

Religious Intelligencer.

SAINT JOHN, N. B., JAN. 11, 1861.

Bro. J. L. McInnis, is authorized to receive subscriptions and letters at our office, and attend to any other business our friends may have at the office.

We send papers to all our old Subscribers this week; we solicit renewals from those who have not yet done so. Those from whom we do not hear before our next number, will of course have their papers stopped.

THE FUTURE.

We live in a remarkable age. Events the most stupendous are transpiring. Look to what quarter of the globe we may, something is occurring of unusual importance. Since the great revolutionary outbreak in 1848, we have been accustomed to sudden change, and the birth or destruction of a nation in a day has scarcely been an event sufficient to move us. Occurrences in Italy, in Syria, in Turkey and Austria, in India and China, during the last year, are omens of something even greater in the future. The political revolutions which have taken and are taking place, are in our opinion but the din and smoke of the great battle which has, as it were, but just commenced. There is a disturbing element abroad. The elements of liberty, political and religious, have been sown, neither is the seed time done yet;—and when two opposing elements meet, there must of course be commotion and trouble. The world is full of error. False religions,—Pagan, Mohammedan and Christian,—are widely spread. Oppression, rapine and cruelty exist everywhere. The great design of government has been perverted and abused. Instead of law being enacted and executed for the suppression of vice and the promotion of virtue, it is made the instrument of cruelty, and governments take the advantage of their authority to oppress rather than redress. God has a remedy for all this. It is not by bringing a flood of water upon the earth, as in the days of Noah, nor by raining fire from heaven, as in the days of Lot. Neither is his mode of executing judgment upon nations exactly the same as in the days of Babylon, Egypt and Tyre. God has an agent at work now not used then. That agent is the *Revolution*. Every system of error in politics, religion, and science has reason to hate the Word of God. It is unmixt truth; and wherever it goes it disturbs iniquity, and opens a warfare against error. This is true in individual cases.

A man who acquiesces himself with the teachings of the Bible, and receives it as a revelation from God, cannot quietly remain in the practice of known sin. He must either give up the Bible, or abandon his iniquity. Just so when the word of God obtains free circulation among a people, there will be some to receive it, these will hold the heaven, and learn the true principles of liberty and truth. And where these exist, the strength of tyrants must yield. The Bible is always a *revolutionary* where oppression and error exists. The nations, now in commotion owe it mainly to the introduction of the word of God among them.

We think the battle has only, as it were, just begun. The breaking of every yoke—the overthrow of every tyrannical power—the annihilation of every false religion, may not be too much to anticipate from a commencement so ominous. "The sword of the Spirit" is really unsheathed. It is the weapon of war which will subdue the nations. The carnage and bloodshed which have attended the political revolutions, and changes which have taken place, are but the struggles of old errors. The word of God will prevail, and universal freedom will bless the world.

But bloody and more dreadful than any thing that has yet occurred, may be the scenes in the future, before the full accomplishment of God's purpose. Nevertheless the result is sure.—*JEHOVAH REIGNS.*

DUTY AND LOVE.

We, from our heart, pity the poor mistaken soul who undertakes to serve God from a sense of duty only. Duty never makes a willing servant, it never renders service delightful. That it is the duty of all men to render homage and service to the Most High, is readily admitted, but if there be no holier promptings than duty to the service of our Maker, it will be tedious and irksome, and every faculty of the soul will in a little while revolt from the service. That the allegiance of many to Christ our King, is the allegiance of duty only, seems evident from the little service they render, and the constraint necessary to be exerted upon them, to draw forth even that little. It is evident that their hearts are not filled and overflowing with the true and proper element of religion.

Love is the centre, the life and the soul of Christianity. He only who renders service to God from this principle, serves Him from the heart. It is true that sincere souls may not always be able to realize by the emotions of their hearts their love to Him, and may seriously doubt the reality of their affections for the Saviour. But whatever state the emotions of the true believer may be in, there is in the depths of his soul a longing, a panting after God; he cries out for the living God; and there will be an involuntary service rendered which though far from satisfactory to the believer himself, will be acceptable to God because it comes from the heart of him who offers it.

