

Correspondence.

For the Religious Intelligencer.

Mr. Editor.—As I have lately taken your truly excellent paper, with the intention of sending it to my friends in England, as one of the best specimens of the New Brunswick press, I was sorry to see a communication in the 20th of April number, on the subject of Education, by an anonymous author, in which the present School system, the Training schools, the Teachers of those schools and all the Teachers of the Province have been grossly misrepresented; and this has been done, strange to say, by one who calls himself a native born teacher. I do not suppose these misrepresentations have been intentional, but as I have the honor to be one of the profession, I wish to show your correspondent, and the public, the points on which I conceive him to have been mistaken.

Your correspondent says that one of said schools soon ceased for want of pupils, he calls this a want of public patronage, and hence he draws an inference that this is a proof of their want of excellence. I was not aware that the Teachers, although a highly respectable class, were "the public." I attended the Training school in Fredericton, under the Superintendence of Marshal d'Avray, Esq., in 1850, there were 22 attended in that term, some of us from a distance of more than 130 miles. When we recollect that there were four or five terms in a year, and that there was another Training school in St. John, does this look like a want of patronage on the part of Teachers?

The Fredericton Training school was discontinued, because one was found sufficient for the Province. Doubtless there were and still are some incompetent Teachers, who were afraid to attend the Training school, and who were not, as your correspondent says, compelled to attend or deprived of their grants, but who were reduced to the third or lowest class of Teachers. I cannot conceive how any of the Teachers who attended the Training school, suffered such sacrifice of time and money, when they received their board and government money while attending. It would be tedious and unnecessary to answer all your correspondent's absurdities, they are too manifest. He represents the Teachers having returned from the Training school, and finding their places occupied, seeking anew for some vacant place, he says they must go about, and

"Beg their brothers of the earth,
To give them leave to toil."

I confess I was not aware of this, neither do I believe it now. A good Teacher can always find employment and will always be sought after. My services are required in many districts while I can but teach in one. Your correspondent says that those who attended the Training school, were no better Teachers after, than before they had seen it. If this were the case of any, it must have been their own fault. It was not the case with me. I left the Training school much improved as a Teacher, and during the five years I have taught school, I have successfully carried out the valuable system of instruction acquired at that institution. I do not believe that the schools are in a miserable condition, at least those with which I am acquainted are not; but I know that their number is far too limited. Neither do I believe that the Teachers are deficient of all the important requisites that would adorn their profession. If there be any ignorant men employed as Teachers, it must be those who never attended the Training school, who never enjoyed the benefits of that institution, and who never underwent examinations. I only attended the Training school ten weeks, I consider that a sufficient time to learn the system of Teaching; but if the candidates attend twelve months, the time may be profitably employed in their instruction in the various branches of literature, as well as in the art of Teaching.

Your correspondent seems to think that the Teachers can now be justly stigmatized as "ignorant of even the first rudiments of the English language," and that the country is receiving no benefit from their services. Whether this was the opinion entertained by your correspondent, I cannot say; but it certainly is what his words imply. Such a statement is too absurd to require comment, and is sufficient to throw doubt on all the writer has advanced. He has spoken truthfully with regard to the want of suitable school houses. I have written to His Excellency on this and other points and recommended the government to grant a provincial bounty to such districts as will build school houses after an improved model. Your correspondent has not only spoken incorrectly of the model schools, but has been unjust towards the principals of those establishments. With the Teacher of the St. John Training school, I have not the honour to be acquainted, but report speaks favourably of him. The former Teacher of the Fredericton Training school, (Marshal d'Avray, Esq.,) I believe to be one of the best Teachers in the province. I have always found him prompt and attentive to the duties of his office. His system of instruction I have proved to be good.

I am sir, yours, respectfully,

JOHN THOMAS TUTHILL.
PERTH, Victoria, April 30, 1855.

CAMPOBELLO, May 15th, 1855.

