

Religious Intelligencer.

SAINT JOHN, N. B. MARCH 16, 1855.

Removal.

The Office of the "Religious Intelligencer," and also our Book Concern, are removed to the Store in Germain street, in the next building to Annings' corner, and opposite Messrs. Fairbanks & Co.'s Picture Frame Establishment. We have recently received an additional supply of Books, and a further supply is expected per *Eastern City*. We shall keep constantly on hand in this store a good assortment of religious and useful works, with stationary and such other useful articles as are generally found in Book and Stationary Establishments.

BOOKS! BOOKS!!

Received per "Governor," last week, and by "Eastern City," this week, a large assortment of Books, which includes a variety of illustrated Gift Books, by the American Tract Society, — Prices from *five* upwards. Also, books for children; Songs for Little Ones at Home; Tracts, &c. A large supply of Sabbath School Libraries, Hyman Books, Class Books, Cards, &c., for Sabbath-schools, expected by next steamer. — Also, an assortment of Historical and other useful works for the general reader.

On Hand—Commentaries—Clark's, Henry's and Scott's, Jones' Church History. Memoirs of David Marks. Life of John Colby. Family and Village Sermons, by Rev. James Burns, D. D., General Baptist of London. Bibles and Testaments in variety, at the Society's Prices.

27 A few splendid Engravings of Bunyan's Pilgrim.

March 16.

Appointment.

In consequence of the severe storm on Saturday last, we were unable to reach our appointment at Stodholm for the Sabbath.

We intend, (if the Lord will,) to be at the Meeting-house near Mr. Roach's, next Sabbath 18th, at 11 a. m. and 3 p. m.

March 16.

Freewill Baptists' Benevolent Societies.

A late number of the *Morning Star* has an interesting article by J. J. Butler, one of the editors, on the benevolent institutions of the Freewill Baptist denomination. From it we gather the following facts which we present to our churches in the Province for their example and encouragement. Brother B. says these societies were begun in weakness, struggled with numerous adversities, and have been earnestly and heroically sustained by the devotion of a few, until they have attained an encouraging degree of success. He thinks if this denomination ever fulfils the mission that God designed it should, it must be through the operation of these societies. An organized system of Home Mission has been in operation twenty years. The whole amount of receipts for the first year was a little more than *fifty pounds*, and two missionaries were employed a few months each. We find by the Minutes of our Conference held in Wakefield in 1851, that the first year that our Churches contributed to the Conference fund, the amount was £36 9s. 4d. This, taking into consideration the few churches and members of our denomination compared with the Freewill Baptists in the States, is a much greater sum than that raised by them. The second year the amount contributed by us was £41 19s. 1d., the third £74 2s. 2d., and the last year it amounted to £135 18s. 9d., showing a respectable increase. When it is also remembered that our fund was not designed expressly to support a Home Mission, but for general purposes connected with our Conference, and was not expected in the first instance to reach any large amount, we certainly think that our first effort exceeded that of our Freewill Baptist brethren in the United States. The Secretary of this Society in his last Annual Report, after referring to the operations of the first year, says:—"From that period to the present, the Society has been gradually advancing, gaining strength and extending its influence. Though its progress has sometimes been so tardy that one could hardly discover that any advance was made from year to year, for several years in succession; yet when we look at the operations of the Society from the present point which we now occupy, and compare its present state and resources with its condition twenty years ago, we can most clearly see that something has been done. The annual receipts have increased from \$209 to more than \$3400. Now, instead of two missionaries employed for a few months, twenty-five or thirty are constantly employed in missionary work, and are supported in part by this Society. Since the first anniversary, more than \$24,000 has passed through our treasury, and has been applied to carrying forward the work of supplying the destitute with the means of grace, and advancing the cause of Christ on earth. During the last four years, under the auspices of this organization, eleven churches have been organized, 1271 members have been received into churches which have been aided by the Society, about 700 of whom were baptized by our missionaries. Within five years last past, fifteen houses of worship have been erected or purchased by churches under the patronage of the Society." This is the result of proper organization and effort.

