

Religious Intelligencer.

tific rules were of more consequence than to breathe after God sometime, in song and praise, together with those whose hearts will burst into adoration before the mercy seat! Is there not an error here?"

ADDRESS.

To THE FREE CHRISTIAN BAPTISTS OF NEW BRUNSWICK.

DEAR BRETHREN.—The Freewill Baptists in the United States, have with much pleasure heard of your existence as a denomination. — We have also had the happiness of seeing Rev. E. McLeod, the excellent Corresponding Secretary of your General Conference, at two of the Anniversaries of their Benevolent Societies, and his presence and remarks caused gladness of heart to those who saw and heard him. At the Anniversaries held in Dover last October, a committee of three brethren, viz: Rev. Wm. H. Littlefield, Rev. M. J. Sweet and Rev. E. Hutchins, was appointed by the Free-will Baptist Foreign Mission Society, to confer with Rev. E. McLeod, and after a short but pleasant interview with him, it was decided that the writer of this article address you in behalf of the Committee named above.

We greatly rejoice, dear brethren, that your views of faith and practice are so similar to those held by the denomination of which we are members.

While religion teaches us to love all mankind, even our enemies, it does not forbid our sympathizing and sympathizing more heartily with those in whom we find

views and practices similar to those we hold ourselves.

Indeed, the instincts of our nature seem to lead us in this direction; and hence the interest felt by the Free-will Baptists for you. They rejoice to learn that these are in New Brunswick so large, and pious, and zealous a body of Christians as yours, holding sentiments akin to their own.

It is refreshing to learn both from the Minutes of your Annual Conference and your Church Covenant, that you are disposed to do what you can to promote the cause of Christ, and of your denomination may be blessed, this address is submitted for your candid and prayerful consideration.

ELIAS HUTCHINS, for the Committee.

Dover, N. H. Dec. 25, 1855.

Religious Intelligencer

SAINT JOHN, N. B. JAN. 4, 1856.

"We regret that our paper has been delayed in going to press this week, which accounts for some of our subscribers not receiving it at the usual time.

The "Intelligencer," Past and Present."

We present our readers this week with the Religious Intelligencer, and in some other respects, we think, improved. We cannot on this occasion—and indeed we do not wish to prevent our thoughts from recurring to the past.

Three years ago, we issued the first number of this paper without a subscriber—without capital—without denominational influence—and without any experience as a conductor of a periodical of any kind. We issued it then, with many fears—with few friends—with some opposition—but with much prayer, and an unshaken conviction that God had called us to that particular work. Its size was then 16x22 inches, and it was only intended to be issued monthly. About 1300 copies was all of the first number that was printed.

Three years have elapsed since—and the Religious Intelligencer now enters upon the fourth year of its existence. How? 1. Free from debt—having sustained itself to the last sufficing.

2. Enlarged to its present size, 22x26 inches, and published weekly.

With a subscription list of over Four Thousand!

In view of the success which has crowned our enterprise, we say—"What hath God wrought!" This paper has gone into hundreds of families which were never before blessed with a religious periodical—it has been read by hundreds, who but for it, would have had no religious reading—and it has carried Christian instruction to many a household before without it, and we have reason to believe that its pages have been instrumental in bringing some to God, that otherwise would have still been in their sins. We are not insensible to the defects which it has had during the time of its existence—but we thank God, that these have not destroyed it, and we believe its erroneous character never stood higher than it does to-day.

It never has been under a vehicle of sin, or sectarianism; it has spoken out boldly on such existing evils as needed immediate rebuke; and its first and great object has always been kept duly in view, that is, to do good, and glorify God.

We see no reason to change either the character or design of our paper. We commence the present enlarged series with a determination to make it as much more religious as we can in those departments devoted to that subject. On that subject we love to speak and write; and if we cannot make this paper give a religious impression, and exert a religious influence among its readers, the ministry may receive such instruction as will enable them better to discharge the responsibilities of their holy calling.

The Free-will Baptists have one college, just opened for the reception of students, three denominational seminaries, and two others in contemplation. Besides these, there are some others in operation which are not denominational in their character, but are to a considerable extent sustained by Free-will Baptists. They have also a Biblical school where young men who feel that they must enter the ministry may receive such instruction as will enable them better to discharge the responsibilities of their holy calling.

We likewise a Home Mission Society, a Foreign Mission Society, a Female Mission Society, an Education Society, an Anti-Slavery Society, and a Sabbath School Union.

As its name implies, the object of the Foreign Mission Society is to do what it can to send the gospel to the destitute in foreign lands.

The society has three missionaries and one female assistant in the province of Orissa, in India, viz. Rev. Ruel Conley and wife, and sister Leviina Crawford, in Silvassa; Rev. E. Smith and wife, Rev. Henry Cosil, in Jefferson, Rev. E. Bachelor, and Rev. J. Phillips with their families are now in the United States, designing to return to their work in Orissa when health will allow them to do so.