Dear Brother,—About five weeks ago, two brethren were conversing together about the moral state of the people on this part of the Island, (Welchpool,) where I am now writing. Their hearts had been made sad as they beheld many young men almost destroyed by the baneful influence of intemperance, and they began to cast about in their minds for some way to check the growing evil, and ameliorate the condition of society on this part of the Island. After much conversation and some prayer, they concluded if they could get two or three to join them they would try to establish some kind of a Temperance Society. It was with fear and trembling they appointed their first meeting, not knowing as they would dare to have another. But as the meeting went forward it became very evident that God's blessing was on the movement. A Society was formed—officers chosen, and when that was done, almost every member of that little band was an officer of the Society. A Constitution was framed—By-Laws adopted, and a meeting appointed for the next week. At this next meeting over forty took the pledge, and

united with the Society; they also then adopted a name and styled themselves—THE UNION BAND. Since that period a number more have united, and the Society now numbers about seventy-seven. In its principles, is very much like the Sons of Temperance, with this difference—the members pay no dues, except it be a small initiation fee; and receive no benefits, except those of a moral kind. The meetings are held weekly, and are of course secret. On the first Saturday evening of every month a meeting is held to which the public are freely invited. The officers are changed monthly. Regalia like the Son's is worn. A beautiful flag has been purchased whereon is inscribed the name of the Society; it is suspended from a flagstaff on the Hall recently obtained, and drops its long folds directly over the grocery that is kept in the village. We understand that the ladies are about to present to the Society an appropriate and beautiful banner. On Saturday evening, May 5th, I had the privilege of attending one of their public meetings, and of addressing them on the subject of Temperance; and it was an interesting season. In the above mentioned movement we visibly see the hand of the Lord in drying up this stream of vice, and making a way for the Gospel of the grace of God in this part of the Island. The result already is, that many young men are seriously thinking in relation to the salvation of their souls. The best results may be expected, if nothing moves to mar the existing harmony. That it might be an encouragement to the friends of temperance in the Province I have written this short note.

Yours as ever,
A. TAYLOR.

Religious Intelligencer.

SAINT JOHN, N. B. MAY 18, 1855.

Our Wants.

The wants of man are threefold, *Physical, Mental, and Moral*. The Physical relate to the body only, and includes food, raiment, health, and their concomitants; the Mental relate to the intellect, and embraces a cultivation of the understanding, judgment, memory and other powers of the mind; the Moral include the proper direction of the affections and will, the right discipline of conscience, and an inward habit of truth and righteousness established on the principle of divine law. These wants have their origin in man's constitution, which is a compound of body, soul, and spirit, or in other words of Physical, Mental and Moral nature. To neglect any of these is sinful—because it is a transgression of the law of our creation, and hence must bring upon us a corresponding retribution. Our present and future happiness will be in proportion as the elements of our constitution are purified and elevated. If we neglect our bodies, and suffer them, either by gratifying their propensities or in any other way, to become the abodes of seated disease, and refuse to have it removed, we sin against them, and bring upon ourselves the corresponding punishment. If we neglect the proper cultivation of the intellect, and remain in ignorance when we might acquire knowledge, and be raised in the scale of intelligent beings, we still greater, because we bury a greater talent. If our consciences and wills are not properly formed and directed, our guilt is necessarily much greater, because whatever may be the condition of our physical and intellectual constitutions, unless these are regulated by a correct moral principle, the greater their strength and vigor, the more likely they will be to become instruments of evil, and spread the contagion of moral death. Hence to be what we should be, each of these respective natures must have their wants supplied. But alas! how many live and labour as though they only possessed a mere animal body, and their entire energies and thoughts are employed in—"What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" They have no desires beyond material objects, and the only knowledge they wish for is that which will aid them in the acquisition of material wealth. This is exemplified in those parents who blessed with a respectable competence, rear their children without sufficient education to fill even the commonest offices in civil government. And in some instances they are indefatigable in instilling into the minds of their offspring utter contempt for any elevation in the scale of intelligence beyond the mere ability to provide for their real and imaginary physical wants. Others again add to this, high intellectual cultivation without bestowing the least attention to the moral nature. Hence, some of those intellectual giants, whose genius floods the world with "lying vanities," and affords food for vitiated intellectual appetites. But that which is of most importance is moral culture, the education of our moral nature. Without this, elevation in the former, will only render us more capable of moral evil, and the want of it, is the fruitful source of crime and depravity. All correct moral culture must be founded on the precepts of the Bible; and the motives for uprightness must be to obey and honor God. Any motives less than these will be likely to yield before the trying temptations to which the young and inexperienced are sometimes exposed.

