

With regard to Andrew Howard, I did not intend to be present at his execution, but being sent for by the sheriff, I was. He had no desire to hear prayer. I offered none. His aim was to think as little about his end as possible. He hoped that the physicians would give him a stupefying potion. I walked by the side of him to the place of execution. As the sheriff and physician bade him farewell, he said to the latter, are you not going to give me that stupefying potion? He replied, my friend, I have done all I can for you. They stepped down, and in a moment the work was done. I was the first to put hands upon him after the fatal fall. How often have I thought of that painful event! And what an illustration it gives of the condition of many of the children of our land! and what an argument it is in favor of putting children under Sabbath-school instruction.

Rev. Wm. P. Merrill.—One brother spoke of being indebted to the Sabbath-school. I wish I could say so. But my parents, being Friends, were opposed to it. And it was a severe blow to me, when I thought I must preach the gospel, to think that I had never received Sabbath-school instruction. And when I related my experience as a candidate for the ministry, brethren seemed in question my qualification, because I had never been trained in a Sabbath-school. It was with difficulty that I got over it. But I love the school the more for my very misfortune.

The Sabbath school does not produce spasmodic Christians, to be worked up once in about six months. When you find a man standing alone through prosperity and adversity, if you search for his history, you will find that he has been trained in a Sabbath school. The difference between an educated and an uneducated Christian, is the difference between a sail-vessel and an ocean-steamer. A sail-vessel, when the winds are contrary, is obliged to heave to, and hold on as well as she can. She may make a thousand miles lee-way. Now look at the steamship. When the winds are favorable, she puts up all sail. But when they are unfavorable, and the storm comes on, she takes in her sails, crowds on the steam, and cuts her way through.

I think I see a connection between the Sabbath-school and liberality. Some Christians are very happy in meeting, till the contribution box comes round. Then they are down in their feelings. But such are not those trained in the Sabbath-school. I love the Sabbath-school because, by it, I think the kingdom of my Saviour is to be exceedingly enlarged. It has taken many to heaven and is taking many more.

I would like to be one to help make up a purse for the man who should preach the best sermon for inducing elderly persons to attend the Sabbath-school. That is the greatest difficulty among my people. I would be glad if brethren would do something to relieve me in that matter.

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. NOV. 3, 1854.

RELIGIOUS PROGRESS.

Growth and development belong to every form of derived and dependent life. The law of progress is manifested in every form of created existence which we see. In vegetable, animal and intellectual nature, nothing is clearer. To deny the necessity or utility of progress, in any of the forms of dependent life, is to deny the perfection of God's government, and render his works incomplete. He alone is absolute, unchangeable, and unprogressive; and inasmuch as all life is derived from, and dependent on him, he has therefore, subjected all life to the law of development and progress. This is no less true in relation to the life of faith, than to any other form of derived existence. The infant just born into the world may be perfect in its constitution, physically, mentally, and morally; but in none of these are its developments perfect. Instruction and training are necessary, and progress is in proportion as these are attended to. So in the divine life. The new born soul to God, is perfect in its relation to Christ, and in its spiritual existence as begotten by the Word. But there is development and progress to be made, not only that it may be capable of greater usefulness, but also that it may be capable of greater enjoyment, here, and hereafter. If Scripture testimony was required to establish the truth of religious progress; we might refer not only to the duty inculcated in the Apostolic writings—to the commendation given those whose "faith grew exceeding"—to the reproof administered to others, who, when they ought to have been teachers, had need to be taught; but more especially to the fact, that our divine exemplar, who was begotten by the Holy Ghost, and who lived from the moment of his conception by the Eternal Word which dwelt in him, increased in wisdom and in stature. We do not suppose that the perfections of his divine nature could be increased; but as the faculties of his human soul became more capable, the gifts it received from his divine nature were more communicated; and he not only increased in wisdom, but in favour with God and man. In Jesus Christ, then, we not only have an example of all the various manifestations of the divine nature, but also of the progressive nature of the Eternal Life in its developments and manifestations. Shall we then presume to surpass in our capacity and privileges the Son of God? Shall we dare to say that no advance in the divine life is necessary—that no religious progress can be? We admit, as in the Saviour, so in us, the divine nature in its perfection admits of no increase; but our faculties, mental and moral, need teaching and training, in order that the gifts of the divine nature may be communicated to us, and shew forth their power in us. This being the case, religious progress will embrace, religious principle, religious intelligence, and religious character. Where there is no strengthening of religious principle—no growth in the religious faculties of the soul—no tendency upward and onward—where that feeling of morality—that sentiment of indelible distinction between right and wrong, which lies deep in the soul of every man, is not cherished and strengthened, there will be no development of right religious principle, and hence, no constant and victorious struggle against those opposing influences which every religious man must feel in the world. It is the want of this that renders ship-wrecked professions so numerous. No high wrought feelings—no sudden impulses, can supply the place of thorough religious principle. But in order to real progress, there must be corresponding religious intelligence. A mind inactive—or a mind floating only on the sea of impulse, is never an intelligent mind; and always sympathizes more with shadows than with substances—it lives by fancy, not by faith. Such have no exercise of thought—no searching after spiritual knowledge; their opinions or views of religious truth have been derived from some favorite teacher, and mental indolence not only renders them willfully ignorant of revealed truth, but in too many instances fills them with all manner of fear, suspicion and jealousy toward any kind of mental freedom, and breadth of thought. The want of religious intelligence is an evil of great magnitude in many respects. It is the parent of credulity, and the womb of jealousy—it exposes religion to the ridicule of skeptics, and renders Christianity odious, rather than lovely.

