNING.	
City,	10
Portland, &c.,	8
	— 18
THURSDAY MORNING.	
City,	12
Portland, &c.,	5
	— 17
Total,	133

CONFERENCE MISSIONARIES—SIXTH DISTRICT.

We wish to call the especial attention of Brethren Pennington and Gunter to the following communication. We fear that unless one of them visits our churches in the Eastern District and carries out the design of the G. Conference at a very early day, that the cause among these churches will sustain a severe loss. The letter received from Brother Hartt and which we published last week, shows that he is not idle in his Master's business, but is exercising necessary care in a very destitute region. We have not heard a single word from Brother Gunter since the Conference, hence we do not know where he has been labouring. We suppose the fire in Fredericton by which his premises were consumed, has hindered his labour to some extent. We should like however to know his present field of labour. We had not heard from Brother Pennington until by a private letter received yesterday we learned he was with the church in Jacksonville last Sabbath. We do earnestly solicit our Brethren to spend a few weeks as soon as possible in the part of the country referred to by our correspondent. And we must also urge upon them the necessity of keeping our churches informed through our Paper of their labour, and where their time is principally spent. This is important from various causes, and the example of Brother Hartt in this particular will, we sincerely hope be followed by others.

DEAR BROTHER McLEOD.—I wish through your valuable paper to ask the Ministers who were appointed at the Conference held at Long Island in July, as Missionaries; if one of them was not to visit the Eastern portion of the Province, at as early a day as possible, at least I understood so. I confess I have been disappointed, for I have hastily glanced over the columns of several of the late numbers of your paper expecting to find their notice of an appointment to attend to the East. I have no doubt they are providentially or otherwise hindered from attending to the request of Conference; but I think, if they had heard the cries for ministerial labour that were made at the District Meeting at Middlebury, they would ere this, if possible, be breaking the bread of life to the Lord's people at the East, as well as one cheering there to the last. It is very true that these Missionaries have many destitute places to visit. But where churches have been gathered and left without pastoral or other ministerial labour for months, and a call for help comes from them, it should be considered as the Maccabean cry. I would not wish to be considered as looking after the business of others. I have identified myself with the Lord's people, and their interest is mine. I write only because I desire the prosperity of Zion.

A RESIDENT IN THE SIXTH DISTRICT.

August 12th, 1854.

THE BIBLE AND THE MINISTRY.

In the July number of the *FREEWILL BAPTIST QUARTERLY*, a very excellent article appears which we believe is from the pen of the Rev. D. M. Graham, (who is now on a visit among us,) on a work lately published in New York, on *The Sayings and Discourses of our Lord*, by the Rev. John Brown of Scotland. We have much pleasure in transferring some extracts from this article to our columns, the careful perusal of which we commend to all our readers, and especially to our brethren in the ministry.

It is obvious to remark, that a minister not conversant with the Bible must fail to receive the su-

triment for his own soul which God has provided, and for both these reasons, his want of skill in the word, and his leanness of soul, must fail to obey the injunction which Christ took so much pains to impress upon Peter, when he told the grieving apostle as a test of love to the Master, to feed his sheep. It is not to be expected the people will study the Bible where the ministry neglect it. Such a ministry will find eloquent encomiums upon it utterly impotent to induce in their people the love and study of the book they themselves neglect.

And is it not equally obvious that we thus fall upon a remark which has reference not simply to a want in ministerial efficiency, but to a fearful defect in christian character itself? Is it not indicative of a want in the first element of christian character, love to Christ, not to love the Bible enough to impel us to the thorough, earnest, patient study of it? When we speak of the study of the Bible, we do not mean the simple reading of it, by any means; but the faithful employment of every means within our reach to make ourselves acquainted with the precise meaning of the words and sentences of the Bible. We are aware, too, that the state of mind is important, but of that we cannot now speak.

