

were being dragged in. The bar-room and the gutter are exhausted in their fertility." Give all your wild oats, dear young men to the wind. Never sow a handful of them where they can take root. If you once begin there is no telling where you will end. If the harvest should not literally tear your flesh and put out your eyes, like one of briars and thorns, it may do you infinitely more harm.—*New York Observer.*

#### SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

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

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editors, Elder E. McLeod, St. John, N. B.

J. W. CLARK, Pub. and Business Committee.  
WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B. JULY 21, 1854.

#### FEELING AND DUTY.

It is the best thing in the world to be just right.—Would to God we were always so. But alas! how often do we have to exclaim—"Oh! that we were wiser—that we had more understanding." Even in our service to God, how are we exposed to be actuated by unworthy motives—motives far below the great object desired, and which if closely examined, are perhaps more selfish than benevolent. Reflections like these have been induced in us by reading the following article from the *New York Observer*, the careful perusal of which we commend to all our readers.—The sound wholesome truth inculcated in it—that feeling is not religion—will be readily perceived. Not that we object to feelings in matters of religion—nay, we love to feel—and feel deeply—but we do not know that the highest state of feeling is necessary to the greatest amount of good. On the contrary we have always found, that a settled decision—a fixed principle, to be for God, has enabled us to bear up under weights, which would instantly crush the most cherished feelings. We regard the idea that a high state of feeling is necessary to the performance of great duties a ruinous fallacy, inasmuch as it often disqualifies us for the performance of that common obedience to the gospel, which is necessary to the first degree of spiritual health. Some well meaning persons cannot pray in their families because they do not feel to—they cannot go to conference, prayer, or Sabbath meetings, because they do not feel to—they cannot perform any religious duties because they do not feel to. Such persons generally measure the feelings of others also by their own; and the sermon that does not give them feelings is regarded as uttered without religion. And while they measure their religion by their feelings, they nevertheless forget that they are without feelings because they are no more earnest in religion.

But we fear the other extreme also. We cannot live on a religion that consists simply in doing our duty alone—however just it may be, may become irksome—if not, it may become a settled habit, and its performance a necessary act of life, without the higher motives which should prompt it. Of course every act of adoration, worship and obedience to God is duty; but may not the mere performance of duty be lost sight of, in the delight which obedience to God affords? In other words, is not duty, feeling and every thing else in religion swallowed up in the first commandment—"Thou shalt love the Lord thy God, &c."?—Then we say let us love God, and show that love by "keeping his commandments," irrespective of either feeling or duty. Without any further remarks we now give our readers the article alluded to.

"What we need, brethren," said Mr. Wright, at a prayer meeting, "is feeling. We need more feeling. We can do nothing which will be acceptable to God, and that will tell on the interests of his cause, unless we have more feeling. We are in a cold state, and we must wake up, if we would have any enjoyment in religion and do any good."

He then offered a prayer in which he endeavored to follow the spirit of his exhortation. There was a manifest effort to produce in his mind a high state of excitement by an act of will. The tones of feeling were assumed, and forms of expression adapted to express strong feeling, but the feeling was wanting. This was felt by all present. Of the effect it is not necessary to speak. It may be remarked that no one was disposed to charge the brother with hypocrisy. He was not affecting to possess that which he did not possess. He was striving to awaken the feeling which he was persuaded ought to exist.

Another followed in the same strain of remark. "There are very few," said he, "very few among us, who enjoy religion. And a man who hasn't any feeling can't be said to have any religion. A man can't be warm without feeling warm. Religion consists in feeling, and if a man has no feeling, he has no religion. There used to be such a thing as enjoying religion, and then men could do something to promote religion in others. As your brother has just said, if we have no feeling, we cannot do anything to please God. We must get out of the state we are in. We must have our hearts warmed, if we would enjoy religion."

No remarks of a different character from those recorded were made by anyone. The meeting was dismissed, and those present with one exception repaired to their home.

A young man of great conscientiousness, who had recently made a profession of religion, repaired to the dwelling of the pastor. "You have been to the prayer meeting," said the pastor.

"I have," was the reply.

"Was it an interesting meeting?"