When duty alone is the main spring of action, the service will be that of bondage; where love prompts the service, the hardest labours will be delightful. There is a luxury in love which no language can express, and which no person can know until "the love of God is shed abroad in the heart by his Spirit." The smallest service is burdensome where duty only prompts action. But where love leads nothing is too hard. Love crosses seas, climbs mountains, endures fatigues, suffers losses, endangers life, and contemns reproach. He who loves the Saviour delights in his service, and inquires not what others may think, but lays his offering at the feet of his Redeemer.

Suppose ye, that she who poured the box of

ointment upon the head of the Saviour in the house of Simon the leper did it merely from a sense of duty? Ah no! she loved—she loved much, and following the holy impulse of her soul, She did a good work, and obtained an immortal memorial. She enquired not, if others did so, or what others would say. She poured out the affections of her soul in the precious ointment with which she anointed the head of her Lord, and he accepted the service. Suppose ye, again, that the devoted woman who prepared the spices for the embalming of the body of Jesus, as they toiled all night in the holy work were moved thereto by mere duty? Ah no! And as they trod the pavements of the holy city on the early dawn as they journeyed to the sepulchre, suppose ye that duty prompted the early morning service? A higher, holier, feeling than this urged them on. They loved their Lord, Crucified though he had been, taken from them, every hope which they knew blasted, and yet they loved him still. In the sepulchre they forgot him not. There was not an affection which blooms only in sunshine and prosperity; to the sepulchre of stone they followed him, and although they found him not therein, yet in the garden where that sepulchre was they were made glad when they saw the Lord. Love led them to the grove, and Jesus made himself known to their loving hearts while on their mission of love.

Has it never occurred to the reader, how much service is offered to God that is not prompted by love. In some form, in some habit, in others a pressure of conscience, and in not a few, duty. But alas! it is all a poor, barren, joyless service. He only who gives his whole heart to God, "who forsakes all that he has," can feel the luxury, the joy of love. Into his heart the Saviour will pour the cordial of his grace, and however much imperfection others may see in his service, Jesus will see a completeness therein that never adorns the cold, formal, and lifeless services of mere duty. Reader, is our religion, that of love or duty?

PRAYER MEETINGS.

We heard a minister belonging to another denomination from ourselves, remark at a meeting which he attended with us a few evenings since that the prayer meeting was the thermometer of the Church. If the prayer meeting was thinly attended or uninteresting, he took it as a sign that the state of religion in the church was low. If, on the contrary, the prayer meeting was well attended and interesting, this was a sign of spiritual prosperity. A living, vigorous, and healthy prayer meeting is one of the most efficient means of grace which any body of people can maintain. A meeting where men and women really pray,—where prayer is not the performance of duty, but the offspring of want. Where those who pray feel that they need something, that they have requests to present to God, and they unite in those requests. Prayer which consists in words merely—prayer which is made for man to hear, rather than God, is not the prayer of the heart. Prayer which dictates to God the channel through which the answer must come is not effective prayer. Prayer that is heard must be the expression of heartfelt want, and leaves the answer to be in God's own way. A church which maintains a prayer meeting of this sort cannot fail to prosper. But how many churches do we know—some of whom have no prayer meeting,—others convert their prayer meetings into speaking or social meetings, and the spiritual gift of prayer, are neither cultivated nor taught. We regret to say that among some of our own churches, meetings for prayer are not esteemed so highly as they ought to be, and as they are by some others. A prayer meeting,—that is a meeting where the people really meet for prayer and engage in it, is seldom held. Experience, exhortation, or confession forms the principal exercises of the hour.

