

more than six thousand years old, whereas geologists proved it to be much older. If we carefully examine the first chapter of Genesis, and put a pause between the second and third verse, we shall see that the date commences at the third verse, and the earth might have existed millions of years without form and void, before "God said let there be light, and there was light." Geology confirms this account, for there was no light, nor the present race of animals, nor any trace of man further back than from six to eight thousand years. As to astronomy, there is no proof that Joshua did not understand it as well as we do; for in every almanac we read of the rising and setting of the sun, and in poets speaking of the sun travelling, as in Dr. Watts, "Who never tires nor stops to rest but round the world he shines." Who would say that such a man as Dr. Watts did not understand astronomy? Job seems to have been two thousand years a head of all other astronomers; for he speaks of the earth being suspended. Job xvi. 7, "He hanged the earth upon nothing." If such a passage had been found in any writings but the scriptures, it would have been thought extremely wonderful by men of science. There is another important passage which is often overlooked in the Epistle of James, £ on its unfortunate translation, James i. 17. In the Greek it is "without a tropical shadow;" showing that he had a knowledge of the tropical shadows hundreds of years before any writer of whom we have any knowledge. As to the alleged contradictions in the Bible, I have examined nearly all of them, and find nothing of any consequence; and the more I read that blessed book, the more I am convinced that it is no cunningly devised fable; but the Word of God.

G. T.

New Hampshire Correspondence.

Reveries—Railroad Disaster—Prohibitory Law—False Reports—Rev. J. C. Lovejoy.

Dover, N. H., March 18, 1856.

MR. EDITOR,—I greatly rejoice to learn through the columns of your valuable paper, that your Churches are enjoying seasons of refreshing from the presence of the Lord. The frequent accounts of revivals that you are able to lay before your readers, must be truly cheering to the friends of Zion,—the lovers of evangelical and experimental religion. Such manifestations of the power and grace of God are seasons of sacred joy to the good on earth, and even to the angels in heaven. The Pharisaical and the formal may regard such seasons as extravagant and fanatical, as they did the hosannas of Christ's disciples, when he was on earth; but God approves such seasons, as they are the means of humbling the pride of sinners and leading them like the penitent publican to plead for mercy and pardon. May the time soon come when revivals shall become far more common and extensive in all religious denominations.

The cut-and-gorge of the Railroads in this vicinity have been so much blocked up with snow for some time past, that the cars have been very irregular in their trips. The train from Portland, which was due here last Saturday, the 8th inst., at a quarter to five o'clock, did not arrive till about 11 o'clock, on Sunday morning. On their arrival, a few who had been waiting in the depot eight hours, took seats in the cars. We had not left the depot ten minutes when the engine, tender, and baggage car ran off the track, the tender being turned bottom upwards, the wood and fragments burying the engineer, who escaped uninjured! The fireman was thrown several feet, and then fell unharmed upon the snow. The tender was unshackled and fell partly upon the track, which, it seems, crowded the baggage car off, as that car was somewhat injured by the concussion, and thrown off some two or three feet on the side opposite that on which the engine and tender had gone. The corner of the forward passenger car, also struck the tender with such force, that a large piece was broken from the end of the floor-beam or sill of that car, but did not throw it from the track; and through the goodness of our kind Heavenly Father, not one of the company was injured, though all were much alarmed. The passengers remained in the cars till sunrise, thankful for our merciful preservation, when an engine which had been obtained after the accident, took us back to Dover. After going home and taking breakfast, I again took my seat in the cars, where I sat till after 11 o'clock; when, finding that I could not reach the place where I was to preach, on an exchange in season to meet my engagement, I left them, and again went home. A small, sloping, and exceedingly hard snow drift on the track, probably raised by the "cow-catcher," and also the forward wheels of the engine, which was the cause of the disaster.

The Telegraph, and most of the leading and so-called, respectable newspapers in this Country, as also all the less influential dailies and weeklies that are opposed to Prohibitory Liquor Laws, have confidently asserted that the Law in your Province was condemned by overwhelming majorities at great meetings which have been held there. I do not know how these papers received such intelligence; but according to your paper and others published in New Brunswick, the Law is doing much good, and has been sustained by decided majorities in most, if not all, the meetings that have been held there to discuss the merits of the new measure.