Rev. J. Phillips has devoted considerable time to the study of the Sanscrit language, has given the poor Sanscrit a printed language of their own and opened a small school for their benefit. He has published a Sanscrit Vocabulary and Dictionary, and translated portions of the Bible into their language. This beginning of good among a people, who a few years since had no alphabet, no written or printed language, is an indication that God designs greater blessings for that needy people. One of their number, he is a convert to Christianity, is now in the United States, as one of the first fruits of the mission to his benighted countrymen. And now dear brethren, imminent as you know no foreign mission of your own, you are cordially invited to unite with the Free-will Baptists in the great work of giving the gospel to the destitute and degraded in benighted Orissa. Our Foreign Mission Stations are in British Province, and are about one hundred miles from Calcutta. The general Baptists in England, a denomination somewhat similar to the Free-christian Baptists in New Brunswick, and the Free-will Baptists in the United States, have a prospective mission in the same province, and their missionaries are in the most friendly terms with ours. Further, Rev. Amos Sutton, D. D., deceased, a laborious and efficient general Baptist missionary in Orissa, formerly from England, came into the United States, and was one of the chief instruments in forming the Free-will Baptist Foreign Mission Society. For these reasons and others which will readily suggest themselves to you, it is hoped that you will feel co-operative heartily with our churches, in their efforts to give the word of life to the destitute in Orissa.

The New Year.

The Clock of Time has struck the knell of Eighteen-hundred and Fifty-five. It is gone—indeed it is gone of the past—it will rise up no more—memory will sometimes linger around us, and bring up its tales to scare oradden the heart, but it will never return! Eighteen-hundred and Fifty-six has come—it has fairly entered its race, and already the sands of some of its days are behind us! We live in an age when years are not trifles. The world no longer plods along at slow-enough pace, it goes by sail—the events of a century are almost crowded into a year, and the rapidity with which one event succeeds another, is only equalled by the progress which has been made during the last few years in every branch of science and enterprise. Men can do much more—troupe much farther—and communicate much easier, with each other, than a few years ago. Nations are brought together—facilities for intercourse and travel affordances, while seas and continents have become questions of expediency, instead of safety. What our fathers required a year to accomplish, we can accomplish in a few days: sometimes in a few hours. While progress in this respect has been made, the events of providence in men and nations have also grown more rapid than formerly. Changes are much more sudden, and men in many respects have quicker from one condition to another now than formerly. Riches can be obtained in much less time now than before, and are certainly in most cases much more numerous. Wealth is written upon every thing, and almost every thing is done in haste. We are in reality living in momentous times—we are witness on

the sea of life at an important period. The mutations during the last few years have presented to us the sad spectacle of human mutability. Peace, long and uninterrupted peace rested upon Europe, until in 1848 the cords of political power suddenly burst asunder—thrones nominal—dynasties trembled—and nations were convulsed as with an earthquake from God. The events of years were crowded into a few short days, and universal alarm threatened the globe. Suddenly as by a voice from heaven the storm abated—revolutions subsided—the nations hushed their murmurings, and as if to crown the unusual calm, there rose up in Hyde Park as in a day, the temple of concord and amity, into which also the world bowed its science and art, the fraternal fellowship of nations promised enduring peace, and all people hailed its advent with universal joy. Suddenly however, almost as before, new difficulties arose—the political horizon gathering darkness—the creation of the holy supposition assumes a new aspect—war is declared, and about three hundred millions of people are convulsed in the most dreadful convulsions that the world ever saw. In the midst of this awful scene we launch forth on the beginning of another New Year? Who can tell what it may bring forth? Events progressing with such rapid strides as the past, seem to bewilder imagination itself, and we cannot speak with certainty of the results of a single day! But in the midst of this dreadful conundrum and bewildering uncertainty, of one thing we are assured, and that is—The Lord Ransoms! And although we cannot tell what is in the future, yet he sees the end from the beginning, and will make all things work for his glory. With all the distress, misery, and bloodshed of the past year, there is nevertheless, much to encourage the Christian. Truth has progressed, and above the din of battle, and the voice of war, the message of the gospel of Christ has sounded out to the Greek and Turk, to the Sicilian and Russian, and a multitude of nations have read the Bible in their own language. God is in the storm, as well as in the sunshine.

We have every reason to believe that the present year will continue to be one of "distress of nations" in a temporal point of view; but we have also reason to believe, that the gospel will progress, and that this old dated apostacy, her scented coloured beast, with her heads of blasphemy, her cup of abominations, and drunk with the blood of the saints, and the martyrs of Jesus, will grow weaker and weaker. She is already sick at the heart—her extremities are seen bleeding, and some of her members are strong—*she same is mine*—she has received her "deadly wound" from which she can never recover. She hates the Bible, because the Bible undermines and exposes her anti-destroying system of tyranny and darkness; and she is doomed.

