

same place its annual budget, showing that the year 1856 of copies had been 33,988,316 including other countries 37,000,000.

Bloomsbury Chapel, one of those erected by Sir S. M. Peto, was, on the same evening, the scene of an interesting service: Rev. W. Landels preaching from "No man liveth to himself," for the Band of Hope Union.

Next week the Exeter Hall Meetings of the anti-liquor Alliance and Temperance League are held, at both of which Hon. Neal Dow is engaged to speak.

Miscellaneous.

Other articles of news I must contract. The falling of three houses in Rottenham Court Road led to the loss of five or six lives.

Things ecclesiastical are not very striking.—The Bishop of London is awakening the ire of the Tractarians by his sermon in St. Barnabas, their stronghold, on "Neither circumscription avails anything nor uncircumcision, but a new creature in Christ Jesus."

The Intelligencer.

SAINT JOHN, N. B., JUNE 12, 1857.

Missionary Notice.

PERSONS who are subscribers to our Mission Fund, but who have not yet paid the amounts subscribed by them, are respectfully requested to hand the same over immediately to the Collectors appointed in the Church or neighbourhood where they belong.

JOSEPH NOBLE, Mission Agent.

June 10th 1857.

Above is a notice from our Missionary Agent calling for the amounts subscribed during the current year, (and which still remain unpaid), for Missionary labour in our Churches and Denominations. We trust that the sums already pledged, will not only be paid immediately, but that brethren who have not yet paid nor pledged anything for this year, will understand their duty in this matter, and contribute as they may be able to our Mission Fund.

Rev. C. H. Spurgeon.

The Rev. C. H. Spurgeon is without doubt the most distinguished and popular preacher in England—and probably in the world. The fact that a young man, not yet twenty-three years of age, should continue to command the admiration and esteem of thousands of persons, who every Sabbath listen to his ministry—and his popularity increase rather than diminish, is sufficient to prove that he must be, some way or other, far more than an ordinary man or minister.

of Mr. Spurgeon's success—HE BELIEVES WHAT HE PREACHES, his whole heart is in the work, and he stands up like a true servant of God, seeking to please his Master, more than men.

"I have reached London and heard Mr. Spurgeon. These two facts are mentioned together, not as a necessary sequence, the one to the other, nor even as an indispensable attendant, one upon the other, but as, at the least, a very desirable one.

"Now you see towards the stage a moment and a general taking off hats. The preacher is making his way towards the pulpit. A young man—only twenty-two—with a pale but full face, benign and yet serious, enters and bows down over the Bible in prayer. Everything is silent as the grave. He rises from his knees, and thousands of hymn-books over the vast assembly are opened. 'Let us sing the thirtieth hymn of the Watts Collection.' Come ye that love the Lord, is spoken in a clear, full, silvery voice, and you have heard the voice of the 'Modern Whitefield,' as he is now termed. His prayer is fervent, simple, humble. He prays most powerfully for the ungodly, and most touchingly for grace to aid the speaker in his position of fearful responsibility.

"Everywhere may grace be found, And every spot of earth is consecrated ground." "For where two or three are met together, etc. You are now not only satisfied that you will hear the sermon but also the text. It is the eighth verse of the hundredth and sixth Psalm. Nevertheless, he saved them for his name's sake." He proceeds announcing the divisions first; secondly, why are they saved; thirdly, what difficulty is understood as removed in the word 'nevertheless.' His discourse is as simple as may be; but throughout is the same silvery voice, and the same striking action. He gestures chiefly with the left hand, the hand closed, all but his forefinger. Generally he passes his right hand under his left arm; keeping it there while using the left. While he speaks, not a breath is heard; and at the close of every division, the audience cough or re-adjust themselves in their seats, or as they may otherwise place themselves at ease before he recommences. He is bold in his enunciation and denunciation of sin; holds up the cross throughout, and but for a sprinkling of Calvinism, this would have been an unexceptionable gospel sermon to the most earnest and simple-hearted Methodist. As he closes he cries 'Let us send up one glad, hearty note of praise to our God.' 'Praise God, from whom all blessings flow.' All sing, and you leave the house with a thankful and improved heart. Mr. Spurgeon is a remarkable instance of the power of voice and action. His sermons in composition, are surpassed by several hundred ministers, every Sabbath, in the very city in which he preaches; while many of them fail to get a tolerable congregation, no house can be found large enough to accommodate his audiences."