The Foreign Mission Society the scene of whose operations is in the province of Orissa, India, has enjoyed prosperity during the last year. Brother Butler in his article sums up the state of this mission as follows:—"The community of native Christians at Santipur is making progress. We look upon this as a most important and promising part of the mission, and trust it will continue to receive all due attention. The church at Jellapore has thirty-one members. Connected with this station are two schools, a native hospital, a mission boat, and printing press. Bro. Phillips is rapidly translating the Scriptures both of the Old and New Testament for the benefit of the Santals. The church at Balasore numbers thirty-six. Connected with this station is a boys' boarding school, a bazaar school, a medical dispensary, and a chapel of brick, 70 by 40, with a good bell. The lives of the missionaries have been preserved, and another has been sent forth, now on the mighty deep, to join the devoted band. The total receipts the past year have been \$6,107.01; expenditures \$6,590.56."

The next benevolent institution is that of Education. The Freewill Baptists have five Literary Institutions, enjoying the confidence of their churches and of benevolent individuals. Referring to the Biblical school which is now located at New Hampton, in New Hampshire (where we should be glad to see young men from our churches in New Brunswick resorting),—brother B. observes:—"More than one hundred and fifty brethren

have been educated with a view to the ministry in this School, for a longer or shorter time; the most of whom have gone forth to labor in the churches, and not a few of them are already among our most useful ministers and pastors. The churches are beginning to feel more and more, that our educational operations are in a measure at the foundation of all our benevolent efforts; for unless we have an intelligent and efficient ministry, we cannot expect success in our churches at home or our missions abroad. And while the churches are making such commendable exertions to provide the facilities of education, young men should feel the responsibility which rests on them to make the most of the facilities thus provided. A goodly number of our young men have done and are doing so. But are there not others engaged, or about to engage in worldly callings, whose services God requires in the Gospel? And are there not others, having the ministry in view, who are neglecting to avail themselves of the educational advantages within their reach? These are questions of great moment and should be well considered by our young preachers and all Christian young men."

We would commend these sentiments and enquiries to the prayerful consideration of our brethren and churches. Is there not talent among us that is being lost, and worse than lost, because there are not the means and encouragement for its development that should be? It is true, education does not make a Christian, but education fits the Christian for usefulness. *Consecrated Talents—consecrated Knowledge, and consecrated Wealth*, are what the church owes to God, and to these must the world be indebted for the extension of the knowledge of the Redeemer. More and more.

REVIVALS.

PORTLAND.—The revival in Portland is still progressing, and we trust will result in a considerable number of conversions to God. Five more were baptized last Sabbath by Brother Taylor. The basement of the Portland Temperance Hall, has been obtained to hold meetings in; this not only obviates the inconvenience of occupying private dwellings for meetings, but it accommodates the public, and affords an opportunity for many to attend who otherwise would not. It is a commodious place capable of seating over 300 persons. We sincerely pray that Portland—which a few months ago was only the scene of plague and death, may share largely on the salvation of God.

CARLETON.—The newly organized Church in Carleton, has secured the pastoral care of Brother J. Noble, and he has removed his family from Oranocito, where they had been residing to the former place. This Church has begun as though they intended to live, and do some good in the world. They have engaged to sustain their Pastor, and have set a worthy example, which we hope will be followed by others belonging to our Conference.

BROTHER E. WATMAN writes to us that he has been laboring since the District Meeting, in Upper Millstream, and Smith's Creek; in both of these places a number of conversions have occurred in addition to those formerly, and in the former place seven have been baptized, and in the latter five, since those previously reported.

ELDER J. PERRY writes to us that in consequence of illness in his family he has not yet returned to Douglas, but as soon as he can consistently leave home he shall do so. A letter from Brother Gunter to him reports the prospect of the work in Douglas undiminished, and proper gospel labour only required, for an extensive gathering.

We learn that Elders Hartt and Merritt, are engaged in revival in Johnson, Q. C., but particulars we have not heard.

We are informed that a season of good religious interest has been enjoyed by the Church on the Bellisle, where the District Meeting was recently held. Brother French has baptized seven.

Persons wishing to obtain board at a private Boarding-house, in a central and convenient part of the City—can get information by calling at the Office of the *Religious Intelligencer*.

An Explanation.

MUSQUASH, 12th March, 1855.

To the Editor of the "Religious Intelligencer."

SIR,—Your paper of the 9th inst. has just been handed to us, with a communication inserted as a "question," and signed "H. D.," relative to the alleged refusal to permit the burial of the wife of a Presbyterian, in the church ground at this place.