The duty of supplying the wants of man devolves, first on parents; secondly, on the State; and lastly, on the Church. In relation to the physical and intellectual wants of children, all parents may not be able to meet their demand. To make up that deficiency is the duty of the State, and hence the necessity of a thorough and sound system of education, embracing the principles of biblical truth. In case the State fails, the Church is responsible, and hence where educational establishments are not existing, in which the moral as well as the intellectual man can be educated, the Church is bound by the sacred obligation of her care for souls to provide for their wants. The Sabbath School and the pulpit are educational means, but these are not sufficient; literary institutions under the management of truly devoted persons, who would feel it to be their duty to instill into the minds of their pupils the fundamental principles of right action, are necessary instrumentalities for benefiting the world, and supplying the church with intelligent, efficient, and laborious workers for God, whose steadfastness in the truth

shall rest on a firm basis than occasional excitement. The combination of intellectual and moral culture is of the greatest importance—the omission of the latter too frequently renders the former an injury rather than otherwise. The omission of the former, where it can be attended to, is in almost all instances, accompanied with the omission of the latter, and it is the want of the latter that renders crime prevalent, and depravity more apparent.

To the Church we must look for attention in this matter, and as Christianity is a system of moral education, it is impossible that the Church—we mean Christians—can be clear from the sin of neglect, while in her very bosom she carries uncultivated intellect—untrained consciences. We are quite certain that no denomination or body of Christian men, can maintain a religious influence long without proper provision for the intellectual and moral wants of the rising generation, preparatory to their admission into the Church of Christ. To this subject we shall revert again soon.

It is time to seek the Lord.

Can God then be sought? Most surely, the Scripture represents it from beginning to end; and also that it is the sinner's duty to seek. Hosea in the 10th chap. of his prophecy where the above passage occurs, seems to assign as the reason that the time had come to seek the Lord, because those whom he was addressing had "ploughed wickedness" and "reaped iniquity" and "eaten of the fruit of lies;" "because," says he, as if summing up all reasons in one, "because thou didst trust in thy way, in the multitude of thy mighty men." If any one has ploughed wickedness; if any one has reaped iniquity; if any has eaten the fruit of lies; if any one has trusted in his own way, the time for such an one has come to seek the Lord. In such facts, is the proof that such characters are without God; the proof that they are forever ruined if they are to reap according to their sowing; the proof that their own way being insufficient to fill the soul with bliss, another is to be sought. "It is time to seek the Lord" precisely for those who have not his salvation. It is sure time on the part of such to seek the Lord; but when is God's time? "To-day," answers the Holy Ghost. Whoever, therefore, is waiting for God's time is not only sinning against his own soul, but the Holy Ghost as well. Be entreated to remember one thought impatient friend, that according to God's Word the time has come for you to seek the Lord.

The way to seek Him is also plainly shown, a way too, if you will wait a moment we will convince you is according to common sense. Here it is, the opposite of your present course, "Sue to yourselves in righteousness, reap in mercy." Let him that stole, steal no more; let him that has trusted in his own way, trust in it no more. "Break up your fallow ground." So far as sowing to God is concerned your heart is an uncultivated field; thorns and briars grow spontaneously enough, but not one particle of that fruit is bread for you. Yet the opposite of the present is what your own common sense has told you often and that which the Bible often affirms also, and now it is left with you to decide for yourself, since the time has come to seek the Lord, and since the way is shown.

It is a happy day for you if you have made up your mind to seek the Lord, if you will but seek him as long as he tells you to seek Him, "till he come and reign righteousness upon you." It must be comforting to you to know He has promised to come and to "rain" upon you abundantly that which you have so long sought upon your own way. You will not seek long, and still say, who will show me any good; the undefinable good which you have so often desired God will rain upon you. In the day you seek with all the heart he will be found of thee; seek and ye shall find; knock and it shall be opened. Seek the Lord with half the zeal you have sought to bless yourself in your own way, you will be so full of bliss that you will long to tell what the Lord has done for your soul.