Revivals and Sabbath Schools.

We are rejoiced to chronicle even occasionally revivals of religion, and the conversion of souls. It has not been our lot during the present year to record as many conversions as the last, nevertheless a good degree of prosperity has crowned the labours of our brethren in different places. BROTHER MALLOTT writes us that he has been labouring for a few weeks at LETTICE, which, we believe, is not very far from St. Andrew, and the Lord has blessed his labours.—A number have been baptized, and the work is progressing; indications of an extensive revival are apparent.

We also learn that Brother Taylor is witnessing an interesting season of grace in connection with the church at Campobello, over which he exercises pastoral care. Several have been baptized.

We are also glad to know that quite a new interest has been awakened in several places in relation to Sabbath Schools. Several new schools have been opened, a deeper interest is being felt in some old ones, and Sabbath School Libraries and other requisites have been in demand. May the good work go on and prosper, 'until the whole be leavened,' is our prayer.

The Nature of true Repentance.

NO. II.

In the previous article I endeavoured to exhibit some of the errors respecting the nature of true repentance into which we are liable to fall. In this, I shall strive, by the grace of God, to present the Scriptural view of the subject. One essential characteristic of genuine repentance is a sense of sin as a moral evil. The Psalmist cried in the anguish of his soul, "Against thee only have I sinned and done this evil in thy sight."—(Ps. 51. 4.) Now an idea presents itself differently to different minds, according to the character and constitution of each, and this diversity of phases is comparatively unimportant so long as the central and fundamental idea is clearly grasped. In one mind the prominent thought will be that God's holy law has been broken, and that sin is a violation of the principles of truth and justice. Another may feel that he has offended a kind Redeemer, and treated Him with cruel ingratitude. Thus Peter felt when the loving eye of Christ was turned so yearningly upon him. Another may mourn that he has brought reproach upon the cause of Christ, and injured his own influence for good. This is implied in the thirteenth verse of the Psalm above referred to. Another may lament that he has brought guilt and pollution upon his own soul, and earnestly desire conformity to the will of God. See the 2nd, 7th, and 10th and 14th verses of the same Psalm. These feelings may be combined in one mind, but generally some particular view will be most marked and prominent.—Again, it is a dangerous mistake to suppose that a certain amount of emotion is necessary. Some persons are not capable of very deep feeling, and some that are not easily moved to tears. We must not compare ourselves with others in this respect. In many cases genuine repentance and lasting faith have been exercised without much emotion, and in many other cases the excitement of the emotions has been mistaken for a genuine work of grace. Let us bear in mind that the experience of each person will be in accordance with the constitution of his mind, and that there must be a diversity of operations." All true repentance must be based upon the moral character and consequences of sin, as distinguished from selfish considerations. Another important view of the subject is contained in that impressive command of our Lord, recorded in Matt. V. 23, 24. Let us examine the duties implied in this passage. First,—If there is any unkind feeling existing between ourselves and others, no matter what the cause, we are bound to do all in our power to remove them, and to turn enmity into friendship. Again, if one man steal from, defraud, overreach, or in any way injure another in respect to property; the obvious duty of such person is to make confession to the injured party, and also to make all the restitution in his power. Unless this be done, all professions of penitence, whether to God or man, are worse than vain.—If it be so that a considerable time must elapse before this can be done, we should not on this account defer repentance. If we resolve and promise, in the strength of God, that we will embrace the earliest opportunity of performing this duty, the spirit of the command is fully obeyed. Again, if a man "bear false witness against his neighbour," or by slanderous remarks injure his reputation, it is the duty of such person to exert himself to the utmost to check and destroy the evil influence of his statements, no matter what the sacrifice may be, even though he should be obliged to acknowledge himself a liar, and incur the scorn of men, yet he must restore as far as possible the reputation he so shamefully destroyed. How little do those who deal in slander and in the miserable dilution called "gossip" realize that they are heaping up sorrows like mountains in the narrow path that leadeth unto life, and that the joys of pardon must be preceded by bitter tears. Yet if any have thus sinned, let them not shrink from duty, for it is better to cut off a right hand or pluck out a right eye than having both hands and both eyes to be cast into hell fire.

