

recommend the repeal of a portion of the Border Ruffian Code of Kansas. The incoming administration, so far as yet appears, is to have a cabinet of very much better men than those who, in the present cabinet, especially represent the border ruffian element of the South. The bold recommendation of Governor Adams, of South Carolina, to revive the African Slave trade seems to open the eyes of the decent men who are yet left in the pro-slavery party. This class of men are becoming heartily sick of their present company, and either in or out of their party are bent upon putting down the present recklessness of the pro-slavery element. Whether they can succeed we can judge better when we know the complexion of the incoming cabinet. The present appearance is that LeCompte, who is surnamed Jeffries, is also to be recalled. He is the border ruffian judge who lately admitted a notorious murderer to bail, and sentenced nineteen free state men to the gall and chain for six years.

Since the excitement of election has passed, the religious interest is improving in many churches. In a large number of churches in this city there are cheering tokens of revival. "The Bible and the Work-Shop" is a valuable book just from the press of C. Scribner, of this city. The second title "Christianity the friend of the Sailor," well expresses the aim of the book. The book is timely, especially as so many labouring men in the cities have fallen under infidel influences. Also in view of the great efforts now put forth by the slave power to degrade labour. It is a great point gained in behalf of christianity when it is kept before the minds of the people that Christ, its author, was himself a working carpenter, and that his religion is one which proceeds upon the basis that every true christian is industrious in some sphere of life. If christianity should ever attain its appropriate power over human affairs, labour will not only be honoured and rewarded, but its opposite will be considered if not punished as a crime. We warmly commend this book as an auxiliary in diffusing right views on this important subject.

Canada Correspondence.

Lack of ministers in the Episcopal Church—Support of the Ministry—Missions among French Canadians—Scarlet Fever—Railway Sabbath breaking—New Baptist Academy—Dead Body—Newspaper delinquents—More Ocean Steamers—McGill College.

MONTREAL, C. E., Dec. 10, 1856.

MR. EDITOR:—The Ecce, which may be regarded as the organ of Evangelical Episcopacy in Canada West, contains an editorial in a recent issue, complaining of the lack of laborers in the vineyard of the Lord; and gives prominence to the fact that Trinity College, endowed in part for the very purpose, and under the patronage of the Episcopal Bishop, has sent forth none during the year. As many as twelve at a time in former years have been ordained; only three presented themselves as candidates for the ministerial office at the last annual ordination. This falling off is contrasted with the increase of population and wealth; and the cause is traced to "the miserable provision which is made for the maintenance of the ministry." While repudiating the idea of entering the ministry for the sake of hire, it is stated as not at all wonderful "if men who foresee that their labor will be less liberally rewarded than that of a good mechanic, while their expenses, owing to their position in life, will be much greater, should hesitate and hold back from entering upon themselves worldly anxieties, in addition to the awful responsibility which attaches to the messengers of the Gospel." But complaint is especially made against "the quality of the supply." Not in Canada only, nor among Episcopians merely, do not both these deficiencies claim the attention of the Church of Christ? It is important that individual christians should feel their obligations to Christ in relation to the spread of the Gospel where it is not known, and its perpetuity where it is. It is too much to expect that the self-denial shall be entirely on the part of those who labor in word and doctrine. A ministry kept at the starving point is poor policy, and worse christianity; and no church will prosper whose plan and purpose partake of this spirit. There is little danger that the voluntary principle—the only true one in the support of the Gospel—will give rise to a mercenary ministry, provided it be properly worked; but there is danger in its unbalanced use. If the support of the ministry is not based upon New Testament principles; if Christians suppose that giving is voluntary in the sense that all aid may be withheld if it so pleases the Christian brother, and if it is not in his heart to give, the apostolic injunction does not require it,—then we may expect a class of men, who while laboring professedly for Christ will seek to please the people, and thus secure pecuniary profit to the damage of all the best interests of society, and to the ruin of precious souls.