Our view is that the only task of ministers is to take Christ more and more into life and thought, and to bring forth that life concealed in him, and that they can do best by giving their best hours to the study of the Bible. Of course we would not have any one confine his efforts to the Bible itself without helps. We plead for the largest culture, but we would have all studies have one end in view, that of unfolding the Bible as the word of God, as the revelation of Jesus Christ, by whom is eternal life. This life in the minister by the knowledge of the word, the people would be fed with the same spiritual food, instead of dying of famine despite disquisitions on theological dogmas, essays on human philosophy, and eloquent discourses about religion. There would be an end of the famine felt by the people as spoken by a prophet: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Another result of this course on the part of the minister would be progress in their spiritual and intellectual development in many more instances than now. We mean there would be many more of what are called growing men. Who that has observed, has not been pained with the fact that there are altogether too many ministers whose first years are their best? Even many who began their ministry with more than ordinary prospects of usefulness; do not gain in power as their years increase; but, rather fall lower and lower, even during that portion of life in which men in other professions are expected to make most progress. We believe in such cases a careful investigation will show that failures are to be attributed to neglect of the Bible.

Another result would be a much greater degree of independence on the part of the minister. The study of the Bible, in the sense we speak of it, sets the affections on things above, and not on things on the earth. This, and a consciousness of strength, which is implied in what we said in our last paragraph, are conditions of independence. If a man knows he has the word of God, and reveres that as he ought, and if he has the power to explain that word, you will not find him sparing the sins of the rich, nor fearing to attack those of the powerful; for, "he seriously designs," to employ the words Henry—"the honor of Jesus Christ, and not his own—delivers 'the whole counsel of God,' and not his own fancies and conceits, follows Christ's institutions and adheres to them; regards the meanest, reproves the highest, and is no respecter of persons."

The preaching of such men may fail to have the enticing words of man's wisdom, but it will be in demonstration of the spirit and of power. When men get their doctrines from the Bible, and themselves rely upon them because the word of God, they have authority, though without titles and without pretended "apostolical succession." Their authority enthrones Christ in the hearts and affections of the flock. Men of such authority do not destroy the flock. They neither cater to prejudices and fashionable sins, nor do they wish to lord it over God's heritage.

From the Provincial Wesleyan.

CAMP MEETING IN NEW BRUNSWICK.

DEAR SIR,—The "Camp Meeting" announced in your paper to take place at Smith's Creek, N. B., on the 14th of July and following days, "came off" (as our American brethren would say) at the appointed time. The writer was there with some others from a distance, and as he believes many are interested to know the results of the said meeting, he begs of you to publish the following, which he will give in the form of a journal kept by him while there.

Arrived at the Camp Ground, Friday, July 14, about 9 A. M., found every preparation had been made. The tents, 12 in number, besides a commodious provision tent for the accommodation of strangers, were all prepared; and most of them occupied by their owners with their friends. It was a lovely morning—many were already present—and the people of God seemed on the tip-toe of expectation for a "good time."

At 11 A. M., the bell was rung from the Preacher's stand, and the people present (about 150) quietly taking their seats, the Rev. Mr. McNutt, in a commanding tone and voice read a number of rules which were to be observed by all that should attend the meetings. They were few in number, and well adapted to promote peace and order. This done the Rev. W. Smithson began the service, and preached from Job xiii. 8 & 4, after which two of the Ministers engaged in prayer, when the benediction was pronounced, and they ended the first service. Between the morning and afternoon service a prayer meeting was held in one of the tents. The bell called the people together at half-past two, when the Rev. Mr. Beals preached from "Behold I stand at the door and knock, &c."—the word was with power. And after an exhortation from one of the other Ministers, an invitation to penitents was given, when 19 persons presented themselves and seemed deeply affected.

I observed among the rest a man 73 years of

age, beside whom knelt a little girl of about 15 years old—both seeking the same Saviour. The sight was affecting; and the contrast suggested many serious thoughts to my mind. The congregation has increased to about 200. In the evening service began at half-past six, and the Rev. R. Tweedy preached from Matt. viii. 1 &c.: After sermon, Mr. Beals gave an exhortation, and invited the penitents forward for instruction and prayer, when about a dozen persons presented themselves, some of whom appeared to be in great distress of mind. At the close of the public service these retired with Mr. Allen to one of the tents, and several professed to be comforted. The Camp Ground resounded with the voice of praise and prayer until 9 o'clock, when all retired to rest.