"The brethren seemed to feel that we ought to awake out of sleep."

"I am glad to hear that there are any signs of a waking."

"I come for you to tell me what I am to do. I see my duty, but I do not know how I am to perform it."

"I shall be glad to give you any assistance in my power. On what point are you in darkness?"

"I do not see how I am to get the requisite feeling for my religious duty. I know that I can do nothing acceptable to God while I am in a state of coldness and insensibility. I know I must have feeling, but my

feelings are not under the control of my will. I cannot produce feeling by willing to do so."

"Of course not; that would be contrary to the law of feeling."

"What am I to do then? It surely cannot be my duty to stand still and do nothing till my feelings are roused by some power external to myself."

"Certainly not. But it is plain to me that you have a wrong idea of the state of mind necessary to the performance of duty. You think a high state of excitement is necessary—a state of excitement which the mind could not long endure, and which would unfit the mind for duty."

"It is possible for us to engage in religious duties without feeling?"

"It depends on the definition which we give to the word feeling. As I said just now, the definition which you give to it is a state of high excitement. I suppose we can engage in many religious duties, when we are not in a state of excitement—may, I suppose there are many religious duties to whose performance a state of excitement would be hostile."

"For example?"

"Well, it is often the duty of Mr. Alton, the accountant, to adjust very difficult accounts, which require a calm and collected state of mind. A high state of excitement in regard to any subject, or arising from any cause, would incapacitate him for the performance of that duty."

"But you would not place adjusting accounts among religious duties?"

"Why not?"

"Because—"

"All our duties, my young friend, are due to God. You owe a man money; is it not God's will that you pay it?"

"Undoubtedly."

"Is it not God's will that an accountant should keep his books accurately?"

"Yes."

"Well, then it is a duty which he owes to God; it is a religious duty. The Apostle said that religious duties embraced all the actions of life. He said, 'whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' Now take your duties as they meet you, and see how much feeling is necessary to their proper performance. It will be your duty to rise in the morning at the usual hour, and not to waste time in bed. How much feeling must you have in order to enable you to perform that duty?"

"I must have a desire to do my duty."

"Very true; and a simple desire to do your duty—to please God, is all the feeling necessary for the performance of that duty. And what is true of that is true of a large portion of our duties. We need a simple and earnest desire to do right. High excitement and violent impulses are not needed."

"I perceive the truth of your remarks in relation to ordinary duties, but is not the case different with respect to duties which are more strictly religious, such as prayer, praise and exhortation."

"Take the case of prayer. You are about to pray for an increase of zeal. Do you not really desire such an increase?"

"Most certainly I do."

"What is prayer but the expression of our desires? If the desire be real and earnest, no perturbation of mind is necessary in order to acceptable prayer."

"Is it not our duty to love God intensely, and to feel a deep interest in the welfare of our fellow men?"

"Yes."

"How am I to get these feelings?"

"By contemplating the objects adapted to awaken them, and by prayer for the influences of the Holy Spirit. Our feelings, as you remarked some time since, are not under the direct control of our will. Emotions of gratitude and love cannot be excited by direct acts of will, but we can—"

"—we can adapt our minds to the objects which are adapted to awaken gratitude and love. The difficulty you have felt is one that has embarrassed many youthful minds. Just remember that religion consists not in bursts of feeling and seasons of excitement, but in living by faith, in doing our duty. We have nothing on earth to do but duty. Whatever we do is to be done in accordance with the will of God, is to be done conscientiously, not impulsively."

"Is it not our duty to live in the enjoyment of religion?"

"It is our duty to do and to suffer the will of God. Our happiness we may leave in the hand of God. It is safer there than anywhere else. If we do our duty, we shall be happy; for by the law of our nature and the law of God, our happiness follows duty."

"Do you think a person can be a Christian who lives without enjoying religion?"

"I do not think any one can be a Christian, unless he does the will of God. Our conformity to God's will, and not the degree of enjoyment we may experience, is the evidence of our conversion. I repeat, our concern is with duty. God will take care of our happiness."

"You have removed a great load from my mind. I thought I must get up a certain degree of excitement as the necessary condition for the proper performance of Christian duty. I find, instead of that, my chief, or rather my only concern is with duty."