The answer thereto is apparently given by some party or other, on general grounds, and without the slightest bearing upon the case in question, and lest any improper inference might be deduced, the facts are here forwarded you—requesting that the same publicity may be afforded as in the former instance. When the present church was erected several years ago, the ground given for the purpose was found limited in extent, and it was deemed inexpedient to consecrate it for the purposes of a burial ground—and all interments, *without regard to sect*, took place in the *General Burying Ground*, given specially for that purpose, and situated at a short distance from the church. It was proposed to consecrate this ground, or a portion of it, at the time, but the measure was strongly objected to by the dissenters residing in the locality and the measure therefore dropped.

Thus things went on for the last fifteen or twenty years without the slightest objection on the part of any person, or wish, for a change.

Since two years ago a wish was expressed by the regular attendants at the Episcopal church here, that the portion of ground adjoining to, and around their church, be consecrated for the purposes of Sepulture, and that being of very limited size, it was to be kept exclusively for the use of the congregation and communicants, who contributed towards the expense of keeping it in order, and various other contingencies. In accordance with such wish, the Wardens and Vestry had the ground so consecrated and set apart for such purpose.

The refusal therefore *did not arise* from the "un-Christian spirit," "bad taste," or "presumption" complained of; nor had anything connected with either "Baptism," or "Apostolic succession" ought to do with the matter, and as the reason was sufficiently known in the neighborhood, and as the erroneous conclusion is more to be deprecated, as showing more of that unchristian spirit so unjustly complained of in others.

We are sir, your obedient servants,
G. C. CARMAN, } Church
H. T. GARETT, } Wardens.

REMARKS.

No objection should be made to a number of persons or a congregation selecting and setting apart a portion of ground for Sepulture for themselves and families. In this instance it becomes the private property of the parties, and they have a right to determine who shall, or who shall not be buried there, and although they might object to the burial of others in it, when it would appear unchristian and inhuman, yet man instance like this, it is a matter of property only, and if Sepulture elsewhere could be obtained conveniently, no complaint should be made. By the foregoing letter we now understand this to be the true character of the case in Lancaster. But at the same time we beg to inform the "Church Wardens" in Musquash, that we have yet to learn that our answer to the "question" proposed by "H. D." was improper. With his "reason" for asking the question we had nothing to do. We answered from knowledge derived from the fact that only a few months since we were *kindled* by a "clergyman of the Parish" in the discharge of our duty in burying the dead in ground that had been given for the free use of the people, without reference to denominational differences. We are very glad that the case at Musquash was not a similar one, as the recurrence of such things would necessarily lead to unpleasant issues.

New York Correspondence.

THE INSTITUTION FOR THE BLIND.

MR. EDITOR,—The eye is an object of such great beauty and exquisite workmanship, that an artist, who would look upon it with but a moment's consideration, and still continue to deny the existence of God, may be considered out of all human power to reclaim. The eye appears of more value than the ear, or tongue. For, with it we behold all the glorious works of creation: the lovely landscape; the verdant fields; the beautiful flowers; and take our summer walks without the fear of falling into danger.

But the ingenuity of man has overcome many difficulties to which the blind have been subjected; for the hand is made in a great measure to supply the place of the eye. And thus they are enabled to gain a knowledge of many things which they would otherwise be ignorant, and to have their lives filled with many pleasures of which they would otherwise be deprived.

In this city there is an Institution, containing about two hundred of this afflicted class of persons, many of whom never saw the light of day, or viewed the marvellous works of their Creator.

A few days since I passed several hours in this Institution, which is a large stone building, in the healthiest part of the city; and possessing every convenience for the blind; where by paying the sum of three hundred dollars they can remain seven years; and be well educated and taught useful trades. If their parents are not able to pay, the county from which they are sent defray the expense. These persons are not like the deaf and dumb who can read any kind of book or letter, but have books printed in raised letters, over which they run their fingers; and here may be seen in different classes, children, young men, and young women, learning their alphabet, spelling, grammar, geography, and arithmetic; with school apparatus adapted for the purpose. One young lady read us a portion of scripture in a very ready manner; opening the Bible at any place, she told the number of the page, chapter, and verse; she said she had been blind from the age of nine months, and her finger had become so sensitive that she could read with great ease; her readiness in arithmetic is equally great, she worked a sum in long division very correctly. Their manner of doing sums differ widely from the common method. They have a frame full of square holes, in which a piece of iron, one inch in length, with a letter at the end may be set; and by this apparatus they can work any sum. One young man was doing a sum in the reduction of fractions. The figures used are T and V which by different positions are made to represent the nine digits, and the cypher. In learning geography, after committing their lesson to memory, they are exercised on maps and globes with raised characters, so that by running their fingers over them, they point out islands, continents and seas.