Unfortunately for the readers of our run papers, they are not permitted to know the truth in relation to the subject. Rumormongers, whose craft is in danger, run drinkers, who fear the loss of their cup, and politicians, whose parties are unsafe, cry out against Prohibition as an enemy to the cause of Temperance, and yet make themselves hoarse by shouting, Great is our sin as a beverage, and an article of traffic, under the guise of friendship for Temperance and liberty, they virtually seek to make Prohibitory Laws ineffectual by asserting that they are unjust, they cannot be enforced, &c. This cause, among others, equally dishonorable, is pursued here by the enemies of Prohibition, and their brethren in your Province seem to be influenced by a somewhat similar spirit.

The excellent Prohibitory Law of the State of New Hampshire, has recently been violently assailed by the political editors and political demagogues who are seeking to regain their power by an appeal to rumormongers and topers. Among

those who have sought in this way to make the Law a nullity, are Hon. John S. Wells, and Rev. J. C. Lovejoy. The former of these gentlemen is the man whom the democrats and rumormongers nominated as candidate for Governor. Soon after his nomination, he commenced addressing political audiences, virtually asking them to vote him into the gubernatorial chair. He went strongly against the Liquor Law, denouncing it as unjust, oppressive, and useless. The other gentleman was equally vituperative against the Law, and descended so low in his addresses as to appear more like an ordained political demagogue, than like a minister of the Gospel. What makes his case more sad, is the fact that he was once a strong and active Temperance man. He is also brother to Rev. Mr. Lovejoy, who was shot by a mob in Alton, Illinois, several years since, for defending his anti-Slavery press against those who attacked it and murdered him, while he was endeavouring with a gun in his hands, to prevent the destruction of his property. Many regretted that he fell while holding a deadly weapon, but his death greatly increased the number of the opponents of the system of slavery. His brother referred to above, soon became one of the most active anti-Slavery agitators in the Country; but for some cause he has made shipwreck of his anti-Slavery faith, as well as his Temperance principles. His political harangue in this City, as well as in other places, was more adapted to the work of making men drunkards than to that of promoting Temperance! There seems great reason to fear that while he may not enter the kingdom of heaven himself, he will hinder others from entering. Desperate efforts were made by the enemies of the Prohibitory Liquor Law of New Hampshire, to elect a Governor and Legislature, who would repeal the Law; but their efforts have failed and their hopes are blasted for the present. The election has passed; and though there is no choice of Governor by the people, a majority of the members of the Legislature elect one in favor of the Law, and they will choose a Governor of their own views on this subject. This mortifying defeat of the rum power, will, it is hoped, greatly strengthen the hands of the friends of Temperance, and weaken those of the enemies of Prohibition.

E. H.

Canada Correspondence.

MONTREAL, C. E., March 21, 1856.

MR. EDITOR,—As this is "Good Friday," so called, and "Passion Week," we have had, as you may suppose, abundant proof in this Roman Catholic city that something more than usual was in progression. As I have seen the multitudes pouring out of the "French Church," along Notre Dame Street, I have been pained at the thought of many persons given to idolatry, the great majority of them, at the same time, believing that they are doing God service. There can be no doubt of the sincerity of many, and it has occurred to me, it would not be amiss, if we, who profess a purer faith, were as much in earnest as they. With all our boasted attachment to the Bible, we would be the better of additional zeal in the exemplification of christian principles. Some, I dare say, who read this communication, think God they are not under the superstitious influences of Romanism, while their heartless performance of duty, to which nothing but a wish to keep up appearances drives them, tells too plainly that worldly influences are upon them. Satan is not limited to one way of running souls; he can do it just as successfully by encouraging the worldly, as the superstitious spirit. Men are never converted until they are in earnest. Christians must be in earnest, if they would grow in grace, if they would do good. When we are in earnest we can grapple with difficulties. When in earnest we can pray; not otherwise. We can make sacrifices if we are in earnest. See those poor devotees of popery. They leave their business, they go fasting to their devotions, they govern their appetites, because they are in earnest. This is not, perhaps, the reason in all cases, but it is in many. Perhaps your readers will say "we knew all this before." So much the worse, if it has not aroused you to earnestness in religion. Every christian who has conversed with enquirers, knows, however, that the grossest ignorance is quite compatible with earnestness. He is often amazed at the delusions under which some are labouring, although they have heard the gospel for many years. Men are not safe because in earnest; but till they are in earnest, who can be hopeful concerning them?

