

TO THE RELIGIOUS INTELLIGENCER.

MATTAND, YARMOUTH, N. S., Feb. 20th, 1854.

Mr. Editor,—I was much pleased at the commencement of the New Year, with the alteration of the "Intelligencer" to its present form; and while its semi-monthly visits were always welcome, its weekly has much enhanced its value; which, together with the general summary of news which it now contains, precludes in a great measure the necessity for any other paper in the family. While the low price at which it is published is a matter of some importance, especially to those who earn their bread by the sweat of their brow.

Believing while in the body that our temporal affairs should always receive due consideration, I beg leave to express my approval of the advocacy in your paper of the great reformatory measures of the day—viz, the prohibition of the Liquor Traffic, and the education of the masses. I cannot conceive a more suitable medium than the organ of the Free Christian Denomination, to advocate the disenthralment of mankind from the slavery and degradation of intemperance—and the evils of ignorance—while the highly interesting correspondence from New York, of our friend "C" shows that those whom the Gospel has made free, will not be unmindful of the slavery of their fellow men.

I am happy to inform you of the increased prosperity of all branches of industry during the past year in this place. There are upwards of 11,000 tons of shipping now in course of erection in this town—Two large and commodious places of worship for the Free Christian Church were erected last year; one at the Ponds, and one in this vicinity; the exteriors are completed. Their marked improvement over former buildings of this class—their graceful towers pointing to the skies, and ornaments not begrudgingly bestowed, show improved taste and increased liberality on the part of the Denomination. They will probably be completed the ensuing summer, we shall then be happy to receive a visit from the Editor of the "Intelligencer."

Yours, SUBSCRIBER.

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 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 Province, 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.

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.

J. J. UNDERHILL, Pub. and Business
D. W. CLARK, Wm. PETERS, Committee.

Religious Intelligencer.

ST. JOHN, N. B., MARCH 3, 1854.

DISTRICT MEETING.

In our last we noticed the Fifth District Meeting of Free Christian Baptists which had just taken place in Johnson. We proceed this week according to promise to give a report of this meeting. Our readers will understand that the General Conference of Free Christian Baptists in New Brunswick is composed of over sixty Churches; these are divided into districts, embracing from six to sixteen Churches each. Each district holds an annual meeting for the management of its own local affairs, and for the purpose of promoting the cause of religion within its own limits, by any means it may choose to adopt, that will not interfere with, or injure any other district. The business meeting of the District is composed of all Elders who may attend, some of whom are appointed by the General Conference, messengers from the Churches, (generally two from each), and such other brethren as feel an interest in the cause, and who wish to join in the deliberations for its promotion. These last are generally admitted by vote of the proper delegates. Preaching, prayer, and conference meetings are always held for several days with the Church where the district meets; and this usually brings together a large concourse of people, of different descriptions, from various places. On our arrival at the place on Saturday morning we found quite an assemblage already in attendance; the numbers however continued to increase throughout the day, and on the following (the Sabbath) an unusual concourse was collected together.

The services of the day (Saturday) were opened by singing, and prayer by Brother Taylor, after which it was thought best, that a sermon should be preached, in order to prepare the minds of the people for the duties of the meeting. We believe this course should always be adopted in all our protracted and annual gatherings. On this occasion it fell to our lot to address the people. The subject selected by us was James, 4th chapter, 8th verse. *Draw nigh to God, and he will draw nigh to you.* Our design in the choice of the subject was to search the condition of the people, and point out a remedy for any evils which might be discovered. The prominent features of this discourse were 1st. The distance between God and the creature.—Not a distance of space, for God is everywhere—in heaven—earth, and hell. (Psalm 139: 7 to 11)—Not a distance of time, for He is ever everlasting to everlasting, and with Him there is no change—yesterday, to-day and forever are the same, and now is the accepted time—now is the day of salvation. But the distance is in point of agreement.—God and the creature are not agreed—and there are circumstances in almost every day life, which demonstrate that two can not walk together except they be agreed. Here we briefly alluded to the irreconcilable in body, soul and spirit of the unrenewed man to God—in creation, providence, and grace; and endeavored to point out, some of the many instances, in which the believer also, (who is not wholly sanctified), might find himself an examination at a distance from God. The result of this distance are with others—coldness—darkness, and danger. Beside which, as the only union of believers consists in their union with Christ, a distance from God results in a distance from each other. 2nd. To draw nigh to God. This is not by as-