In addition to the French Canadian Missionary Society, which is not denominational, and the Baptist Missionary Society of the Grande Lague, the Episcopians have a mission among the French Canadians at Sabrevois. From a report of the Deputation appointed to visit Canada West on its behalf it appears that with the exception of a grant of £30, the support of the mission is derived from Canada, New Brunswick, and the United States. There are now eight missionaries under the control of this society. The Deputation held meetings in Kingston, Port Hope, Toronto, and Hamilton, and were much encouraged by the reception given them. £500 were pledged in these places; and they return thanks for the Christian sympathy manifested, and feel assured that they have the prayers of many devoted hearts.

Scarlet Fever has been prevalent and very fatal in Barrie, and its neighborhood of late. The "Barrie Northern Advance" of Nov. 27th has an obituary notice suggesting of more than usual sorrow: five deaths in one family within eight days, embracing the eldest daughter in her sixteenth year, and the youngest of only two summers. Surely the parents need all the support which the religion of Jesus can afford.

The Grand Trunk Railway has not discontinued its Sabbath profanation. The directors

seem to think it quite right to do extra work on the Lord's day; and it is very properly said that the Magistrates and other officers charged with execution of the laws are blame-worthy in permitting it.

The Chief Magistrate of Sherbrooke was deceived into calling a public meeting on behalf of the sufferers by fire at Three Rivers by means of a Requisition with seventeen signatures. After the delay of an hour but one individual made his appearance! Such practical jesting merits severe punishment.

The Regular Baptists of Western Canada contemplate the establishment of an Academy; the location to be determined by the amount contributed. Several liberal offers have been made already; one of five thousand dollars.

Last Monday week some men employed at the Railway Station, Rouse's Point, had their attention drawn to a barrel of most offensive smell, which on being opened was found to contain the remains of a man cut into pieces. From their appearance, and the circumstances of their arrival, suspicions of foul play are entertained, nothing is known of the owner. The barrel was unmarked.

The Roman Catholic press has its delinquent subscribers as well as the anti-Romanists; and if the True Witness is not unaturally irritated quite as provoking as delinquents in general. The patience of the True Witness secus exhausted, for he threatens that "after the first of January, the accounts, if over six months, shall be placed in a lawyer's hands, and the names published in the paper." A Toronto Romish journal recently complained bitterly of the apathy of Roman Catholics in putting the press; and in an exceedingly well-written article argued the necessity of a change, if the faithful would have their principles extended.

A violent storm on the night of Dec. 3, did much damage to the shipping on Lake Ontario. The steamer Manerch was totally wrecked. Three schooners also were driven ashore.

The expectation is pretty strong that we shall have a weekly line of steamers between this port and Great Britain next season. The Conard Company is said to contemplate a line between Liverpool and Quebec. A line of propellers between Montreal and Chicago is also about to be established.

I must not omit a fact so creditable to the city as a meeting of the citizens last week for the purpose of forwarding the interests of McGill College, whose income is considerably below its expenditures. Three brothers gave £5,000 to establish a professorship of English literature to bear their name, and the subscription list opened at the meeting gave a total at its close of £8,850; proving clearly that Montreal can subscribe liberally for other purposes besides a Railway Celebration. This count is to be evidence sufficient to show that Montreal is desirous of promoting the interests of education. A. B.

The Intelligencer.

SAINT JOHN, N. B., DEC. 19, 1856.

FOURTH VOLUME OF THE INTELLIGENCER.

On the 2nd of January next the first number of the Fourth volume of the "Religious Intelligencer" will be issued. It will be printed for a considerable portion of its) with new type and on good paper, and it is intended to make a respectable appearance in its typography as any other weekly paper in the Province. It will continue to be a religious paper, and will also always contain all the important general news. The "Intelligencer" is designed to be a family paper of the first order published in New Brunswick. Its present circulation is FOUR THOUSAND AND SIX HUNDRED, and we are anxious to increase it to SIX THOUSAND!