"Exactly so."

One has met one of the essential conditions of Christian progress, when he has discovered that he has nothing on earth to attend to but duty.

#### OPEN DOORS FOR THE GOSPEL.

The July Number of *The American and Foreign Christian Union* is received, and contains as usual, a large amount of religious intelligence. The following article exhibits the open doors which are before this Society, and the loud appeals which are made on it for help. May God stir up the hearts of some faithful labourers, to go "over and help" these countries.

To say nothing of our own great country, in which there are literally hundreds of places where the Society ought to have Missionaries among the Roman Catholic population that is increasing so fast by migration from foreign lands, the state of things abroad is wonderful.

What an open door in Canada, among the French and Irish papal population, and what a good work has been commenced among the former! An earnest appeal has just come to us from our friends, who are so nobly bearing the burden there, for more help. They must have it.

Our Missionary in Hayti says that ten times as much ought to be done for that island. He is certainly right. There are people in this country to whom we would address some very earnest words on this subject if we could gain a hearing.

There are five countries south of Mexico which may be all covered by the term CENTRAL AMERICA, namely, Honduras, Guatemala, San Salvador, Nicaragua, and Costa Rica, for which it is high time that something should be done. We have been impugned to send a Missionary to the city of Nicaragua. There will soon be a line of "North American" colonies on the route of Californian travel across that country, which is becoming so much frequented. A door of usefulness is certainly opening there.

In the northern and eastern portions of South America the way has long been preparing for the entrance of God's Word. In New Granada the door is quite open, so far as acts of the Government can open it—unless the recent Revolution should close it, which we trust will not be the case. The door is not so open in Venezuela, yet it is not "shut." Whilst in Brazil we are more and more convinced there is one of the finest fields in the papal world for the spread of the Truth.

The observations and inquiries which our Missionary, Rev. J. C. Fletcher, who has been compelled by the health of his wife to quit Rio de Janeiro and return to this country for a season, was enabled to make during more than two years' residence, fully confirm all that we have from time to time published in this Magazine in regard to the practicability and desirableness of employing many laborers in that country.

The Governments in the Valley of the La Plata, it is known, are well disposed. This is decidedly true in relation to Uruguay, whose capital is Montevideo.

The countries of South America which are least open, are Chili, Peru, and Bolivia; but there is a work which can be done even there.

It is certainly true that the churches of this country should feel more interest in the Hemisphere, especially those portions of it which lie south of those United States, in Mexico, Cuba, and Porto Rico almost nothing can be done at present. It would seem that Rome, out of her deadly hatred of our "heretical country" and its institutions, is determined to defend her possessions there to the last against the Bible and the efforts of Bible Societies.

We are happy to be able to say that there is an unusual spirit of inquiry among the students in more than one of our Theological Seminaries, respecting the duty of going to South America to spread the Gospel—just as Mr. Williams has done. May the Saviour incline the hearts of many to go into that great field, portions of which are "already white unto the harvest."

As to Europe, there is no part of it in a more interesting or promising state than the Kingdom of Sardinia, especially the portion of it called Piedmont. There is a movement there which bids fair to become one of the most important which the world has seen since the XVIIIth century.

In France, the desire of the people for the Gospel is greater than ever before (and yet the hostility of Rome, as manifested by the priests and the government—especially the local authorities—to the advance of the Truth has never been so great during this century as at this present moment. We cannot believe that these obstacles will be permitted long to stand in the way. There is too much labor and prayer on the part of God's children in that land for the present state of things to continue a great while.

In Ireland and Belgium the door could hardly be more open than it is. In some of the Papal parts of Germany, too, the way has been preparing for the entrance of the Truth.

It is an interesting fact, that the Board of this Society have been earnestly called on for the means to support a converted Hungarian Catholic Priest as a Missionary among the Hungarians, Wallacks, and others of the Romish and Greek Communities who are now living in such large numbers, either as exiles or as soldiers in Turkey, and many of them in or near Constantinople. The proposition has been kindly entertained by the Board, and will be acted on at their next meeting.