Seamen's Home.

This establishment which has been in existence for two or three years, and which has proved a blessing to some seamen visiting this port, is now in successful operation, and capable of entertaining a large number of boarders. We recently heard a letter read, from a mate of a ship now in this harbour, who boarded at the Home some two years since, and experienced some annoyance; for it at the time, from the Boarding-house Keepers, who make it their business to "fleece the Sailors." This man having recently returned to this port, attended the Marine Bethel services, conducted by the Rev. E. N. Harris, a Sabbath or two since, and expressed himself as awakened therein to the importance and necessity of religion. The value of a quiet and comfortable home, while in port, for the weather-baten mariner, such as he may find at the "Seamen's Home," in this city, is of incalculable value to the sailor himself, and we think of great importance also to the ship-owners and the whole mercantile community. But much more must the value of this be enhanced when connected therewith are Bethel services, and other means of religious influence and instruction which are thrown around the sailor, often restraining him from evil, and not unfrequently becoming a means of his salvation. We believe that brother Harris is devoting himself assiduously to the care of that long neglected class of men, whose home is on the sea, and who, above all others, have facilities for spreading the knowledge of Jesus. Some fears were entertained at one time that the "Home" would have to be abandoned, in consequence of the withdrawal of certain influences from it, but the danger is now past, and under the present management it is a quiet and pleasant Boarding-house for both Seamen and others, who may be tarrying in the city a few days.

SEAMEN.—The number of seamen of all nations is estimated at nearly two millions. The commercial marine throughout the world was stated in the year 1855 to embrace about 15,000,000 tons. Of this amount Great Britain had 5,000,000, the United States 5,200,000, and the other nations of the earth, in Asia and Europe, the other nations of the earth.

Saint John Business Directory, and Almanac, for 1857.

Many of our readers may not be aware that a complete Business Directory for this City, and Almanac for 1857, has been published by Messrs. A. Everitt and G. W. Day. This is the first attempt of this kind in St. John, and the effort merits the patronage of our citizens, and others, who are in the habit of visiting or transacting business in this City. It contains an Almanac, a list of Public Offices, Provincial and City; Banks, Schools, Newspapers &c. besides the Business Cards of nearly all the principal persons in business in St. John. The place of business occupied by each may be found very readily by reference to this Directory. It makes a neat book of 240 pages, is well executed in typography, and neatly bound, and is sold at this low rate of one shilling and three pence. It may be had at the late Store of C. D. Everitt & Son, King St., or J. J. & A. McMillan's, Prince William St.

(From our Canada Correspondent.)

Theatrical Swindle—Bible Society—Canadian Debt—Steamboat Explosion—The Sabbath—A Conscientious Politician.

MONTEAL, June 6th, 1857. MR. EDITOR.—The theatrical swindle referred to in my last, consisted in more than defrauding the charitable institutions. The old proverb—"honor among thieves"—did not hold good in the case of these young men; for one of their number having sustained injury by a fall, while performing his part, a benefit was proposed realizing upwards of fifty pounds, from which two pounds were presented to, but indignantly declined by the injured amateur performer. He, at least, did not profit by the benevolent movement. The milk of human kindness curdles and sours too often at the touch of misfortune. We are none of us overstocked with true sympathy. Selfishness does its work, and shows it plainly; but mere pleasure-seekers are, of all, the most heartless. When we live only to enjoy, we not only decline to pour in the oil and the wine, to bind up the wounds, to give up our own comforts, to bring to the bed of the injured personal, and to provide for substituted care, but we will not look upon distress, or if we do, it is but to gratify an idle curiosity, and then pass by on the other side.

