

Religious Intelligencer.

SAINT JOHN, N. B. FEB. 23, 1855.

DENOMINATIONAL MATTERS.

We left home on Friday last, to attend our District Meeting and did not return until Tuesday evening, hence we have been unable to complete some articles which we have in course of preparation for our columns. The following denominational matters will of course be of more interest to our own people, than to general readers, yet we solicit for them a perusal from all inasmuch as they are connected with the prosperity of one branch of the Christian church, and hence have a bearing on the cause of Christ. Although our paper is the organ of a denomination, we always feel a delicacy in imposing anything strictly denominational on our readers.

Fifth District Meeting.

This Meeting convened with the Church on the west side of Bellisle on Saturday last, and closed its session on Monday. Twelve churches were represented by delegates, and the reports which were brought forward were of a most interesting and encouraging kind. As many additions have not been made to the churches during the last year, as were the year previous; but judging from the delegates which represented the churches, and the reports which they gave of the religious interests among them, we believe that the cause of God in its general character never stood better in this District than at present, and our brethren are feeling—as we heard many of them express during the meeting—that has just closed—that there is something to do in religion—there is a work that belongs to the church of God; and a growing disposition is being manifested, to ascertain what our particular mission is, and to engage in it. Our meetings for Conference and reporting the churches on Saturday, were solemn and interesting. On the Sabbath, sermons were preached by Elders Hart, Taylor and Perry, to crowded congregations: the Lord's Supper was also administered, and the season was one which we trust will not soon be forgotten. The meeting in the evening was one of interest and power, a large number at the close came forward, and knelt down in humility, while several united in imploring God's mercy for the backslider and the unconverted. We have no doubt but lasting good will result from the exercises of this day. Our business meeting on Monday was interesting and harmonious. The term for which our District Missionary was employed having expired, and he desiring to enter another field of labour, the balance due him for his services the past year was paid him, and he relieved from the control of the District as a Missionary. The District has no missionary now employed. While we rejoice that the liberality and Christian benevolence of our brethren enabled the meeting to meet its engagements with Brother Taylor so promptly, yet we regret that this liberality is not more general. The funds raised by our General Conference and District Meetings are generally the offerings of a few, while numbers contribute nothing. It is not unduly to say, (for we must speak plainly,) that those who are loudest in religion, generally contribute the least for its support; and when the names of subscribers for missionary and other purposes are read over, we listen in vain, for the names of those, whom we should expect foremost in the good cause. We fear this truth may be too evident when the subscriptions to our Missionary Fund is published in the Minutes of our next Conference. But although we have no missionary now employed in the Fifth District, we trust our churches will not feel under less obligations to raise funds for the use of the District. We have our Conference missionaries to sustain, and we have desolate places and churches within our own limits, which we must endeavour to supply with labour in the gospel. We trust every church will make an early effort to raise funds and forward the same to our Treasurer. Missionary meetings should be called and the subject of Home Missions be clearly and urgently presented to our brethren; and we volunteer our services to attend as many of these meetings as we can. We will meet churches and congregations, and address them on this subject, if they request us, in all the places that we can during the ensuing year. We rejoice that the true spirit of benevolence is working among our people, and we will venture to say that there are among us brethren whose liberality according to their means is not exceeded by any others of any denomination; and we have hope that the example set by these brethren will ere long leaven our whole Conference, and be felt in every church. The indications of our general prosperity as a people were never greater than at present. Some conversion took place in our business meeting in relation to calling out other gifts for public usefulness beside preachers. The necessity of lay help is becoming very apparent; and among us there is a large number of brethren whose talents with a little more consecration would be of great service in the cause of Christ. To this subject we intend to devote an article at an early day.

The Elders present at the meeting just held were S. Hart, B. Merritt, E. Wayman, A. Taylor, J. Perry, E. McLeod, and B. French, who is the pastor of the church in that place. We trust some good was effected among the people there, whose kindness and hospitality could not be surpassed, and we think Brother F. will probably have some added to his church at an early day. Elder B. Merritt presided as Moderator of the meetings, and we think that office has never been more judiciously filled among us.