We would urge upon our churches the necessity of maintaining constantly vigorous prayer meetings. And the Christian professor, who sets but little value upon these means of grace, gives positive evidence of a low state of religious enjoyment. There is too often just grounds of complaint, that so few of the church members feel the responsibility to attend and help to make the prayer meeting interesting and profitable. It cannot be expected that the unconverted will attend, when the members of the church are absent. If professors are not interested, why should we be, say they. When will the great body of church members feel as they ought to in relation to God's cause, and their duty of seeking its prosperity? No Church can long live without a well attended and spiritual prayer meeting.

BIBLE SOCIETY MEETING.—The Annual Meeting of the New Brunswick Auxiliary Bible Society was held in the Mechanics' Institute last evening, and was numerously attended as usual. We shall give a notice of it next week.

RICHARD WEAVER.—On our first page we publish this week the address given by this extraordinary man in Exeter Hall, London, before an audience of several thousands of persons. The directors of the Hall refused its further use to Mr. Weaver, and those associated with him, on account of the character of the religious exercises. They accordingly obtained the use of the Surrey Theatre for several nights, where large crowds gathered to hear them. Mr. Weaver seems filled with the Holy Spirit, and is doing much good. The Rev. Baptist Noel is one of his warmest friends.

Elder C. McMullin has recently been engaged in revival at Cold Stream, Beekmantown. Several persons have been converted. His labours in other places during the autumn have been much blessed.

Elder S. Hart is now on a visit to Saint John and other places.

The marriage of the Princess Alice, has been definitely settled to be solemnized in London during the ensuing season, with Prince Louis of Hesse Darmstadt. The Prince is the eldest son of Prince Charles, the brother and heir presumptive to the Grand Duke of Hesse Darmstadt, who had no children.

WEEK OF PRAYER.

During the week now passing three Union Prayer meetings are daily held in this city; one at noon, one at three o'clock and one at eight o'clock P. M. The meetings at noon and at eight o'clock are in connection with the Young Men's Christian Association, are held in Smith's Building, Prince William Street, and numerous attended. The interest in these meetings does not seem so general and deep as that manifested last season—yet seems to be increasing.

The three o'clock meetings are held in the various churches throughout the city, each day in a different church. The ministers of the different churches take a more active part in the three o'clock meetings than in the others. The hour is spent chiefly in prayer for the accomplishment of the objects proposed by the Executive Board. Some remarks are offered at each meeting well calculated to awaken gratitude to God for his blessings during the year. Every Christian heart should fervently unite in the prayers that God will manifest his great power to save from the depths of wickedness our fellow-men.

Protracted revival efforts have been in operation in Woodstock for the last week or two, which have resulted in good. Sabbath before last two young men, we learn, were baptized by Elder Downey.

The Havelock Temperance Association will hold a public meeting in Mechanics' Institute on Tuesday evening commencing at 8 o'clock. The exercises will consist of speeches from different well-known and talented speakers and recitations and dialogues by the members of the Association.

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DAILY PRAYER MEETINGS IN NEW YORK.

The N. Y. Observer says:—"The going out of the Old Year and the coming in of the New finds all our prayer meetings in a state of prosperity. There is no falling off in numbers, or in spiritual power and success. The same blessed influences of the Holy Spirit rest upon them. The year 1860 closes and the year 1861 begins with seven daily union prayer meetings in operation in this city: the Fulton street, the John street, the Old Slip, the Baxter street, the Twelfth Street, the Baptist Mariners', and the Mariners' church of the Port Society. There may be some others, but these are all of which we have any knowledge. Of these, the Fulton street is by far the largest and most prominent, as well as the oldest. The Baptist Mariners' church prayer meeting has been maintained now about three years, never having been omitted for a single day; and the inquiry meeting in connection with it has been just as long and just as uninterruptedly maintained. The fruits of this meeting have been abundant in the conversion of sinners, the largest portion of whom have been seamen. More than 300 have been added to the Baptist Mariners' church, and several of these are now preachers of the gospel."