cending into heaven, nor descending into the deep—but Christ, has said—I am the way—and he is able to save unto the uttermost all that come to God through him. And as the ancient Israelite was required to confess his sin, and present his offering; so he who now confesses and forsakes, shall find mercy, while he, who covereth his sin, shall not prosper. But confession embraces more than a mere acknowledgement of our transgression with our lips—it embraces RESTITUTION. If we have robbed God, pay that which has been withheld. If his cause, or the poor, have suffered by our covetousness, confess, and if in our power pay the debt already accumulated.

Have we overreached in any business matters with a brother, or with the ungodly?—restore the surplus value of any article bought or sold. Have we spoken ill of any, and taken away from them the good will of another?—confess it—not only to God, but to the parties, and ask their forgiveness. But while in these or in any other way, we would come to God, we must still bring Christ. There is no merit in all our confession or restitution. It is only our duty. Having done that, we may thus draw nigh, in God's appointed way, and disclaiming all righteousness of our own, cast ourselves at the foot of the cross, and say—*Lord save me as I am.* It is the want of this that hinders the salvation of many souls, and deprives many a professor of all religious enjoyment. Men may have knowledge of their darkness, and distance from God, without any sensible conviction of sin—comparatively in a state of justification, and suppose because the ancient Jew went to Babylon, they must go there too. But such is not necessary—let them come to the light—to the word of God—and examine themselves by it, instead of their feelings, or comparing themselves with others; and they will soon perceive, that sin has separated between them and God.

3rd. God will draw nigh to us. He will dwell in us, and walk in us. He will dispell the coldness and darkness, experienced in the distance—He will appoint unto us salvation for walls and bulwarks. He will be unto us as the dew unto Israel—He will come down as the early and the latter rain. Not only will our own souls be blessed, but the ministry would be clothed with more power—backsliders be reclaimed—churches revived, and sinners converted to God. He alone is the life, the strength, the vigor of his people. And the presence of God is the first essential in the accomplishment of any good work. Oh then let us draw nigh to God—walk with him, as did Enoch, and he will be with us, and bless us. The sermon being closed—some time was taken up in exhortation, &c., after which the meeting was dismissed for a little while, with the general impression, we think, that God was there of a truth.

THE CHURCHES.

At 3 o'clock assembled again for hearing the reports. This District includes fifteen Churches with the two that were added at this meeting. Of these ten were represented by messengers, and the reports from them generally were of an encouraging nature. The following additions have been made during the year—Church in St. John, 25; West side of Belisle, 7; Henderson Settlement, 19; Jerusalem, 7; the Churches at Long Reach, (east side), and the Carpenter Settlement (so called), 11—either of which were represented, have also had additions, the former about 8, and the latter 6; making an addition of 72 in all; to which add the new Church in Shannona Settlement containing 30 members, and the Church at Campobello of 118 and the District shows an increase of members during the year of 220. Add this to the statistics of last year, and we have 746 belonging to the Fifth District Meeting. Of this number a few deaths are reported, and a few exclusions; but the result, so far as numbers are concerned are highly encouraging. We are not among those however that are satisfied with numbers. We would much rather have a little band of brethren around us, sympathizing with us—with hearts in the work of God, and laying themselves out to accomplishing something; than be *honored* with a host—unsanctified in heart and life, whose only care is to get to heaven themselves. We regard however the increase before us to quite an extent, as the result of the efforts put forth by the members of the District, at the Meeting held in Kingston last year. The employment of brother Taylor as Missionary has been owned of God; the great want of pastoral care rendering his labour in the Churches peculiarly acceptable. And in the places where brother T. has not laboured, the influence of last year's measures has been felt, and good resulted. The reporting of the Churches in the meeting we are speaking of, was a season of profit, and we think we have not seen our delegates better prepared for their work for several years. We must not however, omit to speak more particularly of the Church at Campobello. This Church was represented by its Pastor, Elder P. Malloch. Brother Malloch presented a certificate of ordination, and also one from the Clerk of the Church—that he is possessed of good morals and piety, was ordained over the Church, and devotes himself entirely to the Ministry. The following written request was forwarded by the Church and presented by brother M. We were comprised the Free Christian Baptist Church in Campobello, County of Charlotte, N. B. wish to unite with your Conference, and for this purpose have sent Elder P. Malloch who is our Pastor, and who can give you any information wanted. We feel, brethren, in need of strength and encouragement in the divine life. Here we stand alone, no church of our order with us. Many of our members have been at St. John, and have been refreshed in your Meetings there; which make them wish to unite with your Conference in order that we may have a stronger tie. Dear brethren pray for us, that the Word of God may have free course to run, and be glorified.