In learning to write they have cards with indented lines, which lines serve to guide them as the lines on ruled paper guide us—and thus they are able to write with pen and ink; and form their letters well, so that in writing to their friends their letters may be read with great ease.

Several young ladies display considerable talent in poetry. Miss Crosby and Miss Bullock have published many of their poems, which are very much admired. Music is taught by skillful teachers, and many of the inmates of this institution have made great proficiency in this delightful science and art; several of the young ladies and gentlemen played and sung in a very pleasing manner; the piano and organ seem to be their favorite instruments; a young man not over sixteen years old played a magnificent piece on the organ. And on Tuesday a brass band composed of blind musicians sends forth its evening strains to the delight of the neighborhood.

A portion of each day the ladies receive instruction in sewing and knitting; and go about their work in a very straight forward manner; they thread their needle with great ease, and work patterns with great taste; the money obtained for their work finds them in clothing.

The young men learn various branches of business, basket-making and upholstery; fancy articles, such as lady's bags, purses, and ornaments made in small beads are made with admirable taste and skill. A building has recently been erected, with store, and workshops for the sale of articles, and for those to work who have graduated in the institution. When trade is good there are about fifty men employed in the buildings; they have just completed a large order for church cushions, and another for mattresses for the New York hospital; the workmanship is exceedingly good, and it requires close inspection to tell them from the work of those persons who have good eye-sight. But their work is now very dull, nearly all are out of employment, and suffer severely with the thousands of mechanics and artisans in this city who have no work. It is a great charity for persons wanting any articles of this kind to *remember the blind*; if we are followers of Christ we shall always strive to promote their interest, for he spared no pains in order to relieve them.

Feb. 14, 1855.

G. T.

How beautiful and expressive is that language in the scriptures, in which the church is compared to the human body—composed of many members, but one life, one interest. The church one body united to its glorious head, Christ—one life supporting all the body of which He is "the head from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God." "For the body," says Paul in another place, "is not one member, but many." "Now are they many members, yet but one body." "And whether one member suffer, all the members suffer with it; or one member be honored, all members rejoice with it."

In the above communication and the one preceding, that relative to the deaf and dumb, we see how if one member suffer all suffer with it. The loss of one sense affects the whole body. All the members suffer together; they each help the other as they are able. In the case of the deaf, the eye does its own duty so to say, and besides takes so far as it can upon itself the duty of the ear: in the case of the dumb, the hand and fingers perform so far as they can the functions of the tongue; in the case of the blind, the sense of feeling, besides its own duty superadds that of the sense of seeing. Now in every church where members neglect their own duties, the well being of the body, is preserved by the rest besides attending to their own duties, doing what may be done to supply the deficiency caused by the neglect of others. The church under such circumstances, is a body lame, or deaf, or dumb, or blind, or all these together. How many disabled churches. The church, Christ manifests himself in, in this world as our spirit manifests themselves through our body. The church is the body of Christ. When a member neglects his duty he does what he can to make Christ appear and work under all the disadvantages of a man lame and blind, deaf and dumb. Again, from this view Christ presents himself as the only hope of reconciling humanity. So many as are in Him have in fact one life and one interest. When the whole mass the race shall be one and perfect as a race, as Christ himself was the type of the perfect man.

Reminiscence of a Pastor.

For the Religious Intelligencer.

It was the hour of public consecration, when a number of young persons came forward in the house of God and separated themselves for his service forever. The day was of course the precious Sabbath—a day not soon to be forgotten. There were those parents whose souls had been in travail for the spiritual birth of their children many years—with hope deferred—finally with hope realized. Ah! who could appreciate their feelings? They thought upon those hours of midnight prayer, and upon the many lessons of instruction given; and now they saw the work of God in answer to their prayer and labor. They thought upon the future lives of these children, and hoped they would stand in the stead of their parents when aged and gone, and stay up the cause of Zion. And onward still they thought of them as now new-born for glory, honor, and immortality. They thought of heaven. O! might they at last say, "Lord, here are we, and the children whom thou hast given us?" Hope in God beamed on the heart—yet there was anxious responsibility there; for life, they knew is a scene of trial, and the Christian course, is one of war and strife against sin and Satan. How natural then to pour forth fresh prayer that God would keep their precious children, as he had said, "through faith unto salvation."