UNION PRAYER MEETING.—It is estimated that there are no less than one thousand minor prayer meetings in the United States, eight hundred in England, four hundred in Ireland, and three hundred in Scotland and Wales.

SCOTTISH COLPORTAGE.—The English Book-Hawking Union embraces some sixty local Societies, with sales of publications amounting to \$57,000 among the poor and ignorant classes. The Religious Book and Tract Society for Scotland has ninety colporters employed, and the sales for the last year amounted to the large sum of \$40,800.

THE BIBLE-WOMEN OF LONDON.—The number of women now employed in degraded districts of London, in distributing Bibles and doing missionary labour, is 137. In 1857 the number was only six, but the success attending their labours has been so great that the number has increased as stated. To give an idea of their work, and what they sometimes have to meet, we give the following extract from the report of the mission.

"If you talk to one of our Bible-women, she will tell you, in her own simple fashion, 'I get on in this way: I go to call on the wife with my books, and say, 'Shall I bring you a Bible? Mayhap the man is sitting by, and he says, 'Bible, no! A loaf of bread, if you please. I can eat that.' But would you not like to know something about the Bible? Did you ever hear of Jesus?' 'Oh, he'll say, there's so many religions.' 'I only know of one, the religion of the crucified Saviour! These arms are ever open to receive you; even you, and when they say 'I'm in earnest, then they say, 'Well miss, bring me a Bible, and then in a little while, how they love that Bible!'"

"Once I went to see one poor woman, very ill, and in great distress of mind. I read with her. Her husband, a shocking bad man, was there. I knelt to pray, and prayed for him before I had done. The Lord touched his heart. Next day I saw him, he said, 'I could not sleep last night. I was forced to get up and pray for myself, and I thought how strange it was that you should have prayed for me.' I then had further talk with him, and sold him a Bible. When I met him now, he says, 'Have you not anything to say to me to-day?' 'Yes, I answer, 'but have you nothing to say to me?' 'Yes, miss, and have read some of the Word of God, and I've prayed this morning,' and so we go on."

Occasionally the Bible-women are refreshed by finding herself in a house where a child of God joyfully welcomes her. "One of the people said lately, 'I always love your visits. When the servant comes in at the door, the Master is not far behind.'"

FALLING WOMEN.—The promoters of the Mid-night Meeting Movement have resumed operations for the winter. On the night of Friday, November 2, after united prayer, they went forth upon their sacred mission, distributing cards of invitation to a meeting at twelve o'clock; and in half an hour after, almost every table in a large room of the St. James' Restaurant, Regent Street, was furnished with guests. Refreshments having been supplied, all present were requested to join in singing a hymn, and most of the women complied. Prayer was then offered, after which a touching address was delivered by the Rev. B. W. Buke. "A large number," says the *Christian Cabinet*, "remained behind to receive counsel."

Mr. J. Stabb, one of the promoters, writes me as follows:—"The results have been truly satisfactory; twenty left for the Homes the same night, and several applied for admission the next day. . . . The promoters have found several cases of those whose career of vice has been short, but for whom the Christian Homes are just adapted. Two hundred and fifty erring ones have been rescued."

"The public mind has been awakened, and active efforts are being made in various parts of the country. The causes of this great evil are so many and so mighty, that nothing but the divine power will ever arrest its course. Public opinion should be brought to bear upon it. The press, the pulpit, and the influence of every Christian and philanthropist should be brought to bear upon it."

We learn that the Rev. Mr. Ferrie has commenced the truly christian work of endeavouring to save some of the poor outcast woman, who inhabit Sheffield Street, in this city. He has enlisted the sympathies of some of the ladies of his church in their behalf, and efforts are in operation to redeem them from their ruin and wretchedness.