The Revival at Douglas.

Elder Perry informs us that the work of God in Douglas is progressing and extending to the adjacent neighbourhoods. He has laboured in connection with Brother Gunter for several weeks in that place, and as we have before announced, they have baptized a considerable number. Brother P. having returned home to visit his family, attended the D. Meeting last Sabbath, but expressed to us his intention of returning to Douglas immediately. Brother Gunter we learn is still labouring on the ground, and the work is reaching into the adjoining parish of Kingsclear. Multitudes flock to the house of God, and our brethren enjoy the confidence, prayers and aid of the Christians generally in those places. We rejoice at this good news, and we trust the barren land will soon become a fruitful field. We do not forget the pleasant season we enjoyed with the friends in Douglas one year since; may they be abundantly blessed, and we earnestly pray that God will raise up among them some young men to preach the gospel.

The work at Studholm.

The work of God under the labours of Elder Wayman and brother M. Knollin at Studholm, has been quite extensive. At the time we published brother Wayman's letter giving an account of this revival, nine had been baptized instead of nineteen, which was an error of ours; but since that time the number has increased to twenty-two, and a good many have professed religion that have not been baptized. A wide interest reaching to the Smith's creek settlement has been felt, and some have been baptized there. We are more and more convinced that the faithful preaching of the gospel will not be in vain, though it may appear to lie for some time buried and forgotten.

The cause in St. John.

During the absence of Elder Hart to the District Meeting, brother Noble has been labouring in Carleton, as well as a few days before. Three were baptized there last Sabbath, and we learn that the cause is healthy and prosperous. Elder H. returned to the city from the D. Meeting and will remain a few days, indications of good being apparent. An interest for some time has been visible in some parts of Portland, and we trust that the "little cloud" will not pass away until we receive an "abundance of rain."

Various Paragraphs.

The Episcopal Rector of St. John's Church, in New York, has addressed a pastoral letter to his congregation, on weekly prayer meetings, adding the Sabbath school and paying off the debt on the Church building. The following is the language used by him on this last subject, which we commend to all our readers:—
"I do most solemnly believe that it is morally indispensable for a Christian congregation, who have abundant means, and most of whom are living in superabundant affluence, to be worshipping from week to week in a Church continually given to God, consecrated by the most solemn rites to be wholly His, without the reservation of any part, but which in fact is not His, nor will be either, while a single individual can truthfully say, 'This Church owes me a debt.'"
MRS. W.—We regret exceedingly that serious complaints reach us in relation to the irregularity with which our Paper is received in some places, particularly in Nova Scotia. We can assure our Subscribers that we do all we can to make them regular, but delays and other evils connected with the Post Office's we cannot remedy. We perceive by our exchanges that the irregular transmission of papers is a serious evil with which most publishers have to contend.

THE HON. S. L. TILLEY.—Our Fredericton correspondent in a private note to us says: "Mr. Tilley acquitted himself nobly in bringing in the Budget, and I believe his scheme will give general satisfaction, some slight changes may be made. His speech, when published, will be worth reading."

MR. FRASERSON, one of the editors of the *Christian Messenger*, organ of the Baptist Churches in Nova Scotia, expired at Halifax on the 10th inst. His illness was of several weeks duration, produced we learn by severe cold and sore throat.

STONER DRY.—We learn that Mr. Thomas Harding, son of the late T. Harding, Esq., of this city, was suddenly killed near Wolfville, N. S., by the upsetting of the coach in which he was a passenger. Mr. H. resided in the County of Gloucester, N. B., had been to H. Hill on business, and was returning home. He leaves a widow and four children, besides an aged mother and other relatives in this city to mourn over this sudden bereavement.

OUR absence from home since our last issue, compels us to defer some communications received until our next.

WE have received an excellent article from Brother Graham, of New York, on Foreign Missions, which we shall publish in a week or two, and we solicit for it all our brethren especially, a careful perusal.

BROTHER JAMES LANE, of Springfield, is agent for our Paper in that place, and money paid to him for our office, is the same as paid to us.