In behalf of the Church, JAMES WILSON, Clerk.
Island of Campobello, Feb. 8, 1854.

The Church at Campobello, was organized in April 1844, by Elder Wm. L. Carleton, a Freewill Baptist Minister, who had visited the Province and formed an acquaintance with our denomination. He laboured in revival among them, and the same year it increased to about seventy members, of which brother Malloch was one. Since that time they have struggled onward; and in April 1851 he was set apart to the Pastoral office among them. Additions have been made yearly since, and their number, as before stated, is now 118. A new Meeting House has been erected by them, and is to be formally opened about the first of April when Brother Taylor, and perhaps some others from here will visit them. They are with us in faith and practice; our Testimonies and Minutes were forwarded to them

some time since, and several copies of the *Intelligencer* have been circulated among them since its commencement. The Island of Campobello is about one mile and a half from Eastport by water, and contains about fourteen hundred inhabitants. May the Church there be like a fruitful bough by the side of a wall.

In several of the Churches belonging to this District, Sabbath Schools are in operation a part, or all the year. A new Meeting House was built on the west side of Belisle last season, and the Sabbath School resulted in a large increase to the congregation, and an addition to the Church followed. We regret that the importance of Sabbath Schools is not more generally realized by churches, and people in the country. They are regarded by some as inferior channels of knowledge. But knowledge—strictly speaking—is not their design—but to educate, in its broadest sense—to impart moral training, and prepare the mind for the proper use of knowledge. The liberal education (using the term in its accepted form) of children; is viewed by some well meaning parents as dangerous. But what renders it so? In ninety-nine cases out of a hundred it is the defect in moral culture. It is not sufficient to teach our children to be genteel and agreeable in deportment—or to be industrious, and careful (alas, sometimes to covetousness) but the foundation of all proper knowledge, should be laid in the formation of principle by the precepts of the Gospel. And the properly conducted Sabbath School is an important auxiliary in this work. The value of good habits, early formed, cannot be too highly estimated. It is the want of these, which is the fruitful source of much backsliding. The neglect of the Lords Day is a crying sin in our country; and there are communities where the children regard it in no other light than a day of cessation from labour, and a day of pleasure. They grow up with this idea of the Sabbath; and it is a much harder work to convert men from this evil than it is to turn them from drunkenness or profane swearing. We cannot extend our remarks on this subject at present—we shall call the attention of our readers to it hereafter. The foregoing report of our Churches will give those interested some idea of our position and work. The meeting for receiving the reports was closed, and after a short intermission, the services of the evening commenced. Elder Malloch preached from 1st Cor., 15: 58; the design of which was to encourage to diligence and perseverance in religion with the assurance that no work of God would be without its reward. Such were the services of our first days' session, when we retired for rest, to meet again for prayer at 9 o'clock on the Sabbath morning.

THE SABBATH.