Religious character is the outward manifestation of principle and intelligence. It is the expression of that which is within—the fruit by which the tree is known. All life has some form of manifestation—some appropriate expression; that expression is its character. True character is the growth and development of the principles which govern the man. Hence, there is a religious character. And where there is religious progress there must necessarily be a growth of religious character. This includes the whole outward man. It is not confined to a particular day—a particular place—nor a particular exercise; but it embraces all times and places—disposition and temper, words and acts. It is seen in all the circumstances and doings of every day life. Wherever correct religious principles obtain the ascendancy over a man's nature, they will produce marked results in his outward life—his character. Hence, what was repulsive and unlovely, will give place to that which is holy and attractive. And as pure religious principle becomes strengthened and established, and correct progress made in religious intelligence, character will be developed, having a likeness more and more to Christ's—more and more unworldly, more in love with truth, and approximating more and more to the beauty and glory of that development that finds its appropriate element in the atmosphere of Heaven.

With religious progress is identified our usefulness and happiness. It aims at moral excellence, it plunges into the exhaustless mine of truth, and seizes the richest treasures—takes broader views—stands not on the margin of the sea—launches out on the great ocean—goes on to perfection. Without this there can be no real usefulness, and to expect or seek happiness without it, is not only useless, but mean and base. The neglected religious progress is to be guilty of sin. The way for us to discharge our present duty, and testify our love to God, is by the proper exercise of the moral powers and faculties of our nature. And every opportunity that is afforded us of doing this, which we neglect, not only weakens our subsequent ability to do it, but strengthens the opposing influences, and is always attended with harmful consequences.

COLPORTAGE.

Our Colporteur, contrary to his expectations, has visited us since our last issue; and we have much satisfaction in saying, that the work in which he is engaged presents the most encouraging feature. We well know that it cannot otherwise than accomplish a great amount of good. The circulation of such books as are sold by him must be instrumental in the hand of God, of not only dispelling a great amount of ignorance, but of cultivating a healthy taste for reading, and also storing the minds of many with useful knowledge, and subjects for reflection. Where there is little or no religious intelligence, the cause of truth will take but little hold on the mind, and the widest notions of religious government, discipline, and education will be entertained. While some may make religion to consist exclusively in the cultivation of the intellect, others are equally exposed to make it consist in high emotion and sudden impulses, to the exclusion of the proper cultivation of the understanding and will, and hence render their religion a periodical exotic. To obviate this, proper religious literature is necessary, and we are glad that it is finding its way into the families of our country. Some may yet be found who condemn religious instruction, but we rejoice that the influence of such must soon cease, and that intelligence must advance. We continue to commend our Colporteur and his work to the favor and affections of the people; and we have pleasure in tendering in behalf of the cause in which we are labouring, our heartfelt thanks to the friends who have shown him their sympathy, and whose hospitality he has shared. Our brother makes a sacrifice in the labour that he has undertaken, but we are sure his ultimate reward will amply satisfy him.