PERSECUTION IN SPAIN. The Priests and authorities of Spain seem determined to draw down upon themselves the execration of all liberal and enlightened people. A wholesale persecution of persons who have conscientiously abandoned the Romish faith, has been commenced. In Spain a man cannot worship God according to the dictates of his conscience. It appears that there are about twelve persons now suffering imprisonment for their Christian faith. One of these was formerly a Spanish soldier; no political charge is preferred against him, but he is placed in solitary confinement in the National Prison. Other arrests have taken place, and some Protestants have been obliged to leave their homes and take refuge in Gibraltar and elsewhere, thus plunging their families into distress and want. A deputation of gentlemen have waited upon Lord John Russell praying his Lordship to employ his influence in obtaining the liberation of the prisoners, and staying the persecutions against others on account of their religion.

GREAT REVIVAL MEETING AT EXETER HALL, LONDON.

On Sunday evening a religious service of a very exciting description was held in Exeter hall. It was conducted by Messrs. Renfield Radcliffe and Richard Weaver, the Lancashire Miner and ex-Pugilist, who have just arrived from Edinburgh for the purpose of holding a series of "Revival Meetings" in London. At six o'clock the entrance to the hall was besieged by thousands of people, and the doors were not sooner opened than the large edifice became densely crowded. The audience appeared to be composed but very partially of lower-class people; and seemed to consist chiefly of well-to-do citizens, with their wives and children—women boys and girls mustering in considerable numbers, although the vast majority of those present were men—and on the platform, and in the side galleries, were many individuals of a higher social scale.

At twenty minutes past six o'clock, Mr. Radcliffe and Mr. Weaver, accompanied by some dozen gentlemen, came upon the platform, and the service was begun by singing in a song—"Hark! the Gospel news is sounding, Christ hath suffered on the tree."

Mr. W. Carter, known as the "converted chimney sweep," offered a most impassioned prayer, which Mr. Weaver followed up with a vehement petition for the salvation of London, and the total annihilation of "Popery, Mormonism, Puseyism, Infidelity, and Devilism," many of the audience loudly responded. Mr. Radcliffe then read and commented upon a part of the sixth chapter of Mark's Gospel, and urged upon all Christian people the duty of making aggressive efforts for the winning over of others to their faith, and named the time and place for all who desired to do so to meet to concert measures to that end. He also gave an account of the revival work with which they had been engaged in at Edinburgh, and declared that many of the worst characters there had been thoroughly reformed, and "made new creatures in Christ Jesus." A great change had come over not a few of the prisoners in the goals of Edinburgh; fifty soldiers had been "converted," and a considerable number of fallen women had been restored to society, and "found peace in believing." A multitude of the converts were at that very hour assembled in Edinburgh to pray that similar results might attend the meetings in London.

After another prayer, Mr. Weaver stood up and began by singing a long hymn concerning "Union with Christ," the chorus of which was taken up by some hundreds of the congregation and repeated lustily. He then proceeded to speak for nearly an hour, taking for his motto, "Herein is love, not that we loved God, but that he loved us, and gave us his Son to be the propitiation for our sins." His Son to be the propitiation for our sins, after the manner of Mr. Gough—whom he much resembles—Mr. Weaver paced from one side to the other of the platform, relating stirring anecdotes, and alternately inviting sinners to accept of the mercy offered, and threatening them with the awful consequences of refusal. In the course of his impassioned address, he called upon his hearers who had "found Christ," to hold up their hands. About a third of the excited audience did so; and subsequently, there were a few who responded to the invitation to volunteer for the Lord's service.

Other hymns and prayers followed, and meetings for "inquirers" were held at the close in the ante-room of the hall.

Correspondence.

CORBURN, 25th Dec., 1860.

The outburst of indignation from one end of Canada to the other, when it was known that two of the three Judges had decided to surrender the fugitive slave Anderson, is indicative of the abhorrence which the people of this land feel against American slavery. The wave of popular anger has rolled beyond our borders, and the Eastern Provinces, I dare say, have ere this felt its influence. With us there is scarcely a second opinion. The press teems with indignant comments, and the occasion demands them. There are some developments, too, which given depth and volume to the outpouring of righteous wrath, and compel us to lift up our voices in protest and denunciation. The "Montreal Witness" has given them expression with so much force and clearness that we cannot do better than transfer them.

