

furnished with ornaments. "Herein," says Stow, the old chronicler, "divers parliaments and other great meetings have been holden. Parliaments begun at Westminster were adjourned to the Blackfriars." In 1522, the Emperor Charles V. was lodged there: in 1529, Cardinal Campeggio, with Cardinal Wolsey, sat at Blackfriars to question the king's marriage with Queen Catherine, before whom the king and queen were also cited to appear.

The same year also sat there that parliament by which Cardinal Wolsey himself was condemned. Here too was buried the heart of Queen Eleanor, the foundress. One of the priors was constrained to pave the High-street round about the Channel walls, from the Fleur-de-lis towards the hill at Creed-lane end, as belonging to his domestic; which particular, and others that might be found in the story of the persecution of these Blackfriars by the Whitefriars, prove the large extent of ground within their liberty. It is very satisfactory to consider, that, 475 years after those friars and doctors held their council to cut off the doctrines of Wiclif from the earth, and to declare that he should not circulate the Bible,—those men being all dead, and their monastery and its cloister entirely swept away,—there is standing in its stead, within their precincts and boundaries, in Carl-street, Blackfriars, THE HOUSE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, WHICH NOW HOLDS ITS JUBILEE, and renders joyful praise to God, who has caused it to be spread, directly and indirectly, in the last fifty years, forty-six millions of copies of that precious word of God, and to give rise and assistance to some thousands of similar societies, both at home and abroad!

Wiclif "rests from his labours, and his works do follow him." His old version is very curious: "Therefore whanne Ihesus was born in Bethleem of Juda, in the dayes of king Broude: lo astronomys camen from the east to Jerusalem and seiden, where is he that is born king of Jewes? for we han seen his sterre in the east; and we comen for to worshippe hym" (Matt. 2, 1, 2).

When Wiclif made his translation, he could not foresee the wonderful invention which, occurring seventy years after his death, would in the present times enable the Bible Society to print the whole Bible, and sell it for less than one shilling!

In his time, the price of a Bible, fairly written in manuscript, with a commentary, was not less than thirty pounds,—a most enormous sum, for it would have no more than built two arches of London-bridge, and no working-man could ever have attained it, with his pay of three-halfpence a-day, unless, indeed, he had been fifteen years in working for it.

Yet still Wiclif's version spread widely, even in manuscript, in distinct portions, throughout England. The art of printing was invented by John Gutenberg, at Mayence on the Rhine, in whose mind the idea had been secretly working for twenty years; but, being very poor, he was obliged to confide his secret to Faust, a goldsmith of that place, who agreed to find the money necessary to make types and presses.

In 1450, the first book in the world was printed, and it is believed that that book was a Bible.

But it was a Bible in Latin: it was called "the Mazarin Bible." It was beautifully printed; and when offered for sale, not a human being except the artists themselves could tell how the work had been done. It was in two volumes, and only eighteen copies of it are known to exist,—four on vellum, and fourteen on paper. In 1827, one of the vellum copies sold for five hundred pounds.

These were the Bibles which were said to have caused Faust to have been suspected, in Paris, where he sold several of them, as a practitioner of magic, which obliged him to reveal his secret.—*The Book and its Story.*

From Correspondence to the Morning Star.

THINGS IN NEW BRUNSWICK.

New York, Sept. 6, 1854.

DEAR BRO:—Having reached home, I propose in this note to mention a few things more in relation to the secular interests of St. John and the province of New Brunswick; and in my next direct attention to the interests of the denominations of Christians I went to visit.

The lumber business still is the principal resource of the province, though ship-building is rapidly increasing in importance. There are in and immediately about the city of St. John not less than twenty-five saw mills, of business so extensive as to employ and support each on an average more than one hundred men. In this estimate I speak also of those required to take lumber to the ships, but not those required in bringing timber to the mills. The ship-building this year, had it not been for the cholera, would have reached about 80,000 tons there being no less than 27 ship-yards in the city and its suburbs. The ships are mostly sold to the Home country, and go into the China and Australia trade. When you remember how small the population of St. John is, it is one of the first ship owning communities on the continent. It now owns about 530 vessels, which is less in proportion than formerly, it being found a better way to sell than to own so largely in shipping.