Reader! May we not well say that many doors are open, and that the calls for our help are becoming very urgent? Shall the Society not have the means to accomplish far more during the year on which we have just entered, than it did during the last? We thank God that it has steadily advanced every year from the first; we hope that the progress this year will be great and effective.

#### REV. HENRY WARD BEECHER ON PROHIBITION.

At the "Massachusetts State Temperance Convention" the Rev. Henry Ward Beecher delivered a long and eloquent address on the subject of prohibition.—We have space only for the following short extract taken from the *Morning Star*, the faithful journal of which we commend to our readers.—

Some there were who did not regard the object of the prohibitory law as a ground of legislation. There were some things, evidently, which were not subjects to be legislated on. Matters of mere opinion were of this class. But the conduct of people was a proper subject for legislation. The more men could be influenced by moral suasion to abandon a wrong course of conduct, the better; and the higher a man had arisen in the scale of morals, the more susceptible he was of being influenced by moral means. The moral condition of a State might be measured by estimating the subjects which were so high as not to require, or so low as to demand legislation, as law was only needed to effect that which the moral sense of a State could not expect. For years the friends of temperance had been persuading men against the sale and use of alcoholic beverages. But there was much that still remained for legislation to accomplish. In accomplishing an object, it was economy only to use just such an amount of force as was demanded by the resistance to be overcome. Suppose here was a door through which he wished to pass; he would first press against it. If he found it was locked he would raise the latch. If it proved to be locked he would apply the key. If it resisted he would throw his whole force against it; and then, if necessary, apply a battering ram, and beat it down, for it must come. He would pursue the same course in relation to a moral enterprise. He would discuss principles, and bring to bear upon the public mind the force of argument, appeal, persuasion, and let them perform their part. Would bring the force of public sentiment to bear against a vice, so that nothing should be left for the law but what was too low to be reached by such means as these. But law was an embodiment of public sentiment in an available form. It was much more nimble and more readily wielded than it could be in its original form. When a boat was leaving the wharf the revolutions were often made by hand power; but it was a tardy and laborious process, compared with the application of steam. Public sentiment was a hand power, and it required a thousand men to perform what could be done by a few officers with the machinery of the law. To suppose a man capable of being influenced by public opinion was to suppose him susceptible of a sense of shame—or at least of some sense. But the man who kept a rum hole at the present time, was not one who could be operated on by ordinary influences. He could conceive of concentrating the rays of the sun with a solar glass, so as to make it burn away down into a dark, dark dungeon; but he could not think of any method by which public sentiment in its ordinary form, could be brought to bear on the rumrunner so as to drive him out of his business. All had quit it long ago who could be influenced by public opinion. Those in the business had no moral sense to operate on by public sentiment, and on other sense but a sense of craft.

The safety and welfare of the community demanded a law against alcohol. It was a poison. This was the root principle of the law. It was a poison of the very first quality, against the sale of which the community had as good a right to protect itself as against the ravages of a roaring lion. Other poisons struck at the elements of life merely; but this dragged down body, mind and soul. There could not be space enough found to erect so many gibbets as would be needed to execute so many persons as had been poisoned by rum, nor room enough in the surrounding air for their spirits to hover. Only the judgment scene would be adequate to exhibit all these victims at once. The sale of alcoholic liquors made criminals. Had a man a right to procure a livelihood by the manufacture of criminals? A crime-maker was bad enough, but the rumrunner was a criminal-maker. He was a whole source of crime, a whole river of ruin. Now the law prohibiting the sale of liquors, in all its details grew out of these two root principles—that alcohol was a poison which was a source of disease, death and crime—and that a man

had no right to procure a subsistence by the destruction of others. These were the motive power—all else was the machinery, &c., by which this power was rendered available, and bore the same relation to it as the smoke, the white vapor escaping, and the various machinery of the engine bore to the steam power.—What was wanted in this matter was an eye of justice to see, and a hand of thunder to strike.

