cerning the Lord Jesus Christ, and the way of salvation; and every day his mind seemed to open, his feelings to enlarge, and his face to lose some portion of that indescribable look of stupidity which characterize the uncultivated native.

In due time, a sober band of worshipers gathered around the pool in the little hollow by the bridge, to witness a solemn baptism; then a new face was seen among those who came to commemorate the dying love of the Lord Jesus: and a new name was written on the church records.

Years passed away. Death had laid his hand upon the gentle lady, and she had gone up to that sweet home where pain and sorrow are unknown, and where "the weary are at rest," On earth, another death scene was enacting. A strong, dark browed man tossed wildly on his fevered couch in an agony of physical suffering; but even then his unconscious lips murmured continually those precious fragments of Scripture which he had treasured up in days of health. At last there came a fearful struggle—then the convulsed features relaxed, the ghastliness of death settled upon them, and the spirit seemed to have taken its flight. Suddenly, however, the countenance of the dying man was lightened with a heavenly radiance, his lips parted with a smile, his eye emitted a single joyful flash, before it turned cold and motionless forever; and then the wild boy of the jungle was welcomed by his waiting angel-guide, to the presence of that Savior whom he had sought with much eagerness.
—*Mrs. E. C. Judson in the Macedonian.*

A WORD TO BOYS.—Who is respected? It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and to obey him in whatever he may direct to be done. It is the boy who is kind to other boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day; who is busy and active in endeavoring to do good acts toward others.

Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and who applies himself diligently to get wisdom, and to do good toward others, and if he is not respected and beloved by everybody, then there is no such thing as truth in the world. Remember this, boys, and you will be respected by others, and will grow up and become useful men.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *always in advance*,—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies *gratis*.

☞ The following are the Ministers of the Free C. Baptist Denomination in New Brunswick, all of whom are Agents for this paper:

Eld. Robt. Colpitts,*	*Norton.*	Eld. Benj. Merritt,	*Hampsted.*
" Jona'n Shaw,*	*Wakefield.*	" Joseph Noble,	*Brighton.*
" C. M'Mullin,	*Brighton.*	" George Orser,	*Do.*
" Sam. Hartt,	*Jacksontown.*	" John Perry,	*Johnson.*
" Edw. Wayman,	*Studholm.*	" Robt. French,	*Kingston.*
" T. G. Flewwelling,	*Springfield.*	" John Gunter,	*Fredericton.*
" Ezek. Upham,	*Wakefield.*	" John Wallace,	*Cardigan.*
" E. McLeod,	*St. John.*	" Elijah Sisson,	*Andover.*

Elder Wm. E. Pennington, Alexander Taylor, } *Missionaries.*

*These through age and infirmity are incapacitated for public labour.

☞ We are desirous of receiving *Religious* intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the *object* of this paper.

☞ We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the 'Religious Intelligencer,' or 'Free Baptist Book Concern,' be addressed to the Editor, Elder E. McLeod, St. John, N. B.

Jan. 2, 1854. B. J. UNDERHILL, D. W. CLARK, WM. PETERS, } Pub. and Business Committee.

Religious Intelligencer.

ST. JOHN, N. B., JANUARY 13, 1854.

BRITISH PROTESTANTS IN FOREIGN COUNTRIES.

A Public Meeting of the members and friends of the Protestant Alliance, was held in London a short time since, for the purpose of memorialising the British Government on the aspect of Popery abroad toward British subjects. The Earl of Shaftsbury presided. The conduct of some Catholic Governments toward Protestanism may be gathered from the following, copied from the London Christian Times:—

In Portugal, a kingdom that would have been blotted out of the map, but for the friendly support of England, the various degrees of spiritual delinquency are visited with penalties correspondent, if the offender be a Portuguese; but if he is a resident Englishman, the ruin of his fortune and then banishment are prepared for him by law, and this in violation of very recent treaties.