Mark we pray thee, that there is no experiment to which we exert an effort, the result of which is doubtful. Your own way has always been one of experiment, and uniformly with a result less satisfactory than you expected. You will find in seeking the Lord that the desired result is sure and that it is more than you expected, so that in the fullness of your assurance you cry out "the Lord he is the God."

The time, then, has come for the impenitent to seek the Lord, and now a word to our Christian friend who has less life in Christ than at any former time. It is surely time for you to seek the Lord by an opposite course from your present, as you find by experience, this is leading you away from the Lord. You, too, have fallow ground to break up, or your harvest too, will be one—of reaping iniquity. You are eating the fruit of lies; you have found something you take to be "mighty" besides God, and vainly trusted it. To the cross, mourning and disappointed friend, to the cross again—that you being crucified, Christ may live.

D. M. G.

The following truthful and beautiful remarks were made by the Rev. Byron Sutherland, of Washington City, at the late Anniversary of the New York Sunday School Union:—

"The Sunday School is a great educational institution. What sort of an education shall a human being have? Under what influences shall he be trained? If a tree be planted in a desert, can it be expected to flourish. If the child is trained under influences of infidelity, what will become of his manhood? The young must be taught of heavenly things. This is the kind of education which the Sunday School inculcates. It is a forestalling institution. It takes the mind just in the nick of time—before it has been bent and burdened by pernicious habits—and inspires it with a healthful life. It is a preventive institution. It saves men from a life of crime. It holds back the young from courses of iniquity. The Sunday School is the gymnasium of the church. It is the drilling company of the host of God's elect. How many noble ministers of the Gospel, in all parts of the country, have grown up from the Sunday School? To teach in the Sabbath School is a means of happiness. The occupation is a delightful one. He would propose to all persons who 'don't know what to do with themselves,' to prepare to be teachers in the Sunday School; it would awake

up their minds, open to them a new sphere of life, and crown them with a joy they never knew before. The pulpit is an institution of heavy ordnance, (and sometimes not so heavy,) but the Sunday School is a close conflict with *small arms*. It is a glorious institution—one over which Christ watches with tenderness. It gathers the lost children, as the shepherd seeks after the lost lambs of his flock."

"Tell them never to drink Rum."

This is the warning voice—says P. S. B., one of the editors of the *Morning Star*—of a young man now in the State Prison for his crimes, doomed to that home for seven long dreary years. We heard read a letter which not many days since that young man had sent to his friends, from his prison home. He besought them to interest influential men to use their best endeavors to procure his release, and promises reformation. But what most impressed us was his language, "Tell young men never to drink rum." How many such warnings have been given by convicts! and how natural, when one has dashed against the rocks of ruin, or has but narrowly escaped moral shipwreck, that he should lift his voice against those dangers whose desolations he had but half foreseen! Many young men, notwithstanding the successful movements of the Temperance reform, yet drink of the maddening cup. Let such take those friendly warnings which come in upon them from the sad experience of the convict.

BROTHER A. TAYLOR writes to us from Campbellton under date 15th inst., in relation to the work of God there as follows:—"The work of God is going forward here still. Last Sabbath was a day of God's power at Wilson's beach; seventeen happy converts followed their Lord in the ordinance of baptism, and at the close of the afternoon service the church came round his table to commemorate his death and sufferings—a heavenly season was enjoyed. It is expected that next Sabbath others will go forward in baptism. Bro. Malloch has not yet returned from Newfoundland; but we expect to see him soon."

The Man of France.