What a powerful influence simple faith in Christ exerts! An instance of it came under my notice only yesterday; I called to see a young man who is dying of consumption. I have visited him for some time past, but yesterday, he told me "all that was in his heart." As this will probably never meet his eye, I may say that such faith I never saw before. There he lay in pain, and almost without spiritual sympathy. His mother and his young wife are both Roman Catholics. "Ah!" said he, as I entered, "the only friends I have now are those who talk about Jesus." For half an hour he continued, and, oh! such an experience as he told! I knew before that christianity was mighty, but its effects, when I witnessed them in his case, I could hardly credit. I could but recall the same person four months ago, as I conversed with him concerning his spiritual interests, and with difficulty persuaded him that he was not a christian. He was in earnest then, but he was without Christ. Now he exults in God his Saviour. Said he, with beautiful simplicity, "my sins do not trouble me now, I know they are all pardoned. I never think of hell now; but I love God, I know I love Him. Christ is precious to me." Oh, what but faith in Christ can produce such results! Reader, are your sins forgiven? A. B.

A GREAT RELIGIOUS REVIVAL.—At Gloversville, New York, a very extensive revival has been in progress for some months past. About four hundred persons, in all, have been made the subjects of converting grace, and have connected themselves with the various evangelical churches of the place. The moral effect of this work is quite manifest. For more than six months not a drunken man has been seen in the streets or known to be in the town.

The Intelligencer.

SAINT JOHN, N. B. MARCH 28, 1856.

Working.

Jesus once said, "My Father worketh hitherto, and I work;" and when he was about to leave the world, he said he had finished the work which his Father gave him to do. This was a work that none other could do; angels could not do it; none but Christ could do it. To him it had been committed—it was his work, and he accomplished it. Now, we believe as Jesus had his particular work in the world, so has ever one of us our particular work also. God has not sent men into the world by chance, and without any other aim than to live for themselves, obtain wealth or pleasure, and then leave it. The great end of man's creation is to "glorify God, and to enjoy him for ever;" and in order to do this, he must become a worker for God, a labourer together with God. The different relations in life must be fulfilled; there are a variety of vocations which must be supplied, and every man should occupy the very place that God would have him to. It is in filling that position in the world that belongs to us, that a wise Providence places us in, to the honour of God, and the best interest of the world, that we accomplish the true aim of life, and do the work assigned us. While there are different departments or fields of labour in the world, the tendency of all that is wisely done is the same, that is to suppress vice, to promote virtue, to extend the knowledge of Christ, and elevate a fellow world. This can be more effectually done by some men in the workshop than in the pulpit; in the common walks of life is the field of some men's labour, in the public ministrations of God's Word is the field of others. And hence, every man should diligently and prayerfully enquire of God, before choosing his business in life, or the place he would occupy. A mistake in these, is often attended with sad results; and we believe the only remedy for it is always to seek God's glory and the world's good full in view, and aim for them; in other words, seek first the kingdom of God, and his righteousness, and then we may be assured that other needful things will be added thereto.

The most deplorable failure that we can imagine, is the failure of human life. Other losses may be retrieved, other bankruptcies recovered from, but not so this. Life lost, is lost forever. The wasting of the short span of mortal existence, upon which depends a whole eternity, is the consummation of folly and madness. Work while it is called to-day to-night to sound in every man's ears,—the night cometh when no man can work; and let none foolishly suppose that the greatest industry, or the utmost business success without religion, is the accomplishment of a useful life. To seek the salvation of our own souls, and to promote the salvation of others, is the work of every man. How shall we escape if we neglect so great a salvation; and once saved ourselves, to labour in saving others becomes both easy and delightful.