PAPER.—We are under the necessity of apologizing to our subscribers, for the quality of our paper, both last week and this. A brig having a shipment for us cleared at Boston on the 2nd inst., but is not yet arrived at this port. We look for her hourly, and hope our next issue will be on better paper. While waiting for her we have to do the best we can here, which is the article now used.

EXTRAVAGANCE.—A Philadelphia letter-writer says of a party which was given by Mrs. Rush, a millionaire of that city, a few days ago:—

"A set of two thousand invitations were issued, and the entire cost of the entertainment, I am informed was in the vicinity of 20,000 dollars; the bare cost of bouquets alone costing 1,000, which were distributed in elegant profusion around her splendid mansion. It was nothing but one incessant reveling in luxury, from beginning to end. At half-past four o'clock in the morning green, tea, sweet bread and terrapins, as the closing feast preparatory to the departure of the remaining guests, were served up."

New York Correspondence.

New York, Feb. 6, 1855.

THE DEAF AND DUMB ASYLUM.

MR. EDITOR.—This is truly an age of progress; but after link is added to the chain of science; and, new inventions are every day brought to light. But one of the most important discoveries of modern times, is that of teaching the deaf and dumb to read and write. Through the kindness of our dear Brother M., who is the steward of the New York deaf and dumb asylum, I was permitted a few days since to see this important and interesting process. This immense building contains two hundred and eighty pupils, male and female, and has the appearance of being conducted with admirable skill; the situation healthy, the rooms clean, and fitted up in a very convenient manner.

The pupils are admitted at the age of twelve, and if their parents are not able to pay, the state defrays their expenses. The pupils remain at least five years, being instructed not only in the various branches of education but also useful trades, a portion of every day being assigned to each.

But to teach deaf and dumb children the meaning of words, and to communicate their ideas in writing is no easy work. The hand must be made to supply the tongue; the eye, the place of ear; the gesture, that of the voice; and the light, that of sound.

When a pupil is first brought in, he is taught to make the alphabet with his hands; and then, to connect words with objects; some simple article is put before him, such as a pen; he is then taught to spell its name with his fingers, and write it on a slate; when they have advanced a little, the teacher makes signs, and as soon as they get the idea, they spell the name of the object with their fingers, and write it on the slate; in making the sign for a fan, the teacher puts his hands together crosswise and stretches out his fingers; for a duck, he puts one hand to his mouth and then both his hands to his sides and waddles; they then write the name *fan* and *duck* on the slate, and make the letters with their fingers.

When they have acquired a good knowledge of signs and to connect words with objects, they are sent into a higher class, and taught grammar and geography. The books are the same as used in our common schools. Their method of study is that of committing their lessons to memory, and reciting in the morning to their teacher.

But how are dumb scholars to recite their lessons? The plan is very simple, and if the plan were adopted in all our schools we should have many better scholars than we have at the present day.

Each pupil has a slate about four feet long; he puts down his book, having committed his lesson to memory, takes a piece of chalk and writes it on the slate; the teacher goes round the class and corrects all the grammatical errors until every one is perfect in his lesson. To ascertain whether they understand the meaning of the words they have been using, the teacher puts questions by signs, which is done much quicker than by writing; but as visitors do not understand signs, the teacher puts to them many questions in writing. On the occasion of my visit, he requested the whole class to construct a sentence in which the word *fertile* might be properly used; the answers given were very ingenious and interesting. One young lady wrote, "The soil in which oranges and plants grow is fertile," a boy wrote, "The soil in which wheat grows is fertile," and in this manner the class goes through the lesson until they have a correct idea of words.

In the next class they receive instruction in history, rhetoric and chemistry. The teacher, who is a gentleman of pleasing address and extensive learning, requested them to write down a list of the subjects which they were studying and to which they gave preference; they immediately gave a long list, and in expressing their preferences for studies they manifested a variety of dispositions. On young man wrote that he did not like rhetoric, because, while it gave embellishments to language, it destroyed grammatical rules. The ladies gave preference to history.