"It appears that this cause is of much greater importance than any one supposed. A deep plot concerning it is coming to light. There has been special legislation, and that of an *ex post facto* character, in order to effect it. In the act of the Canadian Legislature giving effect to the Extradition Treaty, there was a clause giving the Governor in Council discretionary power to refuse to deliver up an accused person, even though all provisions of the treaty were complied with, provided he saw special reasons for the refusal. This clause, doubtless adopted for the express purpose of covering the cause of crime, would have been fatal to the plans of the slaveholders and their representative, Matthews. This clause still stands good in Lower Canada; but as far as Upper Canada is concerned, it was repealed by a short act which came into force on

the 10th May last. Now who procured the repeal of this clause? How was it smuggled through Parliament? How did it receive the Governor's assent? There can scarcely be a doubt that it was repealed for a special purpose, namely, to secure the return of the fugitive slave Anderson, then being hunted down, and others in similar circumstances. And there can be as little doubt that no one had any interest in applying for and procuring the passage of such a repealing act except the slaveholders and their representatives and tools here. But how could they have influence to carry an Act through the Canadian Legislature?—manifestly only by securing the Attorney-General West. If he did his Parliamentary majority pass it, they would do it at once, without asking any questions, and the Governor-General would, of course, consult him whether he should give it the royal sanction. This Matthews, then, who is such a strong supporter of Attorney-General Macdonald, and for whose respectability the said Attorney-General vouches so strongly, may have arranged the whole matter with the latter, in order to secure some very large reward, which slaveholders would be only too glad to give, in order to deprive slaves of an asylum in Canada. We do not like to make such suppositions, but, we confess, do not see any other possible explanation of the circumstances in this case."

Petitions are being forwarded to the Administrator of the Government requesting an investigation into the conduct of Matthews, with a view to his removal from the magistracy if found unworthy. What is to be done with the men who repealed a law which they feared might thwart their plans? Ought they to occupy places of trust and of power? Let an indignant and outraged people answer No; and let that answer be spoken through the exercise of the elective franchise. It is such circumstances as these which impress us with the power and force of the teachings of Scripture: "Righteousness exalteth a nation;" "the wicked walk on every side, when the vilest men are exalted;" "thy silver is become dross; thy wine mixed with water; thy princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards." "O my people, they who lead thee cause thee to err, and destroy the ways of thy paths." "What mean ye that ye beat my people to pieces, and grind the face of the poor?" "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord—I will set him in safety from him that puffeth at him."

It was stated at the beginning of this letter that two of the three Judges decided to surrender Anderson. These were Chief Justice Robinson, and Mr. Justice Burns. The remaining Judge, Mr. Justice McLean, gave an opposite decision, and expressed the popular voice. A burst of applause, which the Chief Justice could not prevent, greeted him on the completion of the reading of his decision. The concluding portion is so much to the point that it is given below entire, notwithstanding its length:—