Notwithstanding the severity of the cold on Sunday morning, the people began early to assemble, and by the hour appointed for prayer the house was nearly filled. By ten o'clock an immense concourse had gathered. The importance of God's servants being near to Him at these annual gatherings, is great. From the fact, that almost the only opportunity they have to reach some, is on these occasions. We think that God sometimes gives us opportunities to accomplish much good, when perhaps, our want of being fully girded, renders us incapacitated for the work, while his cause suffers and much soul loss are lost. Who can measure the importance of being instant in season, and out of season. On this Sabbath, of which we are now speaking we trust seed was sown, from which fruit will be gathered unto eternal life. After a short season of prayer, the Meeting was opened for preaching; and Elder Pennington addressed the vast audience from Solomon's Song, 8th chapter 5th verse—*Who is this that cometh up from the wilderness leaning upon her beloved.* The design of this discourse was to encourage the Church, in view of the sufficiency of Christ to sustain his Beloved under any circumstance, and of her future blessedness, when her earthly foes will be destroyed, and peace be extended to her like a river. Some warm exhortations were given, and a good impression evidently made. A short intermission of half an hour, and Elder Gunter spoke from 1st Samuel, 3rd chapter, 9th verse. *Speak Lord; for thy servant heareth.* In this sermon, the preacher after giving the history of his text, applied the subject to the congregation, and evidently brought to the remembrance of many the numerous times and ways that God had spoken to them; and urged upon them the necessity of answering as did Samuel. We cannot but hope that some will remember that God spoke to them that Sabbath day. In the evening Brethren Pennington, Gunter, and Wallace occupied by invitation the (Calvinist) Baptist Meeting House about three miles above, and enjoyed, we understood, a profitable season. Our own was again filled and it became our duty to speak to the congregation. Our subject was John 6th chapter and 48th verse, *I am that bread of life.* Our object was to preach Christ. And in order to this LIFE—"interior life"—and the means of its support, was our theme. Impressed with the importance of living on Christ, instead of duties, feelings, or the faults of others, we cannot but insist on the necessity of eating his flesh, (by faith in his word), as well as being sprinkled with his blood. BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD SHALL MAN LIVE. We trust we did not speak in vain—but we leave it with God. Some others followed, after which we closed our Sabbath services—conscious however, that we shall meet them again, when we meet that assembly next, which will be in the Judgment.

BUSINESS SESSION.

Our business session was held on Monday at the house of Elder Perry, the meeting house being occupied by public meetings for preaching, &c., which were continued day and evening. Several matters of minor importance, not of sufficient interest to publish were disposed of. Among those requiring the greatest consideration was the re-engagement of our District Missionary. We have great satisfaction in saying, that although the Delegates composing the meeting last year, employed Brother Taylor without consulting their respective Churches, yet the good example they set in their liberal subscriptions at the time, produced a good result, and the amount due him for his labour, was collected and paid in full previous to our present meeting. On motion for his re-engagement for the ensuing year, there seemed but one mind, and that in the affirmative. A resolution to this effect was unanimously adopted, a subscription opened, and a list of the

sums subscribed, and by whom, may be seen in another column, amounting to £45 15s. We sincerely hope this good example will not be lost, and that these subscriptions may be accompanied with earnest prayer that the labours of our brother may be blessed this year also.

We cannot omit noticing a still more important subject than the one just referred to; to which the attention of the meeting was called by Elder Pennington and others. We refer to a well organized system, having for its object the permanent support of several missionaries to labour continually in the Province and elsewhere under the direction of the General Conference. Of course the District Meeting could not adopt any definite measures in relation to this, but unanimously agreed to a resolution, recommending its adoption by the Conference. With this measure we are highly pleased, and we hasten to inform our readers that several hundred pounds are already pledged to a Missionary Fund, as soon as properly organized. This looks like enlargement, and a response to the great commission—"Go ye unto all the world, &c." And when we look at the map of our globe, and see the numerous islands that dot the sea; or trace the boundaries of those countries where the Gospel is not heard, or the light only beginning to shine—yea, when we reflect on the millions more inaccessible than the Chinese or Hindoos, the secret wish gives birth to the pleasing thought, that the day will soon come, when we too shall unfurl the banner of the cross amidst the darkness and contagion of moral death in some distant land, and plant the standard of our Redeemer where the woes of iniquity have been most deeply felt. We have the means, the duty is ours.—God will give us the men, and the consequences are his. Reader, ponder and be wise!

Having extended the report of our meeting to a considerable length, we must now close. Not however without making a public record of the following resolution, which was adopted without dissent.

Resolved, That we highly approve of the present appearance and character of the *Religious Intelligencer*, and we recommend it to our Churches, and the public; and we earnestly call upon our brethren to interest themselves, in extending its already large circulation.

The messengers from this District, appointed to attend the General Conference in July next, are Peleg Smith and Joel Jenkins. The District Meeting will be held next year, (if the Lord will) with the Church, west side of Belisle. The greatest friendship and christian courtesy were manifested by the inhabitants where our late meeting was held, and an abundance of everything to render those from a distance comfortable and at home, was by no means lacking. May God reward their liberality.

BLENHEIM, CANADA WEST.