The terms are as usual, ONE DOLLAR A YEAR IN ADVANCE. Any person sending us the payment for twelve copies (three pounds) will be entitled to one copy free. Any person living at a distance and wishing to subscribe has only to enclose us one dollar by mail, post paid, and it will be forwarded to their address.

We wish our agents and friends to make a little exertion to increase our subscription list, and forward the names of Subscribers as soon as possible. We hope to commence the year with FIVE THOUSAND!

Address B. J. Underhill, St. John, N. B.

Christmas.

Before we greet our readers again the day kept in commemoration of our Lord's nativity will have passed. The first observance of this day can not at present be ascertained with any degree of exactness. The first traces of it are in the second century, and it seems to have been pretty generally observed by christians soon after. Dioclesian, the Roman Emperor and tyrant, during the savage persecution which he waged against christianity, sending a large number of christians assembled on Christmas to celebrate the birth of our Lord, commanded the doors where they were to be shut, and fire to be put to it, which soon reduced it and them to ashes. Whether Christmas has always been observed on the 25th of December, is a point which has been much disputed. Some pretend to have ascertained that our Lord was born on the 16th of May. The precise time in which we celebrate this joyous season, is not we apprehend of so much importance, as the spirit and manner in which we do it. We keep it as the birth day of OUR LORD JESUS CHRIST;—the event which was so gloriously announced by an angel messenger to the shepherds who watched their flock by night. It was good tidings of great joy to all people, and the heavenly host were not indifferent to it—thy praised God saying, "Glory to God in the Highest, and on earth peace, good will toward men."

There certainly is no good reason why it should be made a day of boisterous mirth, or unbecoming practices. That it should be a day of cheerfulness and christian joy no one can deny; but why make it a season of gluttony, drunkenness, or riot? The only answer to this is, a drunken and carnal mind is enmity against God, and the most

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It is said of John Knox, the distinguished Scottish divine that he exclaimed in prayer: "O God, give me Scotland or I die!" When the church in an agony like this cries, "O God, give us the world, or we die!" then, and not till then, will Antichrist tremble—the Moslem and the Pagan reel and fall, and Jew and infidel acknowledge our Lord Jesus Christ to be the only true God and Saviour.

To Correspondents.

As the present volume of the Intelligencer will close with the next number, we conceive it necessary that we should say something to those correspondents' some of whose articles have not been published. First, we have on a large number of original articles in poetry—on various subjects—mostly however, religious, some of which would do credit to their authors if being published. We should be very glad to publish all the original articles sent us, if that was best, but we think it is not for two reasons. First, many articles are of a merely local character, and could not be interesting only to a few who might be acquainted with the incidents or circumstances which originated them. Second, many articles would require to be re-written, which we have neither time nor ability to do. This last reason is especially true relative to articles in poetry. We cannot write poetry, and all articles in poetry coming to us, in order to secure publication, must be ready for the printer. Secondly, we have some prose articles on hand that are well written, but are quite too lengthy for publication. All articles in the form of essays, or expositions of Scripture, should be short. All letters containing either secular or religious intelligence are very glad to receive, and invariably publish them, if the intelligence conveyed is of any general interest at all. Our London, New York, and Canada correspondence, have, we trust, been interesting and instructive to our readers generally. The promptness with which these writers have furnished their letters, as well as the interest they manifest in our journal, merit our warmest thanks.