We have received from Mr. Henry S. Beck, Fredericton, by the direction Mr. Simpson, Queen's Printer, the 1st volume of the *Revised Statutes of New Brunswick*. The paper and typography are of a superior kind; while the binding, executed by Mr. Beck, is of the first class, in its style. The volume before us reflects much credit on both printer and binder, both of whom will accept our thanks.

We learned last evening that the new Government had been sustained by a vote of 10 to 2.

EXTRACTS FROM LETTERS.

Elder J. Noble writes to us from Blissville under date 23d ult. "At the meeting appointed when you were here for the formation of a Bible Society, subscriptions to the amount of eleven pounds were received, which have since been increased to nearly Twenty. Three have been added to the Upper Church by baptism, and our meetings at the North Branch have been interesting. The District Meeting at Rushagornish, as you have already been informed, was a profitable season. All the Churches composing that District were represented but one; and a time of deep solemnity was enjoyed in commemorating our Lord's death on the Sabbath. Elders Perry and Gunter are continuing to labour with the Church at that place."

Elder Charles E. Bell writes from Brighton the 9th ult. "I have just returned from a visit to the Churches at Tobique river, and Fitzherbert settlement. In the former place the cause is in a prosperous condition. Eight were baptized and added to the Churches there, and one in the latter place. I have been labouring a part of the time during the last season in Lower Brighton, the Church here is in a prosperous condition at present, some additions have been made to it."

ORPHAN ASYLUM.—AN APPEAL.

The following appeal in aid of an Orphan Asylum in this city, is put forth with the hope and expectation that it will be responded to by the truly benevolent of all classes. Among other things which are required for the welfare and prosperity of St. John, commercially and morally, that of an Asylum for the comfort and protection of the orphan and destitute has been made apparent by the late visitation of cholera which we have felt. To neglect action in this matter until it is forced upon us by a return of the fearful chastisement lately experienced, would, we fear, be criminal neglect. We therefore commend the appeal now made to the favourable consideration of the public generally.

The Ministers, whose names are herewith subscribed, beg to call the attention of those whose hearts are disposed to aid in the establishment of charitable institutions, to the necessity for founding and maintaining in the city of St. John an asylum for orphan children, which they feel urged and encouraged to do from a very strong desire having been expressed by different individuals to have such an object effected.

The late severe visitation that has fallen upon this community, having suddenly deprived a number of children of both their parents, and left many others dependent upon the exertions of widowed mothers, in extreme indigence, has forcibly shown the necessity of an institution where such destitute children can be received and provided for until they are able to provide for themselves, or can be otherwise suitably situated.

Nor is it only during the prevalence of such an epidemic as that which has visited this city, although such visitations may be more frequently looked for as the population increases, and more especially from Asiatic Cholera, which has been found after once or twice visiting a community to become a local disease, but also in ordinary times, when the usual rate of mortality prevails, there are known to be cases occurring from time to time which demand the protection and care of an asylum for orphans, or of an institution of the kind referred to. In this country indeed, where children are able to find employment at an early age, they may be very readily disposed of among different families, relatives or others, who will agree to take charge of them; but it cannot be doubted that in numberless such cases they are but ill provided for in a temporal way, and are suffered to grow up in ignorance and vice. Were such an institution as is now contemplated established, many are the poor parents who would be thankful upon their dying beds to know that their little ones might thus be provided for.