The teacher showed me some beautiful penmanship by one of the class, a very clear, concise history of France, of the pupil's own composing; others had written elegant descriptions of Italy and Greece. The teacher gives them lectures on chemistry by signs and can communicate his ideas as rapidly as by the tongue.

When they have got through their lessons, they go to the workshops, and receive instruction in various branches of business. Tailors, shoe-makers, bookbinders, cabinet-makers, dress-makers, are all busily at work and all go about their work the same as those who can speak, and attain such proficiency in their trade that they can make a good living when they leave the institution.

All the inmates of this asylum seem cheerful and happy, and are only sorry when vacation comes when they go to their friends with whom they are only able to converse in writing.

What a dreary world would this be to those deprived of hearing and speech, if they could not read; how must they pass away long winter evenings, or how could they know of what is transpiring in the world but after receiving instruction in these important branches of education, they can take a book, or newspaper, and pass away many happy hours. But above all, they receive spiritual instruction. They come in many cases as ignorant of God, as the brutes that perish, but here they are taught to read the Word of God that points to the Saviour and to Heaven.

In looking over this account of the humane institution here noticed, it seems to me it must strike one at all acquainted with ancient history, that after all the vices and crimes of our age, it has many redeeming traits. Did antiquity know anything of teaching the deaf and dumb to hear and to speak, for to a great extent they are thus blessed now! What did antiquity know about teaching the blind to see or what approximates that teaching them to read by the sense of feeling? Since I have had the care of a church in this city, a gentleman entirely blind read a discourse to my congregation. Has the sufferer at Christ ever reflected that the institutions which confer such blessings upon the unfortunate have all sprung out of the Gospel of Him who came to open the eyes of the blind, to un-

stop the ears of the deaf, and to loose the tongues of the dumb! There is no doubt an intimate connection between crime and these physical afflictions though that connection is not always apparent. But it is now well known that the children of the intemperate are much more liable to be idiotic and deformed than are the children of the temperate; the children of the idle and the luxurious are inclined to peculiar diseases; the children of the ignorant and debased are inclined to gross crime and sapidity. Healthy, industrious, intelligent, virtuous and happy parents are blessed as a general law with higher physical organizations than those of others. Now nothing but the Gospel of Christ can combine these virtues, and nothing but the saving power of the Gospel can transmit such blessings from age to age. Christianity in its onward progress is yet to banish intemperance, war, ignorance and crime, and thus prevent many of those sad afflictions here alluded to—and what it does not prevent it will secure ample means to alleviate. In the present war is spent daily, money enough to support more than 5,000 missionaries at the rate of \$300 each, per annum.

For the Religious Intelligencer.

God is Love.