In a previous note I spoke of the character of the Young America of the province as being enterprising, intent upon a system of free schools, and very hostile to the liquor traffic. One of the champions of this rapidly rising party is Mr. Tilley, who is now at the head of the Sons of Temperance on the continent, and whose title every Son will know, and will therefore excuse me from giving, as I should undoubtedly make a blunder if I should attempt it. With him I visited the Penitentiary, which I found to be well built, and well ventilated, but sadly in want of hands. I regretted however to see among the criminals a lad whom I took to be not over twelve years of age. The keeper said he was there owing to a want of other appropriate institutions. One thing I saw, which, were I a citizen, I would protest against, and that is against the female prisoners being allowed to spin flax on the old-fashioned "Little Wheel." The sight of such a wheel carries one's mind back to times when men were more upright, not having yet sought out many inventions. It seemed indeed almost profane to see things so venerable in so new a place as a modern prison. The pail making by machinery, and the working up of broom corn seemed more appropriate. The want of hands of which the

keeper complained is not likely soon to be remedied, because the material from which they mostly come has suffered sadly by the recent visitation of the cholera, not less than six hundred drunks, as the Mayor told me, having died thereby. It is true that in the province, as well as with us, there are enough valorous young men who are hastening forward to fill up the broken ranks, but then there are enough not so brave, who will hold back the brave fellows by the severe check of a prohibitory law, that will outlaw the Maine Law itself in cruelty to that enterprising class that cannot bear to see prisons and almshouses empty, and judge that a country is flourishing when such public institutions flourish.

But by the time I have got through this digression, friend Tilley has driven some eight miles out of the city, to the banks of the Kennebecasis, and having taken a view of the beautiful scenery, we are on our return, now meeting the U. S. Consul, and then the Mayor that was, and wanted to be again, to promote the prosperity of the public institutions, of what kind you may judge when you know he was beaten by the present incumbent, who says he cannot pray in the morning for the kingdom of heaven to come, and then go and increase a ramseller. But where have I brought up—meeting now and then—but no matter whom, for though I had on no less than three coats, I took one of the worst colds I ever suffered from; but for all that I shall long remember with pleasure the ride, and him to whose politeness I owe it.

All along this drive we saw evidences that the good people of the province will soon have the steam horse to give new impulse to the enterprise which is now grading the way for the Halifax railroad, and in one place draining a lake.

Why could I not remember while speaking of ships to say that eighty-three of our vessels, unengaged tonnage of about fifty thousand, have visited the port of St. John since the first of January last. If it did not look like the boasting of success in lion hunting, I ought to have added, this information was imparted to me by our Consul at that place, whom I hope the Know Nothings will spare for his kindness and politeness to me, if for no other reason, even if they should find him belonging to the class they proscribed.

It was a matter of great interest to find the Mayor (who is a Christian gentleman, and of democratic manners, despite the place of his birth and residence, and also despite his office,) looking over, when we called, the last anti-liquor law, with a view to the prosecution of certain parties, who are bent upon giving relief to the want of hands in the Penitentiary. His Worship, as they say down there, pursues a course in relation to the liquor traffic in strange contrast with that pursued by his Honor of this city.—Our Mayor failed in the Ninth Ward so to overrule the rest of the Board of Excise as to grant license to liquor dealers, over which failure our city papers say he grieved much, and say he said if he lived in that Ward, he would, if a dealer, sell without license. Some of the dealers have pursued that course, whether or not it was recommended by the official in question, and they are likely to suffer, though nothing adequately for such a crime. But Mr. Olive, as I have said, recommended the traffic.—It is said some dealers, who wish to preserve some sign of respectability, would gladly give a hundred pounds for license. More likely, ninety-nine for monopoly, and—all for respectability.

As I have before said, I found the province a pleasant place to spend a summer vacation, only it seems a little odd at first to wear an overcoat in August. The people are among the most hospitable and moral it has been my privilege to visit, and such have been my impressions altogether of climate, country and people, I shall not fail to revisit New Brunswick the first summer opportunity. D. M. G.

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.

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.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

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.