Under this persuasion, a number of Ministers belonging to different denominations of Christians, have consulted together upon the subject, and have arrived at the conclusion that it is proper, without further delay, to make an appeal to the public, and endeavor to enlist their sympathies in the important work of establishing an asylum for orphans under Protestant government. It is proposed that the institution should be open for the reception of destitute orphans of all classes of persons without distinction; that all who are fit subjects for admission to this asylum should be received upon the same terms, and entitled to the same privileges, namely, a home, food, clothing, medical attendance, and instruction under a judicious master in the secular branches of an English Education, and in the fundamental truths of revelation—the Bible being the basis and standard of such instruction; and it is further designed that the children admitted to these privileges should be received and carefully trained, as far as their respective ages will allow, to habits of industry, cleanliness and economy, and that their moral conduct should be strictly watched and regulated, it being felt that the chief object of desire in their behalf is to provide for them a Christian home in the fullest sense of the word.

In order to bring about the establishment of such an asylum, this appeal in the first instance is made to the benevolence of the public for gratuitous contributions, and the gentlemen whose names are subscribed do hereby earnestly solicit such contributions, and venture to hope that when the importance of the object is duly considered, their appeal will be promptly and effectually responded to.

I. W. D. GRAY, D. D., Rector of St. John.
JOHN ARMSTRONG, Rector of St. James.
ALEX. McLEOD STAVELAND, Minister of the Reformed Presbyterian Church.
CHARLES MACKAY, Minister of the Congregational Church.
WILLIAM ARMSTRONG, Curate of St. James.
JAMES W. DISBROW, Rector of St. Simons.
WILLIAM PERRIE, A. M., Minister of Sydney street Free Church.
GEORGE M. ARMSTRONG, Rector of St. Mark's.
JAMES G. HENNINGHAM, Wesleyan Minister, and Superintendent of St. John South Circuit.
I. E. BELL, Minister of German St. Baptist Church.
SAMUEL ROBINSON, Minister of Brussels Street Baptist Church.
EDWARD N. HARRIS, Seamen's Chaplain.
JAMES BENNETT, Minister of St. John Presbyterian Church.
JAMES BAIRD, Minister of Carleton Presbyterian Church.
EZEKIEL McLEOD, Minister of Free Christian Baptist Church.

Subscriptions will be thankfully received by any of the above Ministers, or by JOHN KINNEAR, Prince William street.

Complaints have been made to us by persons who have packages of our paper directed to them that they are sometimes opened contrary to their wish, and the papers mutilated and soiled before being received by the proper owners. This we regret, and we particularly request that no parcels be opened except by the owner, or some person authorized by him.

EVANGELICAL ALLIANCE.

The British organization of the Evangelical Alliance held its eighth Annual Conference in London, commencing on the evening of the 9th October, and we judge from the report in the *Christian Times*, that it was a season of great interest. Those great Annual Meetings held in England, made up of men belonging to almost all Evangelical denominations, and combining the religious efforts of some of the most talented and energetic minds, cannot otherwise than exert an influence on the cause of religion in some way or other. So many and great are the influences which are now at work in order to destroy Christianity and freedom that it seems to us those Christians are culpable who are not watching the encroachments of the enemy, whether he comes under the guise of a false religion, or the bolder character of open infidelity.

We think we cannot do our readers a greater favour than occasionally call their attention to the efforts that are being made by some to guard the religious and civil rights of their fellow men; and to stir them up to emulation if possible. Was that indifference to the demands of the times which is felt by some indulged in by all, soon would Protestantism be as in the "dark ages"—shut up in secluded valleys and hid in inaccessible mountains.

The "Annual Address" of the Alliance was delivered by the Rev. J. Stoughton, on the "Presence of the Holy Ghost in the Church, and His Work in relation to the Age in which we live."

The following summary of this Address is given in the report which we have perused.