An original article appeared during the summer in our columns on the subject of Faith, which was written by a minister belonging to a numerous and evangelical body of christians; and although some things in it were expressed differently from what we should express them ourselves, yet we did not consider that the article contained anything heretical. It however called forth severe criticisms, not only through our own columns, but also in other places. These induced a reply, and the subject began to assume the shape of controversy, when we deemed it expedient to suppress all further correspondence upon it. We have had in our possession for a number of weeks an able and lengthy article written by "JUSTITIA" in reply to the "Dialogue" by "David Palmer," and we have feared we were not doing justice to the writer by suppressing it. But as we determined from the first that we would not countenance controversy among brethren, when it could be avoided, we therefore in this case, were obliged of the two evils to choose the least. Our readers must decide whether we have erred or not, and if we have, we trust our correspondent will pardon us. On this subject also, we gave notice of our intention to present our own views fully, but from the cause already stated we have not yet done so, and cannot now say when we will. We fear not controversy with the powers of darkness—we are ready to measure weapons with any who oppose evangelical truth—we "are set for the defence of the gospel," but we cannot encourage strife, or the appearance of it, among brethren, especially when we think they believe alike, and the controversy grows out of the mere choice of words.

We have deemed the foregoing remarks due to our correspondents, and also to our readers, and with the close of the volume we wish to settle old scores.

"American Messenger," and "Child's Paper."

Subscribers to these papers, and also to the Youth's Gazette, who are receiving them from this office, should not forget that the term for which they subscribed is closed, and that in order that they may continue to receive them, it will be necessary for them to renew their subscriptions. No more will be furnished unless again subscribed for, with payment in advance.

The following are the terms upon which we supply these excellent monthly papers, and the prices are so very low that no family need be without them. We recommend them to families and to Sabbath-schools—they are entirely free from sectarianism, being published by Societies composed of all evangelical denominations. For the use and benefit of children, we believe the Child's Paper to be unsurpassed—securing their attention often when nothing else will, directing them in the proper way, and almost always making good impressions on the mind. A few shillings expended yearly by parents for periodicals like these—keeping them before the family—encouraging their perusal, and accompanying it with words of admonition, would save many a child from ruin, and many a parent from a broken heart. That is he worst of all economy, that beggars the intellect, and robs the soul. Good Books, and good religious papers are among the best and cheapest means of family government, not only making intelligent and obedient children, but useful and happy men. A word to the wise is sufficient.

TERMS.

Table with 3 columns: Paper Name, Quantity, Price. Includes American Messenger, Child's Paper, Youth's Gazette, and Religious Element.

Subscriptions for these papers should be forwarded immediately, in order that no delay may take place in the receipt of the first numbers. We hope to be able to order a large quantity.

Letter from G. A. Hartley.

Upper Sussex, 12th Dec., 1856.

DEAR BROTHER,—

Nearly three weeks have rolled around since you last heard from me through the medium of my own pen. And as I then wrote to you from your own native parish—in which place I was at that time labouring—I am aware from the deep interest you feel in your friends and neighbours that you are anxious to learn something about the success of my labour in this section.

In my last letter I spoke of some revival influence being felt amongst the people, which continued increasing for a number of days until there was the appearance of quite a general revival. The congregations were large, and the minds of the people were seemingly much called up; a number came forward for prayer, gave evidence of heartfelt penitence, and expressed their anxiety to obtain salvation. Some few of these we trust have been blessed, but it is reference to many others my expectations have not yet been fully realized. However, I trust through the mercies of God that they may yet realize that peace which flows from a reconciliation with His will, and the knowledge of their sins forgiven. At the time of the fairest prospect, for some reason or other, which I mainly attribute to the backwardness and lack of labour on the part of Church members, the interest began to subside so that I fear the season of revival that I had anticipated, will not at the present time be enjoyed. I baptised two here a week ago last Sabbath, and one last Sabbath. I spent a part of last week up at the Portage. Our meetings there were quite interesting, so that I felt some desire to return; but I did after the morning meeting on Sabbath last. We had meeting there that evening and the next morning, after which one was baptized. That afternoon, accompanied by another McLeod, I went across through the woods to what is called the Rouse Settlement, and attended meeting according to an appointment that I had sent to that place for that evening. We had meeting there the next morning and that evening we went over to another settlement called Corn Ridge, at which place the school house was most densely crowded. A deep feeling of solemnity appeared to rest upon the minds of the people many of whom apparently were deeply affected during the exercises of the meeting. The following morning I preached again in the Rouse Settlement, at the close of which meeting two were baptized. I think there is the prospect of further good being accomplished at that place. That afternoon we came in and attended the appointment at the Portage that I left on my way out for that (Wednesday) evening, and at the present time am back again to Upper Sussex.