B. J. UNDERHILL, Pub. and Business Manager.
D. W. CLARK, WM. PETERS, Committee.

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. OCT. 6, 1854.

A VISIT TO BLISSVILLE.

We returned on Tuesday last from a short visit to the South Branch of the Oromocto, in the Parish of Blissville, Sunbury County; to which place we had been kindly conveyed by brother James Kirkpatrick, on the Friday previous. We had been contemplating a visit to the churches there for some time, but were unable to gratify our wish in this respect until now.—We lodged under the hospitable roof of brother K. on Friday night, and on Saturday morning went to visit our esteemed fellow-labourer, Elder J. Noble, who has been labouring with the churches there for the last year. We found him engaged in a series of meetings, which had been commenced on the week previous, with what is known as the second or upper Church, and had been removed to the first or lower Church on the day previous to our arrival. These meetings were designed as special efforts to advance religious interests among the people, and they were not unsuccessful. In the upper Church, a considerable degree of revival we learned was felt, and some without were anxiously enquiring the way to Zion. Not so much interest in some respects was awakened in the other church, but we believe a good foundation was laid for future interest and more extended usefulness in both. Many of our readers know that the Oromocto was where our late lamented brother, Elder A. Mesereaux, resided, and where his widow and her family still live. Soon after his death, in the spring of last

year, Brother Noble wasted to the oversight of the churches there, including those referred to, and one on what is called the Northanch of the Oromocto. His care has also been extended to the church in Rushagoshish, a distance of two or fourteen miles from the latter place. Each of the churches on the branches of the Oromocto have a ill-meeting-house; two of them were built some years since, and were then probably capable of accommodating the people; but the population having greatly increased since, under these houses altogether inadequate to the present wants of the community. This is very evident last Sabbath, when a large number had remain outside during the services. The other two, which belongs to the second Church, has been built recently, and although intended to accommodate the public, was crowded to overflowing on Sabbath evening. These meeting-houses are about six miles from each other, in the midst of a numerous and increasing population, to supply the religious wants which, one large and well finished house at least, could be immediately erected. The labours of Brother Noble during the period he has been there, have been assiduous and faithful, and we have no doubt but that his efforts will result in building up these churches, and rendering them worthy of imitation in beneficence and usefulness. Our visit to them was of the most agreeable kind, and during three days we spent there we attended several meetings, all of which we trust, were more or less profitable. On Monday evening, according to an appointment made expressly for that purpose, we had the pleasure of addressing a crowded audience on the origin and history of Foreign Missions, and the origin and history of the British and Foreign Bible Society. Our object in this was to induce a spirit of Christian activity in the minds of our brethren; for no less to see our churches co-operating in those noble measures which are designed under the blessing of God to regenerate the world.—To say to the child of indigence and want—be ye warmed and filled—while we give him not the things he needs, will only mock his miseries; so, to say we love God—to tell the world to believe in Christ, and yet to withhold sympathy with him in the great work of redeeming the world, is to mock God, and deceive ourselves. We greatly rejoice at the spirit that is manifesting itself in many of our churches, and we believe that as a denomination, we shall soon stand side by side with others in the great and good work of education, of missions, and other benevolent and Christian labour.—But twenty-two years have elapsed since we were organized into a denomination in this Province; we have found the adoption of several new measures necessary for our welfare since that time, and as we advance we see other measures necessary; and while we have adopted as our motto—"That God in all things may be glorified through Jesus Christ," we nevertheless believe that "progress" is our duty and our privilege, and progress we expect to make. The breathless attention given us on Monday evening, and deep interest manifested by the whole audience, indicated that the people on the Oromocto may need these things properly presented in order to embrace them. An appointment was accordingly made for a meeting on Saturday next, for the purpose of organizing a Branch Bible Society there, and we have no doubt but it will be liberally sustained. A report of the organization will probably be forwarded to us for publication.