It commenced with a review of the history of the Spirit's gracious presence with the Church in past ages, as tending to confirm our faith in His presence now, and indicated certain phases of His influence, all in uniform bearing with His law of operations. Even in the darkest and most unpromising ages the Spirit had exerted His power, giving light to the soul, serving the arm of the spiritual warrior, and guiding the arrow of deliverance. The continuance of the Spirit's work might be traced from the beginning of the Church's history, even until now; and this fact should confirm our belief that he was still present in the Church at this moment. The several indications of the operations of the Spirit were then pointed out. One of these, and perhaps the most marked of all, was the extensive circulation and study of the Bible and biblical publications. At no former time in the history of the world had the Scriptures been so widely circulated and so largely read as now. The same might be said of the preaching of the Gospel, which was evidently an institution of the Spirit. Never was there so much as there is now of preaching of the truth as at present; and there were many indications on every hand of the Spirit's blessing. This should encourage prayer for the light and power so much needed in connexion with Gospel ministrations, and which only the Spirit of God could impart. Another characteristic of the times was the importance attached to education, and the felt duty of extending it to the utmost possible extent. In this we saw a manifest proof of the general influence of the Spirit's work, notwithstanding there was in some quarters but too evident a disposition to regard education as the one thing needful. This was also an age of literature. Some forms of religious error could be dealt with better from the press than the pulpit; and the work of the Holy Spirit had an important relation to the circulation of the Word, and to the progress of commercial activity, which was pre-eminently characteristic of the present day; for how could Christian men overcome the heated atmosphere of commerce without a living and walking in the Spirit? Christian union also, as exemplified by the Alliance, was in a special manner the work of the Spirit. He believed there was nothing wasted so much as stronger faith in the Spirit's presence, simple reliance on the Spirit's power, and importunate prayer for the Spirit's help.

Among the subjects which occupied the attention of the Alliance, the work and progress of the Papacy, and the desecration of the Sabbath, formed a prominent part. The Irish and Turkish Missions, repeal of the Maynooth grant, and other important matters shared in the deliberations of the meeting. May they all tend to the glory of God.

THE CHINESE INSURGENTS.

The Rev. Dr. Bridgman, Missionary to China, has transmitted from that country to the Editors of the *N. Y. Observer* a paper drawn up by himself, concerning the character, conduct, and principles of the men whose movements there, are attracting the attention of the civilized world; and as he justly observes "are of a thousand times more interest to the missionary, than words can express." From a condensed article published in the *Observer* from Dr. B's paper, we make the following extract—

1. Their government is a *theocracy*, the development, apparently, of what is believed, by them, to be a new dispensation. As in the case of the Israelites, under Moses, they regard themselves as directed by one who has been raised up by the Almighty, to be the executor of his will on earth. They believe their policy to be under the immediate direction of the Deity. Sometimes their leaders, they say, are taken up to heaven; and sometimes the Heavenly Father comes down to them.

2. Their government is a *mixed form*, half political and half religious.

3. Their government is moreover, a *royal despotism*. In their new organization there is no emperor, but a Fraternity of kings, viz: a Heavenly king, an Eastern king, a Western king, a Southern king, a Northern king, and an Assistant king. These six royal personages, we were told, were all residing in their new capital, which they call *Tien king*, "Heavenly Capital." Under their sway there is no more to be, as of old, a *Nanking* "Southern capital," or *Peking* "Northern capital," or ought of this kind.

4. This royal Fraternity claims, also, *universal sovereignty*. Of what the kingdoms and nations of the Earth really are, in numbers and in power, these kings and their brethren are doubtless almost wholly ignorant; but their claim to universal dominion on earth, is put forth in language most unequivocal.

5. Their government is administered with remarkable energy. It is now only four or five years since it struggled into existence in some obscure place, called "Golden Fields," in the province of Kwangsi. There they fought their first battles; and from thence, vanquishing or rendering submissive all the imperial hosts that went out against them, the Insurgents moved northward through the Lake provinces, and then like the waters of the Great River, eastward, carrying all before

them and taking possession of the old southern capital and Chinkiang, Fu, the Guardian city of the Grand Canal.

6. Their order and discipline are no less remarkable than their energy. Under their new régime both tobacco and opium are prohibited. Every kind of strong drink, too, would seem to come into the same category, and if any is used, it is only by special permission.

7. Their religious creed, though it may recognize, in some sort, all or most of the doctrines of the Bible, is, through ignorance of perverseness, or both, grievously marred with error. While their government, as already remarked—is of a mixed form, being partly religious—having in it a very strong religious element—still they have no church. There is no community separate from their own body-politic—at least none appears, and no traces of any could we find.