An interesting meeting of the Upper Canada Bible Society was held in Toronto, on the 20th ult. This Society employs two agents, men admirably adapted to their work, which they have prosecuted with success during the past year, having travelled 6,600 miles, and collected more than £2,660. Including the receipts of the Book-room, the funds realized for this year, amount to nearly £5,500. Four colporteurs also are in the field, through whom, about 5,500 Bibles and Testaments were distributed, and 4,500 families visited. 32,500 issues from the Book-room are reported, comprising sales and gratuitous distribution. The grand total of copies circulated by the Society since its organization is 302,318. Bishop Eastburne, of Massachusetts, and Rev. Dr. Wilkes, of Montreal, were present, and took part in the public meeting, and also in the public breakfast, given in the St. Lawrence Hall, the following morning. Dr. Ryerson, the much-abused superintendent of Education in Canada West, gave no uncertain sound with regard to the right of the Protestant to his Bible, particularly in school; and the Globe says, that the society "is prepared to take its stand as the opponent of Popery, slavery, or whatever else may seek to come between man and God, speaking in his Word."

If Canada progresses rapidly in wealth, and can boast of her railroads and canals, her agricultural, mineral, and mercantile resources, she is rapidly increasing her public debt, which, at the present time, amounts to about nine millions of pounds! (£9,000,000). England, it is said, contributes about one-third of its revenue to pay the interest on the national debt; Canada, we are told, does the same thing; and it has been well remarked that those who leave England for Canada to escape taxation are probably in the dark upon this point. And yet our Government goes on with its lavish expenditure, like some fast youth unexpectedly put in possession of wealth; but the end is not yet. Possibly the developments of the county, which are unquestionably rapid, may outgrow the difficulty and avert the evil.

We have had another fatal explosion. The steamer "Inkerman," having on board twenty-two persons, many of whom were killed, and some of whom escaped uninjured, burst her boiler as she was leaving the wharf, in Toronto, yesterday week. The cause is under investigation. The current rumour is, that the water was low in the boiler, and the forward motion of the engine, working the pumps, caused a flow of cold water upon the over-heated surface; and produced the melancholy catastrophe. How suddenly death comes to many! How difficult it is to realize that it may come with equal suddenness to ourselves!

The Bill brought into Parliament by Mr. Brown, to secure the Sabbath to those employed in the Post-offices, and on the canals, has been lost by the casting vote of the Speaker, who gave for his reason, the hackneyed statement that no one had a right to compel him to keep the Sabbath. And pray, as has been indignantly asked by hundreds throughout Canada; who seeks to compel him to keep the Sabbath? All that the Bill contemplated, was to suffer men in the employ of Government to keep the Lord's Day, and to remove from them the necessity of choosing between a breach of divine and of human law. Why should any man be forced to take such a position as will compel him to abandon his post or violate a law of God? As if in bravado, the President of the Grand Trunk Railway, Hon. Mr. Ross, a member of the Government, and opposed to Mr. Brown's Bill, made arrangements since its rejection for a Sabbath train. Perhaps it will not pay; if so it will cease in a little.

Give us the liberty of serving God on the Sabbath; let us have no temptations to violate the Seventh Commandment; and we ask no further legislation on the Sabbath question. But when the Government says: "you must work or leave," it takes away our liberty or sorely tempts us to do wrong.

A Mr. Prevost has recently resigned his seat in the Legislative Council, on the plea that he cannot be honest and continue a politician.—This is but the old monkish notion, that purity cannot be maintained in the world of business, and hence a cave and secrecy are sought. No, Mr. Prevost, you are not taking the wiser course. We desire to increase the number of honest politicians, not to diminish them. This abandonment of politics to rogues and adventurers is the sure way to ruin the country. Better keep your seat, your temper, and your principles, and, by watchfulness and prayer, seek to do your duty. To flee is not always judicious; but, of course, there is no compulsion.

(From our New York Correspondent.)

Swedenborgianism.

MR. EDITOR.—In my last I spoke of one or two new Societies. I have now to speak of one both new and strange to me; I allude to the New Church or Society of Swedenborgians. It is their centennial celebration though so new to me. The meeting which continued two or three days, was addressed this evening in Hope Chapel, by Rev. Dr. George Bush, the author of very able commentaries on the Pentateuch previous to his espousal of the "New Church." He is the very chief of their Apostles in this country, if not in the world. By attending I hoped to obtain a general outline of the "New Jerusalem" doctrines of which I had it in mind to speak for the sake of your readers.