"The law of England, or rather of the British Empire, not only does not recognize slavery within the dominions of the Crown, but imposes upon any British subject who shall have become the owner of slaves in a foreign state, the severest penalties, and declares that all persons engaged in carrying on the slave trade, when captured at sea, shall be liable to be treated as pirates. In all the British possessions the institution of slavery, which at one time prevailed to a certain extent, was abolished at the enormous expense of twenty millions of pounds sterling in remunerating the holders of slaves. An immense amount has since been expended in efforts to suppress the African slave trade, and by every possible means the British Government has put down and discontinued the traffic in human beings. Even when slavery was tolerated in some of the British possessions, no person could be brought into England without becoming free the moment he touched the soil; and though other nations have not chosen to follow the noble example of the British nation, and some are even yet embarking in nefarious and unchristian attempts to transport human beings from the coast of Africa to be sold in perpetual bondage, for the purpose of this world's gain, even at the risk of being regarded as pirates—happily the traffic has become too uncertain and too hazardous to be carried on to so great an extent as formerly prevailed. In the adjoining Republic the evils and the curse of slavery are every day becoming more manifest, and even now threaten to lead to a dissolution of the federal compact of the United States, under which the several States have enjoyed an unexampled degree of prosperity. The evil is not less revolting in a social point of view, for though the laws of the States of the Union may tolerate the dealing in human beings as if they were sheep or oxen, the best feelings of our nature must shudder at the thought of the severance of those endearing relations which usually form the solace and happiness of mankind. A father and mother, husband and wife, are liable, at the price of a master, or perhaps from his necessities, to be separated from each other and from their children, and they are bound to submit, or if they attempt to escape from bondage, and to consult their own happiness in preference to the gain of their masters, are liable to be hunted by any white or black man who chooses to engage in the pursuit, and when captured are liable to severe punishment and increased severity from their taskmasters. Anderson, and others, as appears by the statement of Baker, who came to this Province to identify him, has felt the horrors of such treatment. He was brought up to manhood by one Moses Burton, and married a slave on a neighboring property, by whom he had one child. His master, for his own purposes disregarding the relation which had been formed and sold and transferred him to a person at a distance to whom he was forced to submit. The laws of Missouri, enacted by their white oppressors, while they perpetuate slavery, confer no rights on the slaves unless it be the bare protection of their lives.

"Can it, then, be a matter of surprise that the prisoner should endeavor to escape from so degrading a position; or, rather, would it not be a cause of surprise if the attempt were not made? Digges, though he could have had no other interest in it than that which binds slaveholders for their common interest to prevent the escape of their slaves, intended to prevent the prisoner getting beyond the bounds of his bondage; and with his slaves pursued and hunted him, with a spirit and determination which might well drive him to desperation; and when at length the prisoner appeared within reach of capture, he, with a stick in his hand, crossed over a fence, and advanced to intercept and seize him. The prisoner was anxious to escape, and in order to do so made every effort to avoid his pursuers, Digges, as his leader, on the contrary, was most anxious to overtake and come in contact with the prisoner for the unholy purpose of riveting his chains more securely. Could it be expected from any man indulging the desire to be free, which nature has implanted in his breast, that he should quietly submit to be returned to bondage and to stripes, if by his effort of his strength, or any means within his reach, he could emancipate himself? Such an expectation, it appears to me, would be most unreasonable, and I must say that, in my judgement, the prisoner was justified in using any necessary degree of force

to prevent what to him must inevitably have proved a most fearful evil. He was committing no crime in endeavoring to escape and to better his own condition, and the fact of his being a slave cannot, in my humble judgement, make that a crime which would not be so if he were a white man."

If in this country any number of persons were to pursue a coloured man with an avowed determination to return him into slavery, it cannot, I think, be doubted that the man pursued would be justified in using in the same circumstances as the prisoner the same means of relieving himself from so dreadful a result. Can, then, or must the law of slavery in Missouri be recognized by us to such an extent as to make it murder in Missouri, while it is justifiable in this Province to do precisely the same act? I confess that I feel it too repugnant to every sense of religion and every feeling of justice, to recognize a rule, designated as a law, passed by the strong for enslaving and tyrannizing over the weak—a law which would not be tolerated a moment, if those who are reduced to the condition of slaves and deprived of all human rights were possessed of white instead of black or dark complexions. "The Declaration of Independence of the present United States proclaimed to the world that all men are born equal and possessed of certain inalienable rights, amongst which are life, liberty, and the pursuit of happiness; but the first of these is the only one accorded to the unfortunate slaves; the others of these inalienable rights are denied, because the white population have found themselves strong enough to deprive the blacks of them. A love of liberty is inherent in the human breast, whatever may be the complexion of the skin. 'Its taste is grateful, and ever will be so, till nature herself shall change'; and, in administering the laws of a British Province, I never can feel bound to recognize as law any enactment which can convert into chattels a very large number of the human race. I think that on every ground the prisoner is entitled to be discharged."