Saturday 15th. A most lovely morning. I saw several aged men in prayer about half-past three this morning. About six the woods became vocal with God's praise; and to enjoy the prayer meeting to the latest extent, I retired to a neighbouring hill, where I could hear the hymns and prayers most distinctly, and bow with God's people, and yet be alone. It was a hallowed season. When the bell rang for public service, I noticed on the stand the following Ministers: Messrs. McNutt, Smithson, Cardy, Allen, Beals, Prince and R. Tweedy, with Messrs. Wayman and Wallace, Baptist Ministers. This morning Mr. Cardy preached from 2 Tim. ii. 20, 21, and seemed to direct his remarks more particularly to believers, with a view to stir them up to seek the blessing of inward purity. The congregation had increased to between four and five hundred. The morning service closed with an exhortation by one of the other Ministers. The remaining services of the day were very similar to those of the day before. Mr. Allen preached from "Let him know, that he which converted sinner, &c." The afternoon, and the evening were devoted to exhortation and prayer. During the different services about 40 persons came forward for prayer and counsel, and the power of the Lord was present to heal.

Sunday was the great day. Messrs. Cardy and Smithson were the Preachers—the former in the morning and the latter in the afternoon. The day was beautifully fine—the number of hearers was said to be at least 2,200—the largest perhaps ever seen in New Brunswick far purely religious purposes. Perfect order was observed, and the good people seemed just as anxious to preserve order as did the Committee appointed for the purpose. The Sacrament was administered after the morning service, and a large penitential meeting after the afternoon service. The evening was devoted to exhortation, in which the Brethren, John Colling, W. Chapman, Gifford, Woods, Coalpis, and others took a part. Many stood up to request an interest in the prayers of God's people. The day closed with prayer-meetings in several of the tents.

Similar services were held on Monday; but at the afternoon service we witnessed the greatest breaking up among sinners—about 70 or 80 came forward to the penitent benches—some of them made great lamentation, and all appeared deeply affected. Resolutions were then made which I think will never be forgotten. Mr. Cardy directed the minds of penitents to it, in evening from "Believe in Lord Jesus Christ," &c. Prayer and praise were heard on the grounds nearly the whole of the night.

Tuesday.—Rev. D. Currie, from St. John, West, preached this morning; and the tents between the morning and afternoon service were filled with those who were anxious before breaking up, to commend each other to God, and to the word of his grace.

In the afternoon, a Love-feast was held, and the people separated—well satisfied, and thankful that they had come together. Before parting, however, those present passed a unanimous resolution to request the next District Meeting to appoint a similar meeting, in the same place, next year. Meetings in the neighbouring chapels were appointed to be held on the Tuesday and Wednesday evenings. These I could not attend, as business called me home. No doubt they were well attended, and owned of God.

M. S. Y.

CROWELL'S SOLDIER'S BIBLE.—Governor Washburn, in a recent speech before the Massachusetts Bible Society, said, "Observe the causes which made Crowell and the Commonwealth. In the army, every man had a Bible in his knapsack, and daily read it and sang the praises of his God; and the result was what has been seen in the history of Puritanism." The "Soldier's Pocket Bible" consisted of appropriate selections from the Scriptures, and was printed on a single sheet, making sixteen pages. It is said that the success of Crowell's army commended immediately on its publication and that they never lost a battle.—*American Messenger*.

On Sunday I had the pleasure of listening to a lecture, delivered by Dr. John Thomas, of New York, the great politico-religious prophet of the present time, and from whose works has been compiled the pamphlet known as the "Coming Struggle," which has created so much sensation, both here and in Great Britain. He is an unpretending looking man, with a long grey beard. Has little eloquence or rhapsody about him. Sticks hard to the text of Scripture with his statements. Prophecies with confidence the downfall of France, Austria and Turkey, and the triumph of Russia with its eventual overthrow in the Holy Land. Whether all this will be some world will soon find out; but be that as it may, in the meantime such unwelcome news neither pleases the predilections or prognostications of the times.—*Reform Banner, Hamilton, C. W.*

St. Louis, August 8.—Election Riot at St. Louis. A dreadful riot occurred in this city this evening, about 5 o'clock. At the 5th Ward police during an altercation, an Irishman stabbed an American. This was the signal for a general attack, in which pistols were fired, stones thrown, and other missiles freely used. The mob destroyed a large number of drinking houses, and broke the furniture to atoms. The crowd supplied themselves with axes, and smashed everything that would yield to blows. It is rumored that five persons have been killed and a large number wounded. The mob threatened to attack the College. The office of the *Anzeiger* (German paper) has been attacked, and is now threatened again. Eight military companies are now marching toward the point threatened and a number have formed in line to protect the *Anzeiger* office. Two arrests have