We trust the present year will be one of successful christian aggression upon her blind superstitions, and hypocritical domination over the souls and bodies of men; and that the true knowledge of God will be diffused throughout the very seat of the beast. War may continue—it probably will; and also how many sad conflicts will it make! But we believe with all the wickedness of the camp, and miseries resulting from the battle field, the present war is a propagator of principles which will make the world better, and conduct to the further accomplishment of the "word of prophecy." But whatever may be the results of the present year upon the world generally, each of us has a particular case to be affected by it. Some of us with bright hopes, and fair prospects now, will probably never escape. The New Year does not prevent disappointment, nor stop the progress of the pale destroyer. How important then that we should each be prepared for coming events. How imminent is time—how certain is eternity. We shall soon be its inhabitants, and O! if not found in Jesus, how wretched will our condition be! *Jesus are not trifles!* Days are golden sands in the hour glass of life, and if we let them run to waste, we are not guilty. Before this year closes, we may be—*one* of our readers doubtless will be—in an eternal world. How solemn the thought! "Because I will do this unto thee, therefore will I smite thee, O Israel."

Young Men's Christian Association.

The Fifth Lecture before this Association was delivered in the Mechanic's Institute on the evening of the 27th ult., by the Rev. E. McLeod—*Sermon—The True Purpose of Human Life.*

He said he had spent several years in making preparations to die; in that time he had learned something of how to live, and as he believed that every man was bound by his relation to God and his fellow men to do all the good, and impart all the instruction he can; he therefore felt that however little he had learned in comparison with others, he was nevertheless bound to impact it.

There was certainly an aim or purpose of human life, higher than the mere acquisition of earthly things. It could not be that men should live for themselves only, the strong to oppress the weak, the rich to prey upon the poor, and the learned to despise the ignorant. Man was made in the image of God, but a little lower than the angels, having aspirations noble and glorious, and though he had suffered a dreadful shock in the fall, yet he was not wholly lost—he has aspirations still which are above earth, and which may be directed to the accomplishment of the true purpose of human existence.

Men do differ widely in the objects for which they live—some are for power, some for wealth—some for pleasure. None of these should be despised, but all of them are blessings, when made subordinate to the true end of life. But they may be acquired and held, and yet the possessor live in vice. The true purpose of human life is the diffusion of that element which is best calculated to impact happiness to all—to cause man from his degradation and weakness and bring him back to his God. The wisdom and skill of men had long been employed in this work. God had given the world ample opportunity to try. During 4,000 years, but a small portion of the earth had any revelation from God; and all the philosophy and ability of men had utterly failed to elevate the human race; and when God saw that the world by wisdom knew not God, he pleased him by the foolishness of preaching to save them that believe. Christ came to introduce and manifest an element for the salvation of the world. His life is summed up in the impressive words—"he went about doing good." This element is truly—and alone found in the Christian Ransomer. Christianity is the hope of the world. The difference between nations, families, and individuals, is in this more than anything else.

This is only fulfill the true purpose of human life, who makes the diffusion of the doctrine and spirit of the Christian religion his first and highest aim.

This may be accomplished in part by the dissemination of Bibles, the sending out of missionaries, and other means. But religion was not designed to save men from future misery only. It was intended to enter into, and harmonize with every relation and duty of life, and however much we may try to do for its diffusion abstractly from this, we fail in the true purpose intended.

He who would really diffuse Christianity, must love Christianity himself. He must have it always and everywhere; at home and abroad; in his counting room, and in his work shop, as well as at church, or in the closet. He did not mean the Christianity of masses, and crosses, and forms, but that which is Eternal Life. God should be acknowledged in the choice, and place of business, as well as anything else. The question with young men should not be, "How and where will I get such easiest, and quickest?" but how and where will I most glorify God, and do the most good. They should remember that a little that a righteous man hath, is better than the riches of many wicked."

One of the first causes of want of success in business by young men, and bankrupts, is because God is not duly acknowledged by them in it—their business is not made subordinate to the true purpose of life.

We believe the Lord will reward us for our efforts.

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Address.

We would direct the attention of our churches to the christian and funeral letter addressed to them by the Rev. E. Hutchins, in the first column of this page. The object of this letter is of great importance, and a providential door seems to be opening for us to enlarge our benevolence and funeral sympathies for our fellow men.

Brother Hutchins is the esteemed pastor of the Free-will Baptist Church in Dover, New Hampshire, and Corresponding Secretary to the Foreign

Missionary Society.

From him we received

much attention during our attendance at the Anniversaries in Dover last autumn. We think the presence of the Savalas, accompanied by a number of Young Men's Christian Associations.

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he is a convert to Christianity, is now in the

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A teacher is wanted for the Pacific

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