

## New York Correspondence.

New York Oct. 6, 1856.

Mr. EDWARDS.—This City is now all alive with the preparation for the coming election, indeed the whole of the States are more waked up than they have been for many years. We had a glorious meeting of the Fremont party on Saturday evening. Senator Wilson from Boston was speaking at a full meeting in the Tabernacle, there could not have been less than three thousand present. He spoke about one hour and a half to one of the most intelligent and enthusiastic audiences it has ever been my lot to witness.

His subject was FREE LABOR; he showed what a dreadful state of society existed in the South and how slave labour was injuring the free working man at the North. He showed what an awful state of things would exist if slavery should go into any more States, and the only way to prevent the extension of slavery was to elect Fremont as President, who has declared that if it be in his power it shall not extend one inch further. We are indebted to Fremont and his wife that slavery has not gone into California. His wife, we are informed on good authority went into the kitchens and laboured in every way possible, that the accursed slavery should not enter into that state.

His election will be either death or victory. Should Buchanan be elected, slavery will extend into Kansas and soon into several more States. This may seem a trifling thing at first view, but is very serious if we look at it for a moment. The Southern or slave states consist of fifty, and of the free states there are fifteen, each of these states sends two Senators, the consequence is that the South have on y two less than the north let them get one state more and they will be equal and so will they creep on until they have a majority in the Senate, and then what is to become of the liberties of the north? How long will free labor exist when the slave holders have the power to make the laws that rule the thirty one States? our freedom will be gone forever, and we shall be in a worse condition than before the revolutionary war. Our country was never in a more critical condition than at the present time.

But we hope better things than the election of either Buchanan or Fillmore; for as the latter signed the fugitive slave bill we cannot hope much from him. But the whole of the northern states seem so much arossed to the importance of the election of Fremont that we have good reason to believe that he will be our next President, and the cursed system of slavery shall not extend any further north.

Many of our ministers in this City are speaking boldly on the subject of slavery. Dr. Thompson or the Tabernacle preached a very able sermon on "The New Testament view of Slavery" the last two Sabbath evenings, New York and Brooklyn, to immense congregations. It is a masterly sermon and the greatest blow slavery has ever received from the pulpit; it will be published in a few weeks and widely circulated at the expense of the lovers of freedom. G. T.

## Canada Correspondence.

MONTREAL, C. E., October 11, 1856.

Mr. Editor,—Allusion was made last week to the loss by fire of the steamer Niagara, on her passage from Collingwood, C. W., to Chicago. The captain of the ill-fated vessel has published a letter in which he expressed his belief that the boat was set on fire, and gives his reasons for entertaining it. It appears, according to his statement, that a good deal of dissatisfaction had arisen among passengers bound for a port called Green Bay, between which and Collingwood there is a line of boats whose irregularity had frequently led them to take passage in the Chicago boats, with tickets for Green Bay. There being no connexion between the two lines, the passengers vainly desired to be forwarded to their place of destination, free of additional expense. The last trip but one, the steward of the Niagara found a note on his desk to the following effect—“Look Out! Save yourself. The boat will be burned to-night. Everything is in readiness. We have made ample preparations to take care of ourselves. A PASSENGER.” Captain Millar quietly took precautions in consequence; but as nothing occurred to correspond with the contents of the note, dismissed it as an idle threat, till the flames reminded him of its reality. He thinks some combustible material was stowed away under the shaws.

Another allusion in last week's communication referring to the letter received by a Toronto merchant demanding his silence with respect to Romanism, is suggested by the Passenger's warning noticed above, to which the following may be subjoined as an additional development of the revengeful spirit, which cannot be too strongly deprecated. Considered even as a threat, its publication is to be regretted. It is not probable that the author was serious in his declaration; if serious, his spirit is not that of HIM “who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to Him that judgeth righteously.” As the letter is short, we subjoin the whole:—“To the Editors of the Globe: Dear Sir,—With reference to the ruffianly document published in your issue of this morning, addressed to J. Holland, Esq., it is scarcely necessary to inform you that the only possible method of putting a stop to such evils, is to strike direct at the root. Therefore, I beg leave to inform the author of that communication that he is not in Ireland, where he could indulge in his pranks with impunity, but in Protestant Canada, where for the first Orangeman that is assassinated we will shoot a Pauper, for the second a Bishop, and for every other Orangeman two Priests, if the nefarious practice is continued. Yours, truly, AN ORANGEMAN: Toronto, Sept. 26th, 1856.” It need hardly be added that this “comes not from above.” A pure Protestant repudiates such a course; and neither protestants nor orangemen are answerable for sentiments so far removed from the spirit of the Gospel. It becomes the orangeman of Toronto however, to repudiate the foregoing communication, in which the “we” is unwarrantable.

An amusing story is told of the Kingstone Fair. Mr. Miller lost two sheep, of a superior sort, which were killed by Solicitor General Smith's dogs. Desiring to settle the matter amicably, the solicitor heard Mr. Miller's complaint, and pro-

mised to pay the damage, inquired the amount. To his surprise he was told the sheep were worth “about fifty pounds a-piece.” “That alters the case,” said the lawyer: “you must prove that the dogs were mine,” and bowed Mr. Miller out. “There is nothing new under the Sun.”