Dr. Bush is a noble looking man, past middle life in age, but of a fresh and vigorous mind; his life hairs I fear however are not those of the highest wisdom. He read this evening a carefully prepared essay; he attempts to command attention by no oratorical display, but by the power of thought expressed, it is true, through very beautiful language.

He said a hundred years had passed since the New Church, the realization of all prophecy and churches had been heralded by Swedenborg; that the herald had been permitted to see in the spiritual world the trial and rejection of all that was then called religion; at the same time he saw the New Jerusalem come down; that by heaven and hell are meant only states of mind—they have no relation to place; that when we die we immediately assume spiritual bodies, are good and bad men and women, as here; that there is no such thing as the resurrection of the body that the spheres in the spiritual world are just as different as here; that those who go to hell prefer it, and those to heaven who prefer. No such thing as reward and punishment proper—only each left there as here to follow his own bent mind.

The New Church doctrines had conferred great blessing upon the world by superceding the false religion. Since man is fallen he is constantly falling—so religion however pure at first, becomes corrupt. Corruption comes from two sources, the love of dominion, and from introducing lifeless dogmas. This theory was confirmed by history. All the essential truths of christianity have been perverted, a new dispensation was given in 1757, and that was the second coming of the Son of Man. That every year since the converts had increased. According to Revelation, the Roman Church is Babel, proud of dominion; Protestantism is the Dragon, striving to fly to heaven with its own clumsy wings. It is compared to a dragon, a snake with wings, because while bad in character, it seeks justification by faith alone—thus contrary to Paul putting faith above charity, for the Apostle affirmed that charity is greater than faith or hope. The New Church founders all upon character, and gives no place to those dogmas which form the high-road to heaven for sinners.

Again the New Church has revealed a new interior sense to the old Word. The true meaning had been hidden for ages like gold in the mines of California. As the gold has been discovered, so has the true meaning of the Bible been discovered by the inspired messenger of the New Dispensation. He had been shown the doctrine of correspondences according to which the whole universe is a "parable to body forth" the meaning of the Bible. This new mode of exposition is the only way to explain the Bible to save it from the contempt of men of mind. This the only way to maintain inspiration—a doctrine now racking the best minds with ingenious theories which are no good purpose.

Again communion with celestial beings is restored as it was in the early ages. By the fall, the spiritual world had become to us "a land of darkness and of the shadow of death." Most dimly have walked the shadows over the regions of Hades; but now that land is known by a spiritual insight so as to make the worlds beyond death pass before the vision in panoramic views. Of these views however your humble correspondent can give no description as he could not see them; though listening patiently to the explanation about the spiritual bodies.

A few years after the death of Swedenborg, a Society in London, of those friendly to his doctrines, issued a call to the reader of his works, to meet in that city early in the year 1789, to discuss questions connected with the interests of New Jerusalem. At that meeting it was determined to organize the adherents of the new Gospel into a distinct church. This decision the speaker thought was proper. He thought the future of the new party, or rather new dispensation as he called with emphasis, is prosperous and bright.

On the theory of the author I could not see why his religion will not wear out as soon as the religions it has superceded; but I was there to report not to criticize. If the reader can get any distinct idea of this new religion from these notes he may thank us for improving the lecture as we found it impossible to understand it.

American Bible Society.

On Thursday the American Bible Society held its Anniversary, and clip from the daily papers the following summary for your columns: Abstract of Reports.—Sixty-eight new Auxiliaries have been added, most of them South and West.

Eighty-nine Life Directors, and 1,810 Life Members, have been added. The receipts of the year from all sources have been \$441,805 69; being \$49,488 42 more than those of the previous year. The portion of books sold, \$238,556 63.

Books printed, 741,018 volumes. Books issued, 772,522; being 104,807 more than the issue of the previous year, and an aggregate, since the formation of the Society, of 12,694,431.

New Books.—A new Royal Octavo Bible, in pica type, has been published, and a new Pocket Bible in diamond type; also, a large New Testament in Great Primer type, for the aged; also, the Society's House, a New Testament in Ojibwa; and a Testament in Hawaiian and English, in parallel columns.

Agents.—In the Home field, thirty-six have been employed, including the three in Utah, California and Oregon. In the Foreign field, three have been employed a portion of the time—the Rev. Messrs. Wheeler (in Nicaragua) and Richter (in Turkey) having died, greatly lamented.