Before closing this notice of our visit to the Oromocto, we would observe for the information of those who have never been there, that the face of the country is pleasantly situated, and affords a large number of very desirable residences. As it is approached by the road leading from the Nerepis by the way of the Patterson Settlement, (so called,) a beautiful valley of large extent lays stretched out before you; a large portion of which is intervals, and the rest flat upland. This valley is about twenty miles from the mouth of the river by water, and about twelve miles from Gary by land, and is formed by the river branching north and south, with but little elevation between, (hence north and south branch.) These two branches are thickly settled, the land is fertile, farming is carried on to a considerable extent; several mills have been erected on the north branch, and lumbering is engaged in pretty extensively, not only to these mills for manufacture, but is also floated to the St. John market.—Altogether, its location, fertility, and other characteristics, gave us a high estimation of the place, and we hope the people may not be indifferent to their favourable position. In our judgment a large and well finished meeting-house, with gallery, and having basement story for Sabbath School, &c., would not only greatly supply the present wants of the people in a religious point of view, but would add exceedingly to the value of the place, and help to perpetuate their religious faith. Some already feel interested in this matter, and we hope they will lose no time in carrying it into effect.

Another idea suggested itself to us while we were at the Oromocto, which we will venture to express.—The want of a literary Institution for the instruction of our youth, and to meet the requirements of the times, has been pressing itself for some time upon the minds of some of the friends of religion among us, and a growing interest in this matter is so apparent, that we have become satisfied such an institution must come into existence at an early day. A proper location for it, is of the first importance, with an easy mode of conveyance to and from. It occurred to us, that if an easy and agreeable conveyance could exist between St. John and the valley of the Oromocto, (a distance of about thirty-five miles,) that perhaps a more pleasant and desirable location for the institution contemplated could not well be obtained in the Province. On the eminence near the residence of Mr. Perly is a beautiful site, from which the whole valley may be seen, and a view of a large tract of country obtained. We do not know another serious objection to this site, only the mode of conveyance to and from it, which at present could only be by stage. Among the improvements which must go forward in our Province to meet the wants of the people, something may be adopted soon, as is intended, at the above place, would be of incalculable value to the people of Blissville, to our youth, and to our churches throughout the Province.

DEGRADING AMUSEMENTS.

The late cholera visitation having subsided, and long evenings with their leisure hours to many returned; it is probable our city in common with others will be occasionally infested during the winter with "degrading vagabonds" and "strolling players," who rather than earn an honest livelihood, procure their bread by degrading exhibitions, and vulgar melodies. To these initiatory schools of irreligion and vice, certainly no parents having the future interest of their children at heart, either for time or eternity, can permit them to go. Without any further remarks of our own, we subjoin the following from the New York Home Journal on this subject:—

To the present prevalence of negro songs, none can deny, is attributable much of the slang and low breeding found even among circles where better might be hoped. Said a gentleman of fine taste to the writer, speaking of a lady who had frequented one of the Ethiopian exhibitions during a fortnight of consecutive evenings, "Why, Miss ——— has gone so often that she is nearly black." A significant and just criticism. There exists in every one enough of the faculty of imitation to enable him to adopt any manner, style or habit which may chance to impress his fancy, or cling to with his momentary mood; and, as in this present fallen state of being, the desire to be like those ready to copy evil than good, we are, consequently especially susceptible of bad influences. The negro minstrelsy, acting on this foliole, is, therefore, exercising a more extensive and injurious influence upon society at large than many would imagine, not only as regards the progress of musical science, but also of morals and religion.

It is true it receives no countenance from persons of natural refinement, nor from those whose tastes have become so through judicious education and elevating associations; but it is dangerously alluring to a far more important, because a more numerous class—the thoughtless and the very young, who are attracted by anything marvellous, and which demands no toll from the intellect. Through the medium of amusement, pernicious lessons may be conveyed with double facility.

* * * First impressions never wear off, and the stain thus imprinted on the soul is indelible. A lady of the writer's acquaintance once forcibly illustrated this fact. She had attended on Saturday night a negro concert, and been much entertained with a choice march, the burden of which ran somewhat thus:—

"There's no use knocking at a door any more."