I have partially promised to return to the Rouse Settlement again next week where I may perhaps spend a few days. Bro. Wayman came up and remained with me some time here, as well as accompanied me on my first visit to the Portage. I am endeavouring to visit and labor with the churches in this section to the best advantage that I can. The churches, as a general thing, are in a low state, and every few days the macedonian cry is being heard "come over and help us."

Dear Brother, I often feel that it is more than my meat and my drink to do my Master's will, and let it call me to pass through what I may, my desire is that Christ's name may be exalted and souls saved. But at others, I have cruel seasons of fears and discouragements, and daily feel my need of divine grace to enable me to discharge the duties devolving upon me. My desires are that light from the world of light may illuminate the path that I should tread, that I may walk in the light, as Christ is the light, and that I, together with all my young brethren in the ministry, who have lately entered the field may be enabled to stay up the hands of our elder brethren, and be prepared to be the burden-bearers in our denomination, when those upon whom these duties have rested for many years will have passed away to their reward. We who now are babes in the ministry of our connection, will soon be called upon to fill the places of the fathers and those who have and are bearing the burden in the heat of the day. May God by His grace, and a thorough knowledge of His truth, prepare us for it, and add to our numbers such as may feel the weight upon them if they preach not the Gospel. Truly, "the harvest is great but the laborers are few."

I remain yours, &c.,

In the Gospel.

GEORGE A. HARTLEY.

SPECIAL MISSIONARY FUND.—The Treasurer of the General Conference acknowledges the receipt of Five Pounds from W. E. Perley, Esq., Blissville, Five Pounds from B. J. Underhill, Esq., St. John, and Five Pounds from Mrs. Andrew Pugsley, Upper Sussex, for the above fund. Also and pound from Mr. Andrew Pugsley, for Bible distribution.

MISSING PAPERS.—We have received a letter from one of our Fredericton Agents, stating that the INTELLIGENCER for last week had not come to hand. We have enquired at the Post Office here, but can get no information,—we only know they were sent from our office.

Religious Element in European Questions.

We think our readers generally will be interested in the following letter by the French correspondent to the New York Observer, showing the religious element in the European questions. Anything in relation to the condition of Europe at this time is of importance,—the religious elements which are work, with the parties which are engaged therein, and the influence of these on those questions which will in all probability involve Europe at no very distant day in another way, cannot but be interesting to the christian enquirer. The history of the world is fast merging into the history of the Church, and it is impossible to view the policy of the European nations any longer separate from the influence of some great religious question.

Let us first look at Russia and the East.

The Muscovite nation has but lately been engaged in a formidable struggle, in which the sacrificed lavishly men and money under the direction of the Emperor Nicholas. And for what? What inspired so much courage and constancy? Why were they able to resist so obstinately the combined efforts of France and England? Doubtless the Czar and his chief councillors were more or less influenced by ambitious political motives; but for the mass of the people, and even the nobles, the invasion of Turkey was a religious question; the war was a holy war. It was to protect their brethren, the Christians of the Greek church in the Ottoman empire. They believed they were serving the cause of God.

Eastern affairs still hold the chief place in the solicitude of Europe. This is not only because the balance of the European powers is involved therein, but because serious religious questions are to be solved by the destiny of these distant lands. Every one feels that Mohammedanism is drawing near its end. Who shall be the heirs of the Turks? and what Christian denomination shall hold supremacy in the East? This is the capital point which agitates the minds of the people, and penetrates even the councils of cold diplomats. The Greeks wish to keep their old pre-eminence in the East. The Roman Catholics aspire to the dominion. Protestants, in their turn, strive to make proselytes and build churches. Religion is the foundation of the conflict. Observe what is passing in Palestine. Greeks, Romanists and Protestants have their representatives in Jerusalem, and are trying to take possession of the Holy Land because it will indicate their future superiority.