Money granted for publishing the Scriptures in foreign countries, \$25,344 09 which, with the expense of publishing the last two books named, make an aggregate for foreign purposes of more than \$30,000.

Yesterday morning was the Anniversary of the American Foreign Missionary Society. Not being present and finding no account of the receipts or other summary in the papers, I must wait till their Report is published.

By this time your readers will be tired of the Anniversaries. So far as I can judge, they have not had their usual interest this year. Many have not spoken of at all. It is certain the effect of these is good, to none more so than those who devote means to the various objects represented. The New York Tribune, no strong advocate of Foreign Missions says: "If it could be proved one heathen has not been benefited," it yet remains true that the cause has greatly benefited those who have contributed to it. The Tribune proposes one more national society to have for its object the care of the Indians left among us. It insists, without such care, all the tribes we become extinct. The object is surely one that commends itself to every christian heart.

Yours.

DOMESTIC.

NEW GOVERNMENT.—A Royal Gazette Extra of the 9th inst. announces the resignation of the late Government, and the appointment, provisionally, of Charles Fisher, Esq., James Brown, Esq., S. L. Tilley, Esq., Hon. Wm. M. Steeves, John M. Johnson, Esq., A. J. Smith, Esq., Hon. D. Wark, Esq., C. Watters, Esq., to form a new Executive Council. Mr. Fisher is Attorney General, and Mr. Tilley, Provincial Secretary, the other offices are not yet filled. Various rumours afloat relative to the parties who are likely to be elevated to office, but we presume nothing definite is known.

The Legislature is to meet on the 22nd inst. for the dispatch of business. A bill has been issued in York County for the election of Mr. Fisher. Nomination on 13th; Polling the 18th; and Declaration 22nd. The other elections will not take place until after the House meets.

SINGULAR AND MELANCHOLY CASE OF POISONING.—From Dr. Woodford we receive the following particulars of a most interesting case of poisoning, by which five children were suddenly snatched away.

On last Saturday evening, a boy and girls, children of George Doherty, his settlement, while out at play, ate of a potato. They took supper in their usual way, and went to bed apparently as well as usual. In the morning, however, they were attacked with vomiting, and in scarcely an hour from the time when they were taken to the room of the poison, were dead,—about four hours intervening between the death of the two who were buried in one coffin.

The symptoms under which they died, similar to those of Cholera, and the fact has no doubt but that the plant referred to was the cause. We have a portion of our possession, but have not yet been able to ascertain its name, which, however, we hope soon to be able to give our readers, in order that it may be avoided.—Woodford Sentinel.

The body of a soldier named Forbrough to town from Musquash on Thursday. It is supposed that he was shot by a man who had deserted, and in search of which had been sent.

MELANCHOLY ACCIDENT.—On Saturday a boat containing four persons was overturned near the Beacon, and two of them drowned before assistance reached. They were both seafaring men. The two were rescued.—New Brunswick.

The Sons of Temperance of the W. denomination, on Wednesday evening, presented the Rev. Richard Knight, Grand Chaplain of the Sons of Temperance, with a very handsome gold mounted Bible, and a Purse, containing £100, mark of their esteem. The presentation of these testimonials was accompanied by a very flattering address, to which a suitable reply was made. It is expected that the Gentleman, who has been stationed in this city for the last eight years, will shortly retire from this district.—Ibid.

NOVA SCOTIA RAILWAY.—The New Brunswick Journal is informed that the New Brunswick Contracts for 17 miles ending at Truro, been taken in two Sections by Messrs. Bell and Sons, and by Mr. Walker, respectively, at £3000 currency per mile.

SENTENCED TO BE HANGED.—The Kennedy who, together with a woman, Gallagher, was lodged in Winds for several weeks since, charged with the murder of Wallace on the Railroad, has been sentenced at the late sitting of the Court, and is to be hanged. The woman escaped conviction.—Ibid.

A correspondent informs us that the King, who have in a very spirited manner, the whole, successful manner, providing accommodation of the travelling public, at the Windsor, so soon as the railroad reaches Annapolis from Halifax in August 1857.