Reader, what is your work? What are you doing? Are you saved yourself—are you working out your own salvation with fear and trembling? For what purpose are you living? Say not that you have nothing to do—nor hide your self under that perverted truth that Christ has done all. He has done all his Father gave him to do—he has opened up a way to God—he is the way. But Christ will not repent nor believe for you—you must forsake your sins for yourself, and turn to God—the cross of Christ you must bear for yourself, and yield the fruit of righteousness. Christian professor, what are you doing? Are you so working that the Judge will be able to say unto you by and by, "Well done good and faithful servant." Are you working for God, or for yourself? Oh think, and answer as the importance of the question demands.

REVIVAL INTELLIGENCE.

WAKEFIELD.

ELDER C. E. BELL writes to us from Wakefield, under date of 21st inst., that the work of God is greatly revived in that place. He says, "I came here on the 22nd of Feb., to attend an appointment that I had previously made. Brother McMullin, who has been pastor of the church for some time, was with me. In that meeting the Lord began to display His power, and, as the appointments were continued, the work progressed, and souls were converted to God. On the 29th ult., I baptized eight persons; on the 5th inst., twelve; on the 9th five; on the 17th, five; and this day two more; making, in all, thirty-two, and the work is still going forward. The Church stands in union, and a number have re-united, who were formerly members of it. I have also attended a few meetings with Brother Wornwood, in Simonds, where the Lord is also reviving his work. I baptized three there more. I shall attend a protracted meeting at Lower Jacksonville, with Elders Hart, McMullin, and Wornwood, which is to commence to-morrow at ten o'clock, a. m.

BALDWIN.

We learn that the work of revival is still progressing at Baldwin, under the labors of Elder B. Merritt. Nine more persons were baptized by him last week, and a prospect of an extensive work of grace continues. We trust it will extend until the whole region round about shares in the blessing of God.

LONG BEACH.

Brother J. Noble baptized three persons at Long Beach on Monday last, and we learn from him that the protracted meeting in that place has resulted in a general awakening of the people.

LIQUOR CASES.

The case of William Breeze, Junr., charged with keeping liquors of illegal sale, was argued before Mr. Justice DeMille on Monday last; and on Wednesday judgement was pronounced—the liquor to be forfeited and destroyed, and Mr. Breeze to pay costs. This is the second case with Mr. B.

Wm. Graney was fined £10 by Mr. Justice Salter, in Carleton, on Tuesday last, for violating the Prohibitory Law.

THE PICTORIAL SUNDAY BOOK.—Part 5 of the beautiful work has been laid upon our table. It contains like the former numbers, several beautiful illustrations of Quadrupeds, Birds, &c. It also contains several interesting and instructive articles on the customs and laws of the ancient Israelites.

New Publications.

EVENING INCENSE. By the author of "Morning and Night Watches." "Words of Jesus." "Mind of Jesus." "Footsteps of St. Paul," &c., &c. New York, Robert Carter & Bros. 1856.

This is an interesting work of some 130 pages. The design of the work is to cultivate religious devotional feelings, and to aid in giving them expression in proper devotional language. Its style is simple, but not tame, deeply devotional, but entirely free from rant. Each section consists of a little less than four pages, and as its title imports, adapted especially to evening devotion.—Our ideas of devotion are at the farthest, removed from the employment of what is usually termed, "prayer book" prayers; still we are equally removed from that narrow view which would prevent one from studying the language of devotion both in the Bible and other works. Each of these sections is a petition offered in connection with Bible language as the caption. Take as an example, a passage from the one founded in Col. i. 12, "Meet to be partakers of the same in light."—We take the second paragraph, as its thoughts more peculiarly turn upon this passage of Scripture: "My special prayer to thee this night is, that by thy grace I may be made meet for thy blood bought inheritance in glory. Transform me by the indwelling power of the Holy Ghost; May I be dying daily unto sin, and living daily unto righteousness. Make me more heavenly-minded. Give me more of a pilgrim attitude and pilgrim spirit. May I ever feel that my true home is above, that I am here but a wayfarer and sojourner as all my fathers were. May I attain as I advance nearer heaven, the blessed habit of a holy life, bearing about with me the lofty impress of one who is torn from above, and for above, declaring plainly that I seek a better country." All true prayer must be in conformity with the teachings of the Bible. It is stimulated by the hopes and fears thus unfolded, or begotten in the heart by the inwelling power of the Holy Spirit who is present upon the occasion only of obedience on our part to the Divine precepts. In the light of this state of facts we always rejoice when some passage comes to our mind with that peculiar freshness and thrilling effect upon the heart which result from not learning a passage, but experiencing one. We have not expressed the thought very happily, but we trust every experienced christian will readily apprehend our meaning. When we experience a passage thus, we rejoice, because we know it lays the basis of more intelligent prayer in our hearts. In this view, why is it not good for every person often to offer prayer, with a distinct apprehension of some passage of scripture before his mind? Every minister knows, that if he preaches from any passage, with appropriate degree of enjoyment, it is that extent enlarges the Bible, so to say, to him. Why may not the layman avail himself of this principle, as we have suggested in prayer. It is when we have a distinct view of a passage, teaching the holiness of God for instance, we feel most deeply our own sinfulness, and cry most earnestly for forgiveness and the cleansing power of the Holy Spirit.