In France, at present, political quarrels seem to be settled. Legitimists and democrats conservatives and republicans, are quiet and lay aside their weapons. Louis Napoleon reigns peacefully with the aid of an immense military force docile and obedient to his commands. But though political parties are quiet religious debates are more animated than ever. On the one hand the Jesuits labour constantly to regain supreme authority in affairs of state as well as in the church; they are backed by hosts of bigoted bishops, priests, monks, nuns, who influence the lower classes of the people, in order to restore the theocratic institutions of the middle ages. This is a question of progress or decline, of life or death in France; or in other words, "to be or not to be, that's the question." If Jesuitism with its despotic maxims should triumph, and should succeed in destroying liberty of worship, liberty of education and of the press, civil marriage, and equal division of property among children, as it boasts it will, our country would lose all its influence, and would perish shamefully. The religious question has therefore become the first one to us; and thanks to God, the French people are gradually understanding its extreme importance. They will not cast her fortune, greatness and glory at the feet of the Jesuits!

In Spain, the importance of the religious question is felt even more sensibly. When come the popular insurrections, military plots, court conspiracies, which do not allow the Iberian peninsula one day of repose? It is to decide whether the clerical faction shall exercise its ancient tyranny, or be superseded by the new opinions. Espertero was recently overthrown, and after him the feeble, wavering O'Donnell, and this by the Jesuits and bishops. The priests strive to prevent the sale of ecclesiastical property. For this end they hired miserable incendiaries, and infamous brigands, who have awakened universal terror by their crimes. Also, the priests leagued with Queen Isabella, appointed General Narvaez President of the Council, and this statesman's first act was to declare that the Concordat with Rome is restored to its full extent, that is to say, the clergy retain their property and their influence in public and domestic life. To-day the Jesuits are victorious, but for how long? Are the past Spaniards condemned to bear the priestly yoke from generation to generation?

In Piedmont, the religious question awaits strife. King Victor Emmanuel is an honest, generous prince. The members of his cabinet earnestly desire to support the constitution. The majority of the people are attached to parliamentary government. The representatives of the country are faithful to their duty. All would go well in Sardinia; but the priests are discontented; they systematically oppose political, civil, and educational reforms, and excite the pope to pronounce sentence of excommunication against the king of Piedmont and his people. The pulpit and the confessional are placed at the service of the royal grade party.

The struggle is the same throughout Italy, Rome and the Pontifical States are occupied by foreign troops, because the pope is in danger. Popery keeps up the division among the Italians, protects the usurpation of Austria, encourages the grand Duke of Tuscany in his base persecutions, applauds the ferocious measures of the King of Naples, and supports the enterprises of the King of France of Modena, Parma, &c. Popery is a fatal reef in which is wrecked the independence of Italian nationality. Let the Roman staff be defeated, and the Italians will be free! They now know where is their true enemy!

In Switzerland, the cause of the last war, and the change in the constitution, the Jesuits had formed a small confederation, the large one, and tried to surrender the confederation for their own advantage. The religious question is preponderant there, and the only one which most agitates the people. In voting, the question is whether the clerical or liberal party shall prevail! The president of the free assembly of Brussels thus replies to the assembly of the Romish bishops: "The Romish staff truth does not belong to you. You possess neither historical, nor moral, nor scientific nor political truth, which will never admit this Romish dogma into the domain of science. Free examination is your duty, and we are sure that public opinion will support us."

Holland, with all her tolerance and phlegmatic character of her people, is agitated by religious questions. The cabinet has been attacked in both chambers by the Roman Catholics, under pretence that it did not give any sufficient guarantee of liberty of worship.