On the ensuing Sabbath she went as usual to church, where the Rev. Dr. ——— preached a most impressive sermon upon the subject of the final judgment, and of the eternal misery of the wicked who shall be banished from the Divine Presence. In the course of his remarks he happened to say, "And then, my brethren, there will be no use in knocking at the door any more," or words to the same effect, which so revived the absurd scenes of the previous evening, that her gravity was entirely overcome, and the solemn address turned into a farce. There is another rhyme now abroad about "Jordan," casting mockery upon that awful truth, the mysterious transit-moment of the soul from time into eternity, symbolized by the river Jordan. The author (?) perhaps intended no profanity—nothing but ignorance of the sacredness of the subject could be an apology.

DEATH OF THE REV. J. G. PIKE.

Who has not read that invaluable work which ought to be in every house, "Pike's Persuasive to Early Piety"? Its extensive circulation in England and also America—being one of the works issued by the American Baptist Society—has given it a prominence almost unprecedented. Its venerable author, whose name stands at the head of this article, and who for forty years was the devoted and successful Pastor of a General Baptist Church in Derby, England; and also Secretary to the General Baptist Missionary Society from its formation; has recently passed to his reward. He expired suddenly at his residence, on September 4th. Although in feeble health for some time, he preached on the day previous to his death with his accustomed fervor andunction, and in the evening administered the Lord's Supper to about 500 communicants.

On Monday morning, he attended a monthly united ministers' meeting, and afterwards made several pastoral visits. In the afternoon, he sat down to write several letters, first, as was his custom, directing the envelopes which were designed to contain them. Many words had not been written, when his hand was arrested, apparently in the gentlest possible manner, by the resistless hand of death. He was found seated at his library-table, his head resting upon the desk, his spectacles undisturbed, and the pen still in his hand. The act of dissolution appeared to have been accomplished without a struggle or a pang, the countenance betokening perfect repose and tranquility. Both the position and the occupation were in singular conformity to the habits of this laborious minister of Christ.

As an earnest, practical, and successful preacher of the Gospel, he has left behind him few superiors while, in self-denying zeal, and devotedness to the general welfare of the Christian Church, he has rarely been surpassed. Of him it may be said with literal truth, that "to live was Christ," as we cannot doubt that "to die" has been his unspeakable "gain." Notwithstanding the ceaseless activity and constant earnestness with which Mr. Pike had applied himself to every work in which he was engaged, he had reached the mature age of seventy years. Of him, therefore, it may be said, that he has come to his grave in a full age, like as a shock of corn cometh in his season.

DR. NOTES.—The Rev. Eli Noyes, D. D., for several years a Free Will Baptist Missionary to Orissa, in India, and who was obliged to return in consequence of loss of health, recently expired in Indiana, whither he had gone to get recruited if possible. Dr. N. was one of the most distinguished Hebrew scholars in America, and the author of an invaluable work on the "Truth of the Bible."

A MEETING HOUSE BURNED.

A note received yesterday from Mr. W. D. Hart, of Jacksonville, Carlton Co., informs us that the Free Baptist Meeting House in that place was consumed by fire on Sabbath last. The note says:—"A few moments after the congregation had been dismissed from the morning service, the building was discovered to be on fire, and was consumed in a short time. It is believed to have originated from the coal or match of a smoker. The Library, stove, seats, door, and two windows were all that were saved. Thus has our pleasant place been laid waste, but it is proposed to rebuild immediately. Aid will be thankfully received." This was a new house, erected last year, and our next annual Conference was appointed to be held in it.

We hope they will immediately re-build, and a good opportunity is afforded those who have spare means to aid them.

A TRAGEDY.

Mr. A. B. McDonald, of Wickham, Q. C., gives us the following relation of a heart rending occurrence which took place there on the 26th ult.