Would your readers like to see a specimen of Canadian advertisements? Here is one from the Port Hope “Echo,” a religious journal:—A CLERK, IN A GENERAL STORE, IS ANXIOUS TO RE-ENGAGE WITH A MERCHANT WHO LOVES HIS SAVIOR, AND GENERALLY HOLDS THE THIRTY-NINE ARTICLES; HAS BEEN IN BUSINESS FOR MORE THAN SEVEN YEARS, AND HAS MADE, BY INDUSTRY, INTEGRITY, AND PERSEVERANCE, HE CAN GIVE SATISFACTION.” Here are two more, from the Quebec “Gazette”:—“WANTED, A FEW POLICEMEN, TO LOOK AFTER THE OWNER OF A DEAD GOAT, SOILY IN WANT OF BURIAL, AND NOW LYING IN BERTHELOT STREET, ST. LOUIS SUBURB.” “WANTED, THE OWNER OF A DEAD GOAT, SOILY IN WANT OF BURIAL,” AND SO ON AS BEFORE. ADVERTISING IS AN ART EXTREMELY CULTIVATED, BUT IT IS NOT EVERY ONE WHO KNOWS HOW TO DO IT WITH SUCCESS. ANY ONE FAMILIAR WITH TORONTO WILL REMEMBER A SLAVE PADLOCK, STANDING AT THE DOOR OF ONE LEWIS, A HARD-WORKING MERCHANT OF KING-STREET. ONE MORNING THE PADLOCK WAS MISSED FROM ITS ACCOMMODATE PLACE, AND LEWIS WAS INCONSOLABLE. AN ADVERTISEMENT APPEARED IN THE CARRY PAPERS, OFFERING A LARGE REWARD FOR ITS RECOVERY. EVERYBODY LAUGHED AS HE READ IT, AND LEWIS SECURED A NOTORIETY NOT TO BE FOUND IN THE ORDINARY WAY. PRESENTLY THE PADLOCK CAME BACK, AND THE FACT WAS ANNOUNCED THROUGH THE PRESS, AND ELICITED A SECOND ROUND OF CRITICISM, JUST AS THE MERCHANT EXPECTED. DOUBTLESS HIS RETURNS ARE THE GREATER FOR THE DOUBLE STRAGGERS.

Lloyd's agent in Quebec has written a letter to the “Times,” complaining of the piracy practised in that port by the crimps. He has received an anonymous letter embellished with a coffin in consequence. His representations, if exaggerated, betoken a terrible state of things, which, it is to be hoped, will be speedily righted.

A. B.

## The Intelligence.

SAINT JOHN, N. B., OCT. 17, 1856.

## With a Razor that is hired.

(By our New York Correspondent.)

In the time of Ahaz, Syria and Ephraim with the rest of the ten tribes attacked Judah, and especially did they threaten Jerusalem. When Ahaz heard of this alliance against him, he and his people shrank like trees before the wind. In their despair the prophet, Isaiah, was sent to the court to announce this new counsel should certainly come to nought; by the power of the Lord Damascus and Samaria should be prevented from extending their dominions.

Though this message of love came, the backslidden king would not receive it, for by receiving it he virtually acknowledged again his obligation to God—a work disastrous to all backsliders, as such confession discloses to themselves their own sins. The prophet urged the king to assure himself of the truth of the message asking any sign he might please from above or below. On this point he was very conscientious; however, he would not tempt the Lord by availing himself of the Lord's own permission. Just as we see backsliders, excusing themselves from the duty of prayer on the pretence they are not fit to pray, despite God's oft repeated assurance, “Return unto me and I will return unto you.” They, however, are too religious to obey God. They think too much of religion, too much to obey its admonition! The same sort of over-much righteousness objects to carrying religion into politics. Selfish politicians whose schemes of wickedness are likely to be exposed, if the people act conscientiously in their duty to their country, complain that religion is altogether too sacred a thing to bring it to bear upon the duties growing out of political relations. Some men given to self-indulgence, would not for the world have any force of law brought to bear on temperance! It is no injury the holy cause which, forsaken, is too sacred to be mixed up with politics. These all doubt have a zeal for religion and temperance, but their zeal is not according to common sense.

The prophet did not hesitate to tell the veiled and mask firm Ahaz. He accused him to his face of wearying God and neglecting his messenger, and yet considering it a light thing to rebel against God. Few consider the contempt with which they treat God by disregarding the messages of his servants. Oh! man of God, has the indifference and backslidden wearied you? Take courage, for God is wearied also. If, therefore, he rejoices that you are permitted to suffer for his name's sake, but deliver the message, speaking in God's stead. The Lord shall force a sign unmasked upon them to indicate his presence, power and willingness to save. Though the Virgin-born come, they must perish, except they repeat and fulfil. As in the time of Ahaz, the deliverance wrought by God was wonderful, but to the King and his court was the divine message communicated, not a jot or tittle of which could be evaded, or postponed, ‘if ye will not believe, surely ye shall not be established.’ The deliverance was wrought, but it did not establish the King; for he was too religious—or rather too much bent on his own way to take counsel from God.

Go thy way self-confident Ahaz! Go, thy worldly wisdom! Go, sell the vessels plundered from the temple, to secure an alliance with the King of Assyria, and having defeated Israel and Syria, boast of thy skill. Give God no glory for thy deliverance. In the time of thy self-gratulations, I hear the Lord of the world say, he, too, can hire Assyria as the instrument of punishment to thy unseemly pride. In the same day shall the Lord say: with a razor that is hired, namely by them beyond the river, by the King of Assyria, the head and the hair of the feet; and it shall also consume thy head. Thine honour, proud man is gone. Thy realms are changed from cultivated fields to pasture lands. Thy men are slain and bees make their home in thy deserted dwelling. Better and hoary shall every one eat that is left in the land.” The land “shall be for the sending forth of oxen and for the treading of lesser cattle.” The word has come! The

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