Many of our friends will be glad to read the following extract from a letter to us from brother Aaron Clark, who removed from this Province to Canada a few years since. It is dated Blenheim, Feb. 6, 1854. "Brother McLeod,—For the information of yourself and friends in New Brunswick, I beg to inform you that our Ministers who are labouring for the salvation of sinners in Canada, are receiving much for their time. Our Pastor, Elder Griffin informed me, a few days since, that he was holding a protracted effort in Durham, that during the week which they had then been continued, eleven souls had been converted to God; and thirty others had manifested at the altar of prayer, that they were determined to be on the Lord's side. While we rejoice at this, there are alas! many others who are running in the road to ruin. And it is important that we who profess religion should be up and doing, while it is called to-day. The night will soon come when we cannot work. If we have found religion not a vain thing—not a cunningly devised fable, or man's invention, but the power of God; let us persuade others to embrace the same."

We sincerely thank brother Clark for the list of subscribers sent us. We have also received a letter since from brother Letson containing ten new subscribers, and a third from an unknown friend ordering two copies more, which with those formerly sent, gives us quite a subscription list in Canada. We hope our friends will continue to interest themselves for the circulation of our paper there, and also furnish us as often as possible with letters of correspondence.

LETTER FROM CHARLES E. BELL.

Brother Bell writes to us from Upper Brighton, Carleton County, under date of February 9th.

"It would not perhaps be unacceptable for me to inform your readers of the interesting season I have enjoyed where I have laboured during the last six weeks. On the 8th of January I commenced a series of meetings in the Holmes and Woodward neighborhood, which were continued as often as we thought practicable, until the last of the month. It was an interesting season, a number of backsliders were reclaimed; and two others were hopefully converted, who are now desiring to obey the Lord in the ordinance of baptism; others also are inquiring the way to Zion. On February 3rd, I met with the Church and people on the Tobique river.—The following day (Saturday) was their monthly Conference, it was a time of the Lord's presence, and the place seemed none other than the house of God, and the gate of Heaven. Sabbath I spoke on a funeral occasion—it was a good season, and on Monday evening attended my last meeting in that place, at the close of which a large number manifested their desire to become christians—others to renew their covenant with God. My stay was too limited, or I doubt not much salvation might have been seen. As it was, my visit was not in vain. The harvest here is great, and the labourers are few. But we pray that the Lord of the harvest would raise up labourers—faithful ones—and send them into his vineyard. Pray for us, that Zion may prosper here. Yours in the fellowship of the Gospel."

We are glad to hear from our brother, and hope he may continue to be encouraged to labour for God. And we trust he will be a useful aid in supplying the religious destitution of some districts, in the upper part of our province. We hope to hear from him often.

FOR THE RELIGIOUS INTELLIGENCER.

Young Christians are apt to be like children who when they get a new toy, are so much pleased with it, and love it so well, that they think they shall never be tired of it. But after a while it becomes old; other things take the attention, and Religion, like the toy, is thrown aside. Brother, sister, beware! Eternal happiness or misery are not childish toys.

¶ Elder J. NOBLE arrived in town on last Tuesday, and left again on Thursday to fulfill his engagements with the Churches at the Oromocto.

¶ A note received from Brother Wayman on Tuesday, informs us that he, with Elders Gunter and Wallace, were present at the opening of the new Meeting House in Studholm, on Sunday last; and that meetings were being continued, with the prospect of encouraging results. Appointments for Elders Wayman and Perry may be found on our third page, for the second and third Sabbaths in this month in Westmorland.

THURSDAY.—A letter just received from Brother Seth McLeod, Studholm, says:—

"Elders Wayman, Gunter, and Wallace have been here since Sabbath. It has been a time of the presence of the Lord. He has recorded his name in his house here—his sinners have been comforted—backsliders have confessed their sins, and sinners are enquiring the way to Zion. Yea, and thanks be to God, it will be a birth-place to souls. I have just returned from a meeting of enquiry; there was quite a number present, and results satisfactory. Elder Wallace has just left us. Elder Gunter will preach to-morrow evening at the Meeting House near Mr. Roach's."

LETTER FROM ELDER J. NOBLE.

The following note from Brother Noble who has been interesting himself in behalf of our paper, will not be without interest to some of our readers:—

BRIGHTON, CARLETON COUNTY, Feb. 18, 1853.