Under this heading the London "Christian Times," contains an excellent editorial written on the occasion of the visit of Louis Napoleon to England, from which we make the following extracts:—

"How calmly we are living in the midst of a throng of events, each one of which will be the subject of stirring discourse and searing criticism for generations, and, perhaps, ages to come.—From the hour when the tocsin rang the death knell of the dynasty of the Citizen King, when the breath of revolution spread like flame through Europe, and lit the fires of popular insurrection in the capitals of the most powerful European States, to the moments in which we are writing, the world has witnessed a succession of events of bewildering strangeness and profound significance, which are hardly to be paralleled in any heptad of human history. The struggle of Hungary and Italy for freedom, the shaking of the Popedom, the rise, the opening of the deadly and decisive battle between western civilisation and social order and the dark, dim, menacing northern despotism which has flung its shadow over Europe for generations, are events which inaugurate a new era, as decisively as did the settlement of the Teutonic races in the fifth century in the fairest possessions of Imperial Rome. The central figures of these years—the man under whom, more than any other, these events range themselves, and on whom chiefly depends the solution of the future—is now the guest of our QUEEN."

The special constable of St. James's, who seven years ago, armed himself with a modest staff to guard our institutions against an enemy that never seriously threatened them, returns to our shores the most powerful man in Europe. He has conquered in hard battle the grimmest enemy which our age has witnessed, and driven Socialism back to its abysses, while he has thrown down the gauntlet to the power which threatened the very existence of political liberty, and entered on a conflict with Russian "terrorism" which must issue in victory or death."

We fully recognise the services which her present ruler has rendered to France. His method has been terrible, but so likewise was the disease he was set to cure. France has, more than once, in the holy name of liberty, pushed society to the verge of an abyss, down which no man look without shuddering. In the very home of modern civilisation and refinement, she has opened channels to the nether depths of anarchy, blasphemy, and despair. "O, Liberté! que de crimes on commet en ton nom," said the brave and beautiful Roland as she passed to the scaffold. The experience of two revolutions robbed not the third of its drapery of horror. France could afford no more revolutions; Europe could bear no more. This man was sent to proclaim it, and to zeal up that deadly fountain, at any rate for years to come. Again we say, the method was terrible, but perhaps in the end most merciful; at any rate, the cauldron of revolution has simmered off late more cautiously in Paris than at any time since the first NAPOLEON fell. But it is a dark history. How far from the Divine method of healing the bitter waters that drench the world!

One thing, and one only, can heartily reconcile Englishmen to LOUIS NAPOLEON; and that is the adoption of a policy which will restore to France, by steady progress, the liberty which she too long has trifled with, but may learn to value by privation, and without which the most dazzling political glory is but the phosphorescent halo of corruption, a brilliant wreath around a grave.

Is this the future which awaits France under her new ruler? He is a bold man who ventures a prophecy. Perhaps we are just on the threshold of this man's wonderful career. He is one of those who must make a history—one of those rare ones who sway men as the magnet steel-dust, and who perish not till they have swept with them in their orbits the destinies of nations—of a world. His future will explain his past career. It may be that he has deeper plans in the East than our rulers dream. Be the result of the Vienna Conference what it may, we are entering on no peace-

ful era. It is an age of tempest and convulsion, which even earth heralds by quakings; and such men as LOUIS NAPOLEON seem sent for such times. Then the thunders frighten not nor the lightnings scathe. Happy for Europe if, in the coming years, he should see, in his great power and position, a trust of priceless worth for the world's advantage. Dark will be the days before us if he cannot see clearly and walk calmly on the giddy height to which he has climbed. And the decisive days are near. This year 1855 will be one of the red-letter years in the calendar of time. But we confess that the career of such men suggests to us some deeper reflections. Strong rulers appear—"storm across the astonished earth"—and disappear. The world, beaten and bruised by their passage, mocked with the promise of a golden age, cries out for the King who will rule in righteousness, who will be "a hiding place from the wind, a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land." Dark would be our Present under the best of rulers if God did not tell us that a better King was coming—if we could not see in the rise and fall of dynasties and empires, the way cleared for Him whose right it is to reign. Earth, long afflicted and tempest-tossed, as she sees new tempests gathering, throws fresh energy into the prayer, "Thy kingdom come, Thy will be done on earth, as it is done in heaven," and struggles painfully onward to the time when the glad proclamation shall be made on earth, "The Kingdoms of this world are become the Kingdoms of our God and of his Christ;" and Heaven's bright antiphony shall float like a blessing over all: Hallelujah! the Lord God Omnipotent reigneth!