Christians they may be, in name, and they are, in very deed, iconoclasts of the strictest order. They have in their possession probably the entire Bible, both the Old and New Testaments, and are publishing what is usually known as "Gutzlaff's version" of the same; I have said, therefore, that, "in some sort," they may recognize its doctrine. How far their errors are to be attributed to errors or defects in that version, is a question which I must not here discuss. Their ideas of the Deity are exceedingly imperfect.

Our Saturday we found observed by them as a Sabbath day, but they appeared, not to have any house for public worship, nor any Christian teachers, ministers of the Gospel, properly so called. Forms of domestic worship, forms of prayer, of thanksgiving, &c., &c., they have, and all their people, even such as cannot read are required to learn and use these. We saw them repeatedly in their devotions; some of them were exceedingly reverent and devout, while others were quite the reverse.

A form of Baptism was spoken of by them; but no allusion was made by them to the ordinance of the Lord's Supper.

They have a list of books which are published by royal authority. It, and their books, usually bound together, bear the impress of a seal of State. On this list they have the names of more than twenty different works, two of which are the Old and New Testaments, noticed above.

8. To the inquiries, what is their literary character, and what their general intelligence,—their books and state-papers afford almost the only sure data we have for answers. Great numbers of proclamations were seen on the gates and walls of the cities visited, and most of them were from Yang, the Eastern King. These included a much greater circle of topics than is found in their books, and as to style, were like their books, not above mediocrity.

9. Of their social condition very little is known. To a certain extent, at least, they have a community of interests. The old dogma, that all the land and water, and all people under heaven, belong to the Sovereign, "Heaven's Son" does not seem to have been discarded by them. By whom these all these are held, I do not know.

10. Their numerical strength and the extent of territory under their control, are by no means inconsiderable. They said they had undisputed control from Chinkiang Fu four hundred miles up the Great River.

11. Their arms and accoutrements were quite after the old fashion of the Chinese, but their red and yellow turbans, their long hair, and their silk and satin robes—so unlike the ordinary costume of the black-haired troops,—made the Insurgents appear like a new race of warriors. All the people we saw were well clad, well fed, and well provided for in every way. They all seemed content, and in high spirits, as if sure of success.

12. Their further progress, judging from their past career, is almost certain. In all probability they are destined, under the inscrutable providence of God, to overrun the whole eighteen provinces, to break down the principal cities, to slaughter the Manchus, and to sweep away every vestige of their authority. At their approach the people and the retainers of the old administration are every where appalled, and fly like chaff before the stormy wind. Their ultimate success, in establishing and consolidating a new empire, wide and prosperous as that of the ancestors of Hien-fung, is less, far less probable.

12. In the present attitude of affairs their bearing towards foreigners is becoming every month and every day more and more a matter of grave and exciting interest. Their officers at Chinkiang and Nanking, told us, again and again, that their troops would not approach Shanghai, and that for the present, they would have nothing to do with the city of Canton. They remarked also, what is here well known, that the Insurgents in Shanghai are anxious to join them, and that many thousands of the people in the city and province of Canton are their true friends, their Brethren. Still, in everything that was said by their high officials in the Celestial Capital, a tone and a spirit of high assumption were too extraordinary—too far from the simple dictates of all reason—to be passed by unheeded as idle vaunting.

A writer in the *London Economist* sums up a very able article on Napoleon III. as follows:

"The same man who landed at Boulogne in 1840 with a single steamer and a few friends on a desperate and abortive expedition, revisits it in 1854 to review a vast army and receives the homage of countless spectators. The same man who six years ago lived in obscurity in London, scarcely able to pay his tailor's bill—whom many looked upon as stupid and whom none looked upon as wise—of whom few augured well and whom few would trust much—we have just seen receiving the visits and compliments of the consort of our Queen, entertaining three royal guests at his table—one of whom is the son-in-law of the very monarch whom he had succeeded—and admitted beyond all denial into the social circle of royal personages. Nor is this change in his singular fortunes the only one, nor perhaps the greatest. We can imagine him smiling with even a more grim satisfaction as he contrasts the language of the English press regarding him in 1852 and now; sitting with the *Times* or the *Examiner* of December 1854 or of August, 1854 before him—and marvelling at the