Dear Brother McLeod,—I have been on my tour to the upper part of the Country in order to visit my old friends and to do what I could to advance the circulation of the *Intelligencer*. I succeeded in the latter as well as could be expected in the present state of things, the male portion of the community being mostly in the lumber woods, which made it difficult, yet I obtained a number of subscribers. The paper is well liked by all the people, and there is an enquiry about the Books that are advertised. I wish we could adopt some measure for their better circulation here.

I enjoyed my visit among my friends, and attended meetings somewhere every evening, some of which were very interesting. The people are hungering for the bread of life. No doubt in my mind if labour could be extended much, good would be done. I met with a Brother Bell in the Woodworth settlement, he had been labouring in that and the adjoining settlements with profit. A number had experienced religion, and some that had wandered were restored; since that time he has had some meetings in this place, and they also have been profitable. I like his mind—he is one of those that appears to be willing to sacrifice to the Lord, and labours to build up the cause of Christ. I think that things look rather encouraging in this section of the country. I expect to leave next week for the Oromocto and have not time to write more at present, but will address you again soon.

Yours in the fellowship of the Gospel,

JOSEPH NOBLE.

REVIVAL AND BAPTISMS.

We learn from Brother Taylor, who returned to the city on Tuesday last, that a revival interest has been awakened in Johnson, where our District Meeting was held, and that on Friday last Elder Pennington baptized six, and on Sunday Elder Taylor two more. We pray it may continue, and that a large number may be created anew in Christ Jesus. Elder Pennington, having an appointment with the Church at Long Island for the Sabbath, was obliged to leave on Saturday. At the latter place, we learn he baptized six on Sunday last, who had previously given evidence of their conversion to God.

BAPTIST TRACT SOCIETY IN NOVA SCOTIA.—A letter from the Rev. J. Davis, of Yarmouth, N. S., published in the *Halifax Messenger*, (and *Visitor* also), announces the formation of a Baptist Tract Society in that place, having for its object the circulation of religious books and Tracts.

SPECIAL PRAYER.—Drs. Crawley and Cramp, of Acadia College, N. S., "suggest the propriety of setting apart Thursday, March 9th, as a day of special prayer" for the Baptist institutions in the Provinces, which are Acadia College, and the Academies at Horton and Fredericton.

SABBATH IN FRANCE.—A correspondent to an American paper, writing from France, says:—

"Paris has no Sabbath of its own, and it is difficult to realize that this is the day which the Lord hath hallowed. A Sabbath in Paris is a strange thing to an American. During the morning the market is thronged with buyers and sellers, and the stores are open until afternoon. Then every one goes out in pursuit of recreation. Many of the people attend church in the morning, but in the afternoon everybody goes to the gardens, to the Boulevards, and to the Champs Elysees. Yesterday there was a grand balloon ascension. Sunday is a holiday, and all the great displays are reserved for this day. The Emperor has his grand reviews on Sunday. The throng of people on the excursion trains of the railways on that day is immense. "The elections are held on Sunday. The grand fountains at St. Cloud and Versailles play only on Sunday. It is terrible to see such entire forgetfulness of one of God's commandments, and all with such unconsciousness of wrong. What will become of this poor people without evangelized religion? O God, send out thy light and thy truth!"

FRUITS OF GOOD INSTRUCTION.—A correspondent of the New York *Observer* says, that while Rev. Mr. Brown, now of Oswego, N. Y., was a missionary teacher in China, he succeeded in gathering from the streets a few Chinese boys, whom he studiously instructed in the Bible and its principles, and in American views of civil and religious liberty. After his return home, he kept up a correspondence with the most prominent of them. One of these boys is now at the head of 30,000 Chinese in California, and although not a professed Christian, he tells his countrymen, "I cannot engage in the senseless idol-worship of my country—it is so degrading." Another is a promising medical student in the University of Edinburgh, and another is a student in Yale College.

ARE WE A CHRISTIAN PEOPLE?—Under this question an American paper states that from the reports of colporteurs in Pennsylvania, it appears that during the last three months, they have visited more than a thousand families destitute of the Bible; and that there is no doubt that there is a great deal more destitution than colporteurs could search out in three months. This is indeed a sad picture.