MR. EDITOR.—Permit me to express a few thoughts through your valuable paper upon the love of God.—"God is love." We see it displayed in the glories of heaven and in the wonders of nature. All tends to establish this conviction. It is also announced by our Saviour; and yet, after all, how feeble is the impression which this glorious truth makes on our benighted minds. The fact has been proclaimed by the wisdom of antiquity. The most eminent men of the often times, as well as those most looked up to in our own day; the most refined, as well as the rudest nations, have all testified that God's wisdom and majesty are identified with love. It is, however, not to be denied that general as this impression has been, many fearful events have seemed to oppose it. When dissolving war has spread misery over ravaged lands, the sorrowing sufferers have thought, in their wild dismay, that the visitation contradicted the fact that God is love. When the ocean has passed its bounds, and a wide spreading deluge has covered the face of the land—when earthquakes have threatened the general wreck of nature, and devouring fires have burst from the volcano, and sprung out of the bowels of the earth, to cause the destruction of thousands of unhappy beings, ships crowded with men foundering at sea, and pestilence raging far and wide on land; when these things have been witnessed, the benighted have sadly asked, can they be the work of a God of love? To this question they were disposed to answer, no; they must have been commanded by a wrathful deity, thirsting for revenge, and glorying in the power of punishing his helpless, erring creatures, for the wanderings of a moment. Such an idea was conceived in the beginning of time. It is given to Christians to know that he is not such. Our Redeemer has taught us that God is love, a being so exalted, so pure, that human weakness, wrath or meanness cannot be imagined in him. Even in the mortal man he censures the outbreak of the angry passion; how then can they be supposed to belong to the supreme Being, whose whole essence he announced to be goodness and love. When the storm rages with terrifying violence, and all the awful phenomena of nature are seen, even then the proof is at hand that our common parent is a God of love. For, let us ask, even in these mighty convulsions, what is lost and destroyed? The body—the dust—of which a human form has been composed, not the immortal part of man, the uniting soul. It is not to be held that the termination of all worldly evils, is itself an evil, and is not death the end of earthly woe, and the commencement of a career of joy and glory? Though thousands and thousands are instantaneously removed by some convulsion of nature, is there a vast, very important difference between death so encountered, and the arrival of the inevitable hour, by sickness or age. These sufferers must, in the course of nature, within a few years have been called away. Still we presume to think that that which is provided for all things on earth, is an evil? If death be not an evil, the earthquake and the tempest, the deluge and the life-devouring pestilence, are hardly felt as such by those whom they are commissioned to remove. We are not more justified calling in question the loving kindness of our Maker when these are witnessed, than when we see our fellow creatures die under less extraordinary circumstances. The bounty of God ought not to be doubted, because we are approaching what he has ordered to be our final destiny. The partial views we take of God's doings are likely to betray us into our surmises and visionary speculations, which it is our duty and our interest to suppress. Let us avoid this error and rejoice to know our God is a God of purity and love. His whole creation proves this. That we are persuaded of it is a proof of its reality; this it is, that binds heart to heart, and uniting us in kindly feelings towards each other. Every object on which our eyes can rest in the vast circle of creation, proves the Almighty to be rich in love and compassion. It breathes in his works, and has been confirmed by the declaration of our Saviour Jesus Christ. The thought is true! God is love indeed, and that which is identified with love, cannot be miserable.

AARON.

SCUTARI, Nov. 28, 1854.
"I told you in my last, that we had a Bible-meeting in one of the pay sergeant's tents; it was a very profitable little meeting. Two sergeants (commanders), were in the same tent; one was a private sergeant, he was a very quiet man, not very gifted; after I had visited the tent about three weeks he was taken ill, and became gradually worse, and died in a few days; the pay sergeant, who is very intelligent in the Scriptures, and a very active, attentive, sober man, said:—I have great hopes of my poor comrade George, who did not say much when you was present, but he paid great attention to your unfolding the precious Word of God, and his soul seemed to drink it in like the dry ground around us does the rain; and I hope to meet him again, when Jesus shall come to 'take His own to glory.'"

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When I came to Scutari, I walked along one of the long passages of the Hospital, and presently saw a hand raised out of a bed with a voice of welcome from a colour sergeant of the 95th Regiment. I at once recognized him as the man who received me very courteously, both at Weedon and at the encampment in Bulgaria. After sitting down by his side, he related to me the Lord's mercy in sparing his life; he had lost one leg above the knee, which was shot off; and turning to the man in bed on the left hand, I found he was in similar circumstances; and the man on his right hand had his shoulder split from his body by a cannon ball. How sweet is the good news through Jesus, to these poor wounded soldiers. I had a very interesting conversation with each, especially the colour sergeant, who was delighted to see me; and he said, "I have one favour to ask, sir, respecting my wife and child, and I feel confidence in you that you will do me all the good you can. My wife has received no money from me for several or eight weeks, and she sent her card, (which the Hon. Major Pows sent to our Colonel for identification of all married people,) to London, and it never returned. Will you, sir, have the goodness to write to her, and send her a paper, that she may show that she is my wife, that she may apply to that very excellent Association for relieving Soldiers' Wives? I promised to do so, and the poor fellow was not a little grateful. The fact, sir, that the poor soldiers can look home and say, 'There are kind friends who will play my poor beloved ones,' and his mind is at once relieved of a great burden of anxiety and suspense. This is the general way in which I am received, both by men and women, and they are very thankful."

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