The pastor too, had reason enough for deep and strong emotion. He had given the dew of his youth to the Saviour—he had heard the voice of his departed Lord saying, "who will go for me?"—he had tremblingly responded to the call, "here am I, send me," and here were some of the fruit with which God had deigned to bless him. Often borne down with conscious unworthiness, he did not know that God would ever own his labors.

Is it strange that a minister's solicitude on this point should be agonizing, or that his heart should often bow before God as with its last request, crying, "Give thy Spirit upon my labors—if thou canst thus be honored give me souls as the proofs of thy favor, and oh! let me work in thy vineyard, my life-long, but not in vain." And when the answer comes, laying the soul low in humility and thanksgiving, what language can do justice to such emotions?

There stood the gathered number, (having been previously baptized), who had come to the altar to receive the right hand of fellowship, and give themselves to God and his people. Reader, have you ever done that deed? Then you can recall the impressions of that hour. You can appreciate the crowding emotions of a heart giving itself publicly to God. The world cast behind—its service abandoned—its sinful pleasures forsaken—its gay amusements relinquished. These things form one class of the clustering objects of thought and feeling. Then you think of God the Father, Son, and Holy Spirit. You are coming into covenant with the holy and blessed Three. Your relations to them—how intimate—how precious—how wonderful—how utterly past description! You are drawn by love—melted by kindness—flowing over with gratitude—and you summon all your powers into the one great purpose of being forevermore the Lord's, and you pour forth your prayer continually that God would strengthen and help you to keep this purpose to the end.

Around you are Christians whom you love with most tender emotions, as you never loved others, or any, before. They seem now to be children and friends of Jesus—your own blessed Jesus. And you are coming into covenant and communion with them. Precious thought—they are to watch over you, and you are to pray and labor with them as long as your pilgrimage may last.

Scenes like these have been often witnessed. I love to recur to this portion of the past. It is like the "land of Jordan, and the hill Mizra," to the heart of the earnest Psalmist. They help our imagination to conceive of that day when Zion shall say, "Who are these that fly as a cloud, and as the doves to their windows?" "Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing, to and fro? Behold I was left alone, and these where had they been? O! come that happy day of Zion's great ingathering. How long, O Lord, ere thou shalt break upon us—O how long?"

Foreign Religious Summary.

THE LONDON JEW'S SOCIETY. This is a church of England institution, and sustains in England, Central Europe, Western Asia, and Northern Africa, 25 ordained, and 73 unordained missionaries, colporteurs, teachers and readers; of these 51 are of Jewish origin; and the receipts of the society last year exceeded \$158,000. In London 15 have joined the church within the year, and more than 70 had expressed to the missionary their desire to receive regular Christian instruction. In Jerusalem several inquirers have openly professed the Christian faith during the year, and about 20 have been under Christian instruction others are secret believers, but for fear of their brethren do not confess Christ. In Constantinople two have made an open profession of Christianity, not without meeting persecution; many Jewish children are receiving through the missionaries a thorough Christian education. At Jassy, five adults have professed Christ before men, and a large number of inquirers are under instruction; many copies of the Scriptures and other Christian books have been sold during the year, and are read and studied. At Bucharest Bibles have for years been in remarkable demand, and are accepted with tokens of profound respect; some owe their conversion wholly to the study of the New Testament; here, too, some Israelites have been under constant instruction, on one for a time Chief Rabbi, has embraced Christianity. The same is true in regard to the distribution of the Scriptures, and the results, in other places in the same region. In Poland Judaism is said to be everywhere on the decline, and in some places hundreds are favorably disposed to Christianity. The Jews are numerous in the North of Africa, and the missionaries there stationed have much encouragement; at Tangiers and Tunis the Jewish population is large, their condition degraded, yet many of them receive the missionary with respect and confidence, thousands of copies of God's Word have been circulated among them, and to many other thousands the gospel has been preached; the field of labour is one of boundless promise; the Jews feel that the fabric of their ancient system in passing away, and that they need something to replace it; their prejudices against Christianity are disappearing, and the way seems preparing for their entrance into the fold of Christ.

SCRIPTURES IN FRANCE.—An admirable religious work is going on in the camp of Boulogne. The Bible Society has appointed an old soldier there as a colporteur, who sells Bibles and Testaments for small sums. He mentions having already sold 9,000 copies of the Scriptures, and 30,000 Tracts.

NEW VIEWS FROM A CATHOLIC.—A Roman Catholic member of the French Academy, occupying a high literary and political rank, has re-