In Spain and its dependencies, if an Englishman dies, it is doubtful whether his body may be interred with any form of decency; but, at best, it can only be done with ignominious privacy. As for the living, if they attempt to worship GOD, even in small companies in private houses, they are pointed to the laws of the *Novisima Recopilacion*, which define the scale of penalties, finishing with death by fire. An ecclesiastical court supplies the place of the old Inquisition, and will very humanely consider how the spirit of those laws may be carried out most effectually. And they will offer the alternative of loss of all things, liberty included, or expulsion from the soil of pure, civilised, Catholic Spain, its islands, or its colonies.

If you go to Tuscany, the Papal States, Naples, or Sicily, you are subjected to the same oppression, one or two chaplaincies excepted, where the chief qualification of a Protestant minister is, that he gives no offence to the infidel, the idolater, and the godless, but preaches quietly. There is prison, expulsion, or death—one of these certainly awaits every earnest Protestant.

Spanish and Portuguese America, perhaps with the single exception of New Granada, is little better. In some States there may be a nominal freedom of religious confession and worship, but whoever uses this freedom as it should be used, may expect to be worried by a multitude of vexations which the zealous Romanist knows how to perpetrate by a religious instinct of his n.

The above countries are normal in their adhesion to "the Catholic, Apostolic, Roman Church, the only true," and multitudes of British subjects are enslaved in all them. Some went from England as merchants, private persons, or artizans, and some are travellers; but it is probable that a much larger number are born there of British parents, and of these many cannot even speak the English language, and have been sacrificed, by the apathy of England, to all the social and political evils of those countries, above which a remembrance of the land and religion of their fathers would have raised them.

But there are also other wide tracts on the surface of this globe where Romanism does not maintain an absolute control, yet it pervades the customs and the laws. In the Austrian Empire, for example, religious liberty is often little better than a name, and the interminable resources of absolute power can institute a persecution of foreigners scarcely less virulent than at Rome itself. The doctrine that Protestanism is unlawful in all the true "Catholic countries" is applied whenever a Jesuit fraternity or the police may please, and nothing but the extinction of this doctrine can save us there, as the recent expulsion of Scottish Presbyterian ministers, to say nothing of innumerable other vexations, proves,

In Ireland, the law of the Vatican is the law of the priesthood and the mob. In Malta, it has been embodied in a new criminal code, and there, under an English Governor, no one can step into the street without running the risk of an encounter with a procession that may send him off to prison for three, six, or twelve months. In London, and in all our large towns, the low Irish populations, headed by their priests, exercise an inveterate system of intimidation over persons of their own class, and believe that in so doing they fulfil a law more venerable, more sacred, than the statutes of the realm. The present policy of Continental Europe, the decisions, oftentimes, of magistrates at home, those of colonial courts, and those of diplomatic agents, all proceed on the same principle of the illegality of the Protestant religion *de facto*, if not indeed *de jure*. It exists only, as they they think, by sufferance.

The principle maintained by the Alliance, is that Protestanism shall not be illegal, but shall be honored and defended in every part of the world. The memorial after refering to some of the aggressions recently practiced on British Protestants in different places, continues:—

"Under those circumstances, the Committee of the Protestant Alliance feel impelled to submit to Her Majesty's Government, through your Lordship, that the time has come for making a determined stand against these aggressive and hostile demonstrations. They conceive that no political complication or difficulty could result from its being made distinctly known that Great Britain will not maintain diplomatic relations with any state which shall persist in denying to British subjects within its territory the free exercise of their religion, with liberty to possess places of worship for their own use, as well as places of interment, and to have the rites of baptism, marriage and burial performed among themselves without hindrance or compulsory secresy. To demand less than this measure of liberty and justice, as the condition of continued diplomatic relations, would seem not consistent with the high position and moral claims of England. In the case of any alleged offence on the part of British subjects against the Church established in those countries by the peaceable avowal of their own religious convictions, the penalties affixed by the codes above mentioned are, it is conceived, wholly unjustifiable, and inconsistent with the admitted principles of international law.