"On Tuesday last, our place was the scene of a most melancholy tragedy. William Thomas, eldest son of Mr. James Peck, a lad, aged 15, was killed, and dreadfully mangled; being dragged a distance of above two miles along the highway after a horse running at full speed. It being a hurried time, the deceased had left school for a few days to assist Mr. Jacob Day, Senr., in thrashing. While the machine was being moved to a neighbouring barn, he was leading one of the horses; and it appears had inadvertently tied the halter around his wrist: so that when the horse took fright from some unknown cause, he was unable to disengage his arm before he was taken off his feet. The horse ran furiously dragging him by the arm, as described, in sight of his schoolmates and neighbours; until he brought the mangled and mangled body to the door of the last house in the neighbourhood, where he stopped of his own accord. Thus did death in a most dreadful form give us solemn warning. The funeral took place on Thursday. Elders Meritt and Taylor were in attendance. The former preached to an attentive and profoundly solemn congregation from Job xxx, 23.—The Christian and neighbourly spirit manifested by Mr. Day and family on this occasion is above all praise; and the kind attention and sympathy of the community called forth the warmest gratitude of the bereaved.—The deceased was a lad of much promise; the hope and joy of his parents, and noted for smartness and intelligence. No blame could possibly be attached to any one, the calamity appeared to be purely providential. May we regard this dispensation of Providence as a warning to us to 'prepare to meet our God.'

LITERARY NOTICES.

IRISH AMY. Philadelphia: American Sunday School Union.

This is a new work recently added to the already numerous list of useful and interesting books published by the American Sunday School Union. Any was the child of destitution and misery, having a mother, who deserved that tender appellation from no other cause than that of having given birth to the child. At the age of eleven years she became the inmate of a Christian and benevolent family, whose only object in their kind offices to her, was to save her from future wretchedness and crime; under their instruction and care she remained about one year, when she was again forced to become exposed to every kind of vice and wretchedness, by her unnatural mother and brutal step-father. Her subsequent history exhibits the results of good Christian instruction. It saved her under the most severe trials from despondency and crime, and also rendered her useful in saving others, until the death of her wretched parents by cholera, and a change of other providences again placed her in the family of her benefactors. It shows how much may be done for the good of others, if we only think so. The author of this work says "that all the main, and many of the minor incidents of this tale are literally true, and have occurred under her own observation." It is for sale at our office. Price Two Shillings and three pence.

THE COSMOTYPE.—This is a neat monthly of 24 pages, devoted to that which will entertain, usefully instruct, and improve humanity. Andrew J. Graham, Editor and Proprietor, New York. We have been receiving it regularly for some time, it contains some articles of great value, some of which we intend transferring to our columns before a great while. Its price is half a dollar a-year, can be ordered through us.

THE HOME JOURNAL; AND THE SCIENTIFIC AMERICAN.—The October number of the Journal is received, and also the first number of Vol. X, of the Scientific American. The number of the Journal just received closes its distinctive publication, henceforth it is to be incorporated with the Scientific American. This is one of the most excellent publications of its kind probably in the world. It is a weekly issue, devoted to all the great industrial pursuits. Terms two dollars a-year.

THE REV. MR. COVEL, of Michigan, a Free Will Baptist Missionary, sailed from Boston a few weeks since, to join the Free Will Baptist Missionaries now in India.

GOOD NEWS FROM A FAR COUNTRY.—"I suffered shipwreck," writes a sailor in Sweden to Pastor Hedstrom in New York, "and while I was for many days and nights in the deep, I had an opportunity to preach to my ship-mates, who were in earnest then to hear about Jesus Christ, however careless they had been before." He also writes that the account of his conversion and happy experience had awakened so great an interest among his countrymen that he could not tear himself away from them. In this state of things he seeks advice from his pastor to govern him in determining his further and future action. It is observable that wherever the Gospel seed is carried by the converts of the Bethel-Ship, it is taking root, whether in Norway, Sweden, Finland, Russia, or California.—From all these countries we have heard of its taking root, and bringing forth fruit to the glory of God.

GRAND LIGNE MISSION.—During the first five years of its existence, this mission numbered only one missionary and two teachers. Within the second five years, three other ministers engaged in the work, two of whom were fruits of the mission. There are now in service six ordained ministers, two licentiate, ten teachers, and three colporteurs. There are four churches, into which 370 converted Canadians have been received; and, notwithstanding the losses occasioned by death, exclusion, and emigration to the United States, the number embraced in them is now 200. Many others have been brought to a saving knowledge of Christ, and as many as 1000 have abandoned the errors of popery, and come under the influence of the Gospel.—N.Y. Rec.

ROMISH PRIESTS IN IRELAND.—According to Rev. R. Bickeneth, there were, about six years ago, upwards of 5000 priests in Ireland; last year, as appeared from a return, there were only 2366.