Preparations were made by the authorities to withstand all attempts at rescue; but the readiness of the Judges to permit an appeal to a higher Court, had its effect in restraining the excited multitude, and the troops were not called to charge bayonets upon the fellow-citizens, or toss bullets among them.

A. B.

JOHNSON, Queen's Co., Jan. 1st, 1861.

Dear Intelligencer,—Through your medium I once more inform my friends of my whereabouts and why my delay from my appointments, impelled by love to my Master's cause and the souls of my fellow sinners. I tarried here instead of going to Coverdale, as previously announced last Sabbath. In obedience to the command of my Divine Master, baptized twelve happy converts, and in the evening gave to ten of them the right hand of fellowship, in the presence of a dense crowd of people. Our Calvinist brethren are holding a protracted meeting on the West Narrows; we do not interfere with each other's labour; at ten o'clock, A. M., we all meet for social worship and in the evening separate each to our own houses where each has a full house. Yesterday we met at the West side, and truly the Lord was with us; to-day we met in our Chapel, but in consequence of a former arrangement I must leave to-morrow for the Dutch Valley, where I expect to meet some of my ministering Brethren. I have now been in constant labour here seventeen days and feel quite worn down; indeed, I had hoped that my Brother "Titus" (some one of my brethren) would have been here, but he came not; but I am truly rejoiced that Titus's Master has never left, and I do pray that he will still continue with the people to own and bless the labours of his servants. On the third Saturday in January, I intend to commence at Perry's Point, so called, and so labour in the vicinity as I have done here for the last fortnight, and I hope some of my Brethren will come; I do most earnestly hope that they will give, if no more an interest in the prayers. O that God would pour out his spirit on our province and the world is my earnest prayer.

ROBERT DOBSON.

UNITED STATES.

PUBLIC CORRUPTION.—The state of public morals in the United States seems to be in a deplorable condition. Embezzlements, frauds and robberies are practised in almost every department of the public service. Recently a robbery to the extent of \$870,000 has come to light, perpetrated on what is called the Indian bureau in the interior of Washington. This large amount has been abstracted by a clerk in the department, others also are implicated in the fraud among whom is the Secretary of war.

The Washington correspondent of the Philadelphia "North American" writes:—"Startling as this event is, the public here have been prepared for disclosures quite as serious. The worst is by no means told; and when some of the Departments are overhauled by their successors in office, revelations will be made far more astonishing than any which have yet leaked out. The investigations of the last Congress proved, beyond the possibility of doubt, that a system of corruption was established here without parallel in the history of the Government. Contracts, jobs and favors have been parcelled out through notorious agents and infamous employees, which have cost the country millions of dollars."

"The conditions of the country in other respects cannot be wondered at; when such frauds as those are either perpetrated or connived at by those in the highest post of the nation. The *Morning Star*, in an article on "Public corruption" says:—"The various flagrant evils and sins of our land are but indications of a deep-seated moral disease within. As a people we have become corrupt. The lust of flesh, the lust of the eyes, and the pride of life have a most fearful prevalence in numerous forms. And they are developing appropriate fruits. Considering the real state of the case, the manifestations and indications of dissolution and ruin are more than might be expected."

"Where are the mighty empires and republics of antiquity? They have all crumbled and passed away. What was the cause of their dissolution and ruin? Their own corruption, as history records. Law is uniform; like causes must produce like effects everywhere."

"As a people we had a noble origin; our career hitherto has been short, so that it might seem that there could not so soon be so great degeneracy. But the course of vice is often fearfully rapid. Beginning with such an anomaly as slavery in a free Christian nation, with unbounded wealth and resources, favored with unexampled worldly prosperity, we have not been equal to the temptation thus presented. We are in dan-