The committee conceive that, if the refusal of any Power to comply with these righteous demands should [illegible] danger would necessarily result to the trade and commerce of this country, as no ground for war would arise out of it, and as the Government of the United States finds it quite practicable to protect the American trade with Europe by means of consuls where they have no resident Minister.

"The committee submit, however, to your lordship that, whatever hazards or inconveniences might attend so decided a course of action, Great Britain, raised by Divine Providence to the highest eminence among the nations, lies under the strongest and most sacred obligations to assert and uphold the rights of conscience, and to employ her utmost influence with the Governments of other countries to obtain the recognition of religious freedom. She owes it to herself, and to that Protestanism which has made her great, to avow her sympathy with the communities and Churches holding the reformed faith, and her determination, while freely conceding the most perfect religious liberty to Roman Catholics in her own dominions, not to allow any injury or insult to be offered to British Protestants in any foreign land on account of the peaceable profession and avowal of their religion."

AN OFFERING.—A Brother at a distance writing to us, says:—"I herewith remit to you the sum of TWO POUNDS TEN SHILLINGS, as a *free will* offering to the "*Religious Intelligencer*;" which amount we found enclosed in the shape of two five dollar notes. Such encouragement as this, is cheering, amidst the struggles we have to contend with, in carrying forward our work. This is of more *real* value than a thousand good wishes unaccompanied with *material* aid. But far be it from us to murmur—we have from numerous sources, unmistakeable evidence of an interest in our work felt deeper than a mere complimentary wish for its prosperity. The same brother who forwarded the above, says in another part of his letter:—"I find that for me to enjoy Religion, I have to deny myself and take up my cross daily." This is a lesson we wish every Christian would learn—*freewill* offerings would then be multiplied in abundance—and God—even our God would bless us.

PRINTED BY STEAM.—Our readers will at once observe the improved appearance of our paper this week. This is in consequence of an arrangement entered into by our Printer, Mr. George W. Day, (who is disposed, we think, to give us the benefit of every improvement he can,) with Mr. G. E. Fenety, the Proprietor of the "Morning News," for the printing of the Intelligencer on his new Steam Power Press. This Press is among the *new* things in St. John, having been but recently introduced by Mr. Fenety, whose enterprise in the publication of *Newspapers* in our City, has far outstripped his contemporaries, who have been much longer than he has in the business.

"THE PEOPLE'S JOURNAL."—This is the name of a new monthly, published by ALFRED E. BEACH, No. 86 Nassau-street, New York city. Two volumes are issued yearly, at 50 cents a volume. Each number contains 32 large pages of letter-press, beautifully printed on fine white paper, and profusely illustrated with engravings, executed in the highest style of the art. The *People's Journal* is an illustrated record of Agriculture, Mechanics, Science and Useful Knowledge; which the Farmer, the Mechanic, the Inventor, the Manufacturer, and people of every profession, will find a repositary of valuable knowledge, peculiarly suited to their respective wants.

NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.

At the meeting of this society, referred to in our last, the President, Judge Parker, gave the following opening address:

He congratulated the meeting on the unabated interest with which the Anniversaries of the Bible Society were regarded in this place, and the benefit derived from an attraction, which while it drew us closer to the Bible drew us nearer to each other.

How any one could at the present day look with indifference at the rise and progress of the British and Foreign Bible Society, seemed to him inexplicable To trace its course from its small beginning in 1804, until it reached its present eminence and magnitude, to observe how faithfully it had adhered to its one plain, and plainly declared object, *the universal dissemination of the Holy Scriptures*, and *the Scriptures alone*; to notice how firmly its constitutions and principles were adhered to; the past success that had attended its exertions—was a worthy and delightful task. Who could do this, and doubt that the divine blessing had been vouchsafed to it, and that it was one of the most important co-operations for good that the world had ever produced? Then look at its resources, its aids from kindred and auxiliary Societies, its domestic, foreign, and colonial agencies; the wonderful openings which year by year are made for its operations, and be thankful to God that you are enabled in any way to aid the great cause of such an association.