City and other Items.

We learn by some of our City papers that the difficulties in relation to railway matters in this Province are adjusted, and that the work is to be prosecuted with vigor at an early day.

On Tuesday night some person entered our Book store from the back yard through the window rash, having broken out a pane of glass for that purpose, and abstracted from our drawer a few shillings in copper coin, which was all the money in the store; he then passed through the trap door into the cellar, and from thence through another trap door into the store of Mr. Walton, the two stores being over the same cellar—where he was a little more fortunate. Mr. W. had through forgetfulness left a few pounds in his desk which was taken. Nothing else has yet been missed from either store. We think it must have been some person having some knowledge of the premises.

FIRE.—Shortly after 12 o'clock on Tuesday night, a fire broke out in the rear of the building owned by Capt. Moore, next to the Temperance Hall, and spread so rapidly before being discovered, that Mrs. Wilson, who occupied the upper flat, had barely time to escape with her children. The flames extended to the rear of the cottage owned Mr. Michael Finn, fronting on Orange street, and occupied by Mr. Sinclair, which was damaged to the amount of £100; on which there was no insurance. The fire at one time appeared most threatening, and it was feared would extend much further, but the alacrity of our excellent Fire Brigade fortunately checked its ravages.

The origin of the fire is not clearly known. It was at first thought to be the act of an incendiary, but this has been subsequently discredited.—Nbr.

FIRE!—On Wednesday evening between eleven and twelve o'clock, a fire broke out in Mr. Keam's barn, situated in an alley leading out of Peters' street. The fire engines were early on the spot, but before it could be extinguished the barn where it originated, and a range of sheds were consumed, and three houses seriously injured. A cow was also burned to death in one of the sheds. The engines were scarcely returned to their houses when another alarm was given, which proved to be in the premises of Mr. J. R. Marshall in the rear of the Stone Church. Before this could be extinguished Mr. Marshall's house and two adjoining it, (all of them two stories each) were destroyed. We have not learned how these fires originated, or whether the buildings were insured. Had it not been for the rain which fell during the evening and night, it is probable that great damage would have been done.

Mr. William Whittaker's house and stage barn, on the road leading from the Long Reach to the Milkish, took fire on Tuesday the 1st day of May, and was consumed with nearly all their contents. No insurance.

The three men charged with the murder of Spencer in Carleton, were acquitted on Wednesday in the Supreme Court on the ground of not sufficient evidence to convict them.

RELIGIOUS PARAGRAPHS.

AMERICAN TRACT SOCIETY.—The American Tract Society held its 30th Anniversary at the Tabernacle, yesterday. The receipts of the year from all sources, have amounted to four hundred thirteen thousand one hundred and seventy three dollars eighty-six cents, and the expenditures have been four hundred nineteen thousand two hundred twenty-seven dollars thirty-four cents,—leaving a deficiency of six thousand fifty-three dollars eighty-six cents.

During the year the society have employed 650 colporteurs, and circulated 961,363 volumes—10,091,214 publications, 292,381,233 pages,—total since the formation of the society 158,319,412 publications, including 10,424,737 volumes. The colporteurs have visited during the year 639,193 families; 64,686 of which were Roman Catholics.—New York, May 9.

HOSTILITY TO THE BIBLE.—The Bishop of Lucon, in France, recently issued a mandate against licentious publications, including among the filthy outpourings of the press, the Bible and tracts of Protestant Christians.

CHINA.—"Thank God," says Rev. W. C. Milne, "that amid the confusion and anarchy in certain parts of China, our Protestant missionaries are carrying on their labors without interruption; and the Spirit appears to be blessing them in their work. Letters from Shanghai and Hong Kong give accounts of conversions from darkness into light."

The Rev. J. G. Pike, author of "Early Piety," and other valuable works, who died pen in hand a few months ago, is to form the subject of a Biography, compiled by his two sons, who, like their revered father, are ministers of the Gospel. The materials for the work are rich and copious; and there can be but little doubt of its being an interesting work.