#### THE NUNNERIES QUESTION.

The measures before the British Parliament intended to provide for investigation into the manners, morals, and discipline of these institutions have met with the most inveterate opposition from the members of the Church of Rome. This certainly does not argue well. A New York contemporary in referring to the subject observes:—

"The loudest language, the loudest declarations, the most undisguised threats, and avowed determinations to commit perjury have marked every Romanist meeting, at which the subject has been broached. No words can express the virulence of feeling exhibited by the unfortunate creatures of the priesthood, naturally alarmed at the awful disclosures that will undoubtedly follow the committee's investigation. That nunneries, the prison house of a portion of our race, whom God intended to perpetuate his image upon this earth, should be tolerated by legal courtesy, is a matter of surprise to an enlightened utilitarian. Their suppression is demanded by humanity and to serve as a check upon religious fanaticism. The opposition of the Papists to the proposed investigation is certain evidence that the morality and decency of a convent will not stand a scrutinizing inquiry—this clamorous denunciation of the outrage, as they are pleased to style it, demonstrates the existence of some grossness unable to stand the test of pure religion. In Sardinia, the convents have been suddenly suppressed by a royal decree; taken unawares the Holy convent of female Capuchins presented a curious moral spectacle, three nuns were discovered not one year of age, and three others of mature age were found to be in a peculiarly interesting condition. The conclusion arrived at by the people of Sardinia coincides with the opinion, that we have no less than three female convents upon the Island of New York, each of which demand inquiry by proper authorities. We are loth to take the initial step ourselves, therefore we wait, anxiously, the report of the British commissioners, who will doubtless employ energy, determination and ingenuity in exposing the truth of the matter. Upon the termination of their labours we may apply the test to the establishments in our vicinity, for we firmly believe that our own are not free from the imputation of vice and debauchery."

#### PRISON CHAPLAINS.

All our readers may not be aware that an attempt has been made in the British House of Commons to obtain the appointment of Roman Catholic Chaplains to Government prisons in England, and also to provide for their payment in the Government estimates; an item of £350 having been inserted under the head of "Special services," as "provision for Roman Catholic Priests." This project it is said originated with Mr. Lucas, the editor of the *London Tablet*, the organ of Catholicism in England, and it was urged on the ground (which is no doubt true) of the large proportion of criminals in prison being members of the Catholic Church. To this measure it appears the ministry consented, but after a considerable debate, it was most fortunately lost. A measure of this kind viewed in connection with the faith and practice of Rome, must be regarded as repugnant to reason and religion, inasmuch as the mission of the confessor is always to hide the sin, and absolve the sinner, and hence is in harmony with guilt; or at least renders the commission of crime abundantly less obnoxious to the perpetrator. In the course of the debate it was remarked by one of the speakers that "it would almost seem as if, while those who did not conform to the Church of England, and yet did not belong to the Roman Catholic religion, formed a large majority of the community, the criminality of the country was entirely divided between Episcopacy and Roman Catholicism. He believed, that when members of the several Nonconformist denominations were plunged into crime, there was always a disposition on the part of their ministers to visit them in their prisons, and to make every effort in their power to recall them to penitence and to the paths of honesty. He should be surprised if it were otherwise, when that volume which all Christians agreed in reverencing, contained such an abundance of precepts to visit the prisoner, and reclaim the erring; and the ministers of any Church who neglected to do this were deficient in their duty, and unworthy of the name of Christians."

#### DENOMINATIONAL LABOURERS WANTED.

Since our return from our Annual Conference we have received several applications by letters and otherwise, for the labours of the brethren who have been appointed Missionaries for the ensuing year.—We can only say, from some places the calls are loud and earnest, and was every Minister belonging to our Conference a Missionary, there would be sufficient room for all to labour. Truly the fields are all white and ready to harvest, but the labourers are few. We trust our brethren appointed for the Missionary work will lose no time in supplying some of the pressing calls on them for labour. New fields are opening before us, and calls for aid are coming from places which to us have hitherto been unknown. A few months since a brother from Nova Scotia was instrumental in planting a little Church in St. Stephens; since which time it has passed through severe conflict and discouragement; but God has not forsaken those who trusted in him—they still live. We have recently received two letters from brethren belonging to this Church, containing loud and earnest calls for immediate aid, and we think that one of our brethren in the Mission field should immediately visit them. We subjoin an extract from one of the letters referred to:—

"We rejoice to hear that Brethren Hartt and Gunter have been added to the number of