Though we have occupied much more than we intended when we commenced this notice, we will venture still another remark in regard to prayer. This shall be concerning private devotion, when one is travelling under such circumstances that there is no opportunity for retirement. I think a person in an appropriate state of mind, would more sensibly feel the loss of secret prayer than of his wonted meal. It is true, we can at any time, and in any place, direct our thoughts to God in prayer, but it is found by experience, that what we have no particular place and time for doing, generally goes undone. We have therefore, found it to our advantage, when our accustomed time for prayer arrives, to repeat to ourselves some portion of scripture, and after fixing our thoughts upon it intently for a season, to lift up our hearts in a distinct prayer, more or less tinged in its petitions and confessions and thanksgivings by the portion of scriptures repeated. In the beginning of our christian life, this hint would have been of practical importance to us, and we hope it may not be vain that we have here thrown it out.

ENIGMAS FROM ENEMIES. By James Hamilton. Another good little book from the same excellent publishing house. "The Tree of Life," "The Vine," "The Cedar," "The Palm," "The Garden enclosed," "Harvest Home," and "The Amaranth," are the different emblems of phases of Divine truth, to which the author devotes special attention. "They are submitted," says the author "to the indulgent, who find pleasure in the symbolical teachings of scripture, and to whom nature herself is more dear than they found a key to her language in the lively oracles."

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or city having more than 3000 and less than 8000 population, two additional persons; every city and town having more than 8000, one additional person for every 3000. Such authority to expire on the 1st day of May next succeeding the granting of the same.

Sec. 7. Inholders may be authorized to sell to guests, but shall not keep a bar.

Sec. 8. No person shall sell to any minor, Indian, soldier in the army, drunkard, or intoxicated person.

Sec. 9. Notice shall be given concerning persons of intemperate habits.

Sec. 10. No person shall be authorized to sell until he has given a bond of \$400 that he will not violate the law.

Sec. 11. Any person violating the 7th and 8th sections shall be fined \$20, be liable to a suit on his bond, and to have his authority revoked.

Sec. 12. No person shall furnish liquors to persons to whom its sale is forbidden.

Sec. 13. If any person, not authorized, shall sell, he shall be fined not exceeding \$20.

Sec. 14. Three unlawful sales constitute one common seller—and render him liable to a fine of \$400, or imprisonment for six months.

Sec. 15. (Entire.) No person shall keep a drinking house or tipping shop within this State.

Sec. 16. A drinking house or tipping shop is any place except an inn, where liquors are sold except as provided by this law.

Sec. 17. The keeper of such drinking house shall be fined \$200, or imprisoned one year.

Sec. 18. Persons having liquors to sell contrary to law shall forfeit the same.

Sec. 19. Search may be made on complaint of two credible persons.

Sec. 20. No action can be maintained on any claim originated for intoxicating liquors illegally sold.

Sec. 21. Any person selling to a drunkard shall be held liable for all injuries committed by him while intoxicated.

Sec. 22. Any one selling impure liquor shall be fined \$100.

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