The President then referred to the peculiar features of the times, and the general expectation that we are on the eve of great events—it may be trouble and perplexities, and distress of nations. He then spoke of the openings in China; that vast country with its teeming millions of people, where the Bible could now be introduced at many different points; Turkey, whose dominions extend to that river of old renown, the Euphrates, and comprehend also Asia Minor, the seat of the seven Churches of the Apocalypse, Syria and Palestine, with Jerusalem, which might once more become the glory of earth. Christianity was by an edict of the Sultan now freely tolerated, where, not many years since, no one dared openly to profess it. Look too at India, Borneo, the Islands of the Pacific—access might probably ere long be had to Japan. In fact, while all obstructions seemed to be fast giving away in Heathen and Mahometan lands, it was in some of the old European countries—within the bounds of christendom—the distributors of the Bible encountered the greatest obstacles; in some cases, even to bonds and imprisonmet. Some remarks were then made on the different opinions of professing Christians—all alike agreeing in the divine inspiration of the Holy Scriptures, and that they contained the only written Word of God—as to the right and duty of every individual to possess and read them. On this point he thought every candid inquirer after truth, who would daily and attentively peruse the Bible, could not long remain in doubt. The internal evidence seemed to him irresistable. Alas! how great the delusion under which men labor, who will not look at such evidence, on a matter which concerns the everlasting salvation of the soul.

After a few further remarks, and reference to some passages in the 2d epistle of Paul to Timothy; that portion of Scripture which, though not last in order, was generally admitted to contain the last words of the great apostle of the Gentiles; the President concluded by expressing his firm belief that in many dark places on the earth men were seeking for truth in the pages of the Holy Book sent forth by the Bible Society; and that not until the great day when all things would be revealed, would the extent of the good done by that noble institution be fully known.

The following are the Resolutions:—

Moved by the Rev. J. G. Hennigar, and seconded by the Rev. W. Armstrong—

Resolved, That the Report, an abstract of which has been just read, be printed and circulated under the direction of the Committee.

Moved by the Rev. James Porter, and seconded by the Rev. Charles McKay:

Resolved, That this meeting desires to unite with the Parent Society in recording its deep and thankful sense of the good Providence of God, which has watched over this society from its institution to the present time, raising it from small beginnings to great magnitude and eminence; keeping it unchanged in its constitution and principles; rescuing it when exposed to assaults and perils; enabling it steadily to pursue its course, and to extend its influence, and giving it a position this day unsurpassed in any former period of its history.

Moved by the Rev. Mr. Staveley, and seconded by the Rev. Mr. Robinson:

Resolved, As the sense of this meeting, that the promotion of the circulation of the pure Word of God, and a union for that purpose of all Christians, who build their faith simply on that Holy Word, are duties of more paramount importance at the present time than ever—and that while we assert the right of all men to possess and read the Holy Scriptures, it behoves us to remember that it is the instrumentality of the British and Foreign Bible Society, its auxiliary and kindred Societies, which is mainly relied on in many places for obtaining them.

Moved by the Rev. I. W. D. Gray, D. D., and seconded by Dr. LeBaron Botsford, M. D.:

Resolved, That this meeting rejoice to recognise the good Providence of God in so ordering events, that while the Parent Society has all along had the claims of China before it, now in the Jubilee year of the Society, so wonderful an opening should be made, and so hopeful a prospect presented, for the wider introduction of the Bible into that extensive and populous Empire; and that the hearts of so many Christians should be stirred up to aid the Society in its great and benevolent design of sending thither forthwith, one million testaments in the Chinese language.

Moved by the Rev. Mr. Smithson, and seconded by Henry Frith, Esquire:

Resolved, That the warm thanks of this meeting be given to the various Branch Societies and Associations connected with this auxiliary, especially the St. John Ladies' Bible Association, and the St. Andrews, Grand Lake, Long Reach, Millkish, and Kingston Branches; and that it is with peculiar pleasure we acknowledge the liberality evinced in the special contributions to the Jubilee Fund of the Parent Society.

Moved by the Rev. Mr. Harris, and seconded by S. L. Tilley, Esquire:

Resolved, That the following gentlemen do compose the Committee for the ensuing year:—Dr. Samuel Bayard, Dr. LeBaron Botsford, Messrs. Samuel Huyghue, John Kinnear, John Wishart, Nathan S. Demill, Gilbert T. Ray, George A. Lockhart, W. J. Starr, Edward Sears, D. J. McLaughlin, John Armstrong, James Reed, Charles A. Hartt, William Girvin, A. McL. Seely, John C. McIntosh, and Joseph Robinson; for Portland, Messrs. John Duncan, James Flewwelling, Moses Tuck, David V. Roberts; for Carleton, Dr. Waddell, Messrs. R. Salter and I. Clark.

SEAMEN'S MEETING.

At the First Annual meeting of "THE SAINT JOHN SEAMEN'S FRIEND SOCIETY," held at the Mechanics Institute January 5th—The Hon. CHARLES SIMONDS, President, in the Chair.

At half past seven, P. M., the Meeting was opened by the President, with a very pertinent and felicitous Address, after which his Honor called on the Secretary to read the report, which was fraught with encouragement, and will, at an early period, appear in pamphlet form.

The following Resolutions were then offered and nobly sustained by the gentlemen who moved and seconded them.

On motion of the Hon. John Robertson, seconded by John Owens, Esq.:—

Resolved, That the Report, an Abstract of which has been read, be received and published, under the direction of the Committee.

On motion of his Honor Judge Parker, seconded by the Rev. Samual Robinson:—

Resolved, That this Meeting feel deeply grateful to Almighty God for the success which has attended the humble efforts of the "Seamen's Friend Society" to improve the condition of seamen frequenting this port.

On motion of the Rev. Wm. Scovil, A. M. seconded by the Rev. Wm. Donald,

Resolved, That we greatly rejoice to learn that the claims of Seamen are beginning to interest the civilized nations of the globe; and that measures are now being introduced, commensurate with the noble objects contemplated, which are physical, mental, and moral elevation of the brave sons of the deep.

On motion of Edward Allison, Esq., seconded by Mr. Alexander Sime:—

Resolved, That in the opinion of this meeting, no better means could be devised by which to *dry up* places of intemperance and pollution, than by suitably providing for the wants and comforts of Seamen.

On motion of the Rev. James Porter, seconded by Mr. Charles McLauchlan:—

Resolved, That the carrying into full operation the plans of the "Seamen's Friend Society," would not only prevent much crime and misery, but would also greatly favour the shipping interests.

On motion of the Rev. Mr. McCurdy, seconded by Captain Robert Wilson:—

Resolved, That in contemplating the magnitude of the philanthropic objects of this and the like societies, we most respectfully invite the hearty co-operation of the public generally, and ship-owners in particular.

So deeply interested did the audience appear to be in the very sensible and stirring addresses, illustrative of the sentiments contained in the respective Resolutions, as to satisfy every one that, instead of being weary, (which often happens where a series of Resolutions are offered and spoken to,) one and all were hoping and wishing for something more.

Volunteers being invited to take the stand, Captain Robertson came forward with a brief but well timed address, which was heartly responded to.

It had been expected that F. A. Wiggins, Esq., would have spoken to the first Resolution, but unavoidable business prevented his being present in season, still, as he had come in, the Meeting would not allow him to retire without addressing them, which he did to the high gratification of all present.

The Meeting was then concluded by singing the Doxology.

E. N. HARRIS, *Sec'y.*

St. John, Jan, 10, 1854.

PROTRACTED MEETINGS.—We are informed that the results of the Protracted Meetings at Hampstead and Gagetown have been encouraging. At the former place Brethren Perry, Pennington, and Taylor were present; and at the latter, one week afterwards, Brethren Pennington, Taylor, and Gunter. In both of these places the Churches have been revived to some extent, and others have professed conversion to God, some of whom have been baptized. The particulars we have not heard.

FROM ELDER C. KNOWLES.

Brothes Knowles writing to us from *Yarmouth, N. S.*, the 3rd inst. says:—We are still trying to live, and of late have had some very encouraging meetings at Cranbury Head, and Gegogin—some wanderers have been reclaimed, few sinners converted, and three baptized. The meetings still continue to be encouraging.

The peaceful death of Brother Calvin Cann's little daughter, in the tenth year of her age, has also made a deep impression on many minds, and encouraged me to preach JESUS to little children. Never did a sitting sun, shining through broken clouds to cheer the face of nature, yet bedewed with tearful showers, give better evidence of a bright rising in the morning, than this little daughter gave while taking her farewell of earth and friends, at the close of lifes short day, of a bright rising in the morning of that day, which will never close.

"O who that saw her parting hour
Could wish her back again."

A Postcript opened to Bro. Knowle's letter dated two days later says:—"We had profitable meetings yesterday and last evening—five more were baptized. The friend that sticketh closer than a brother was ouly with us.

"O how good it is to be blest."

WEST CHESTER N. S.

A letter from our agent in this place, J. G. Purdy, Esq. informs us that the Lord has greatly revived his cause there. Last week TWENTY FOUR professed their faith in Christ, and were baptised, and a number of others were expected to follow the same example this week. We are not informed, under whose labours particularly this revival has taken place. Westchester is about thirty miles from Amherst, on the road to Halifax. We greatly rejoice in this good intelligence. We shall never forget while we live, our visit to that place, a little over three years since. When we left there then, we expected to return soon to water what had been planted; but unexpected causes prevented us from time to time. Our increased duties now, will deprive us probably, of the pleasure of seeing them as soon as we would wish, still we hope should our life be spared to visit at no very distant day all those places where we have heretofore gone preaching the kingdom of God.

"THE PROHIBITIONIST."—This is the title of a new Monthly Temperance Journal, just started in Albany, New York. by the Executive Committee of the New York State Temperance Society—Its object is to advocate the cause of Temperance generally, and especially the Legislative prohibition of the Traffic in Intoxicating Beverages. Its price per single copy is two shillings and six pence—Three copies one dollar.

Correspondence.

New York Correspondence of the Intelligencer.

The following letter from our New York correspondent, gives a description of the "Great Republic;" the conflagration of which, with her large cargo, was announced in our paper last week. We have pleasure in saying to our readers that we expect to be favoured with frequent letters of correspondence from New York, and other places also; which we have no doubt will be highly interesting.—EDITOR.

To the Editor of the "Intelligencer."

NEW YORK, DEC. 19, 1853.

Dear Brother,—I have from time to time received copies of your valuable paper, for which I am grateful, and which I have read with no ordinary interest. I have read with deep interest everything which I have been able to procure that throws any light on the origin and history of the "Free Christian Baptist." I have carefully watched your efforts to establish a book concern, and it has given me great pleasure to see your efforts so far crowned with success. You have done nobly for so young a people, and much good for yourselves, and others will result from such well-timed and systematic work. May equal success attend the proposed enlargement of the "Intelligencer." I hope yet to be permitted to visit your country, and greet those dear brethern whose names I so often see in your paper—faithful labourers in the kingdom of Christ.

To-day, by the kind invitation of Capt. L. M'Kay, of the "Great Republic," I visited that noble ship, now lying in the harbour taking freight for Liverpool, to which place she will soon sail. She was built at Boston, by Donald M'Kay, brother of the captain. She is owned by her builder, whose name I need not tell you is "Scotch," and who I believe is by birth of the North American British Provinces. We Yankees boast enough, you being judges of our enterprise, but in this case these brothers have out-yankeed the Yankees.

But there is one thing pleasant to say still. In this case we shall get the praise, as witness the description of her in quite an elaborate essay by a sailor. "Such," says the author in his closing paragraph, "is the Great Republic—the ship of ships. She is a monument of the skill and genius of her builder, and an honor to our common country."

The Great Republic is a clipper ship of 4000 tons register, and full 6000 tons storage capacity. She is 325 feet long, 53 feet wide, and her hold is 39 feet. She is well built, beautiful and strong. She has four masts and four decks. She has on board also a steam engine of fifteen horse power to do all the heavy work—to take in and discharge cargo, set up rigging, work the fire engine, hoist top-sails, pump ship, &c. This engine has connected with it, an apparatus for distilling fresh water from salt.

It is impossible however to give any adequate idea of this noble ship, by speaking of her length, breadth, depth, and tonnage. It takes a good size ship to carry the difference between her tonnage and that of a Collins steamer. A soldier in the United States service is allowed per day, eighteen ounces of bread, a quantity to make, which a pound of wheat is a large allowance. According to this, a full cargo of wheat of 6000 tons would furnish with bread for a year, an army of 32,000 men.

I must not close this hasty letter without mentioning where and how I had the pleasure of becoming acquainted with Capt. M'Kay. It was at a Temperance Meeting in this City, at the Sailor's Home—the home of which I mean to speak fully at another time. At the meeting mentioned, after Capt. Tracy, superintendent of the Home, and two or three others had made addresses to the sailor's present, among whom were several boys who belonged on the Republic, Capt. M'Kay made some remarks relative to his own experience as a temperance man. He said he left home when but thirteen years old, with a strong resolution, not to taste of liquor—a resolution which he had never broken. He thought the keeping of this resolution had contributed much to give him his present position. He hoped all his boys would sign the pledge and keep it: that he intends to have a purely temperance crew—to have the pledge with the names of his crew attached, neatly framed, and placed in the library of the ship. Who can speak the praise of such a captain! His ship while here is visited by thousands on a small admission fee, which is contributed to charitable purposes—a good portion, I learn, to the "Five Points" house of industry. It is a pleasure to be able to speak of such noble actions. Such a captain is worthy to be in charge of the largest ship in the world.

The amount of grain consumed per year in this city for distilling purposes, is ten times that spoken of above—that is, enough to supply with bread at the rate spoken of for a year, a population of more than 300,000. When shall the extent of rum's curse be known—when stayed.

Yours for the right,
D. M. G.

For the Religious Intelligencer.

MR. EDITOR,—Some three or four years ago I was informed that it was incontemplation to publish a work embracing a synopsis of our faith, a uniform covenant, rules of Church decipline, a marriage ceremony &c. But as no such work has yet appeared, I am anxious to know whether the intention is entirely abandoned or not. I would take it as a favour if you could give me the desired information. (1.)

That a publication of such a nature is absolutely necessary to our welfare as a people, I am fully convinced. And if it will not be occupying too great a space in your columns, I will give you my reasons. In the first place it will be admitted by all reasonable persons, that in order for a Church to thrive and prosper, its members must be agreed in sentiment. But this has not always been the case with some Churches, and I am persuaded a want of this has sometimes been a cause of difficulty among them. Hence also, it has sometimes been the case that public labour which would edify one part of the body, would be rejected by another part, and this could not but produce a schism in the church. (2.)

Owing to our principles not being fully developed, many persons who have been admitted as members have united ignorant of what our real sentiment was, and in few cases, if any, have candidates been interrogated respecting what they themselves believed. In such a state of things, we might very reasonably expect to find a great diversity of opinion existing in churches. (3.)

But as a treatise of our faith has been published, these remarks may by some be considered as superfluous. But I do not think, that in that treatise, our principles are as fully developed as is requisite. (4.) I shall forbear however, extending my remarks upon this point, but would merely say; let our sentiments as a people be fully explained; and let persons who differ with us in their religious tenets, unite with sects whose views coincide with their own.

I shall next speak of the necessity of having a uniform covenant in all our churches. Many of our members do not know what obligations they came under when they united with us, and some do not seem to understand that they are under any obligations whatever. In times of revival when their minds get awakened, they will be quite attentive to conference and other religious meetings; and will often appear to enjoy more religion than many of the more steadfast members; but like those we read of, in time of temptation they fall away. Still many of them are apt to think themselves quite justifiable. And if there is no serious error in their moral deportment, it often proves a difficult matter to convince them that they have violated their engagements. My experience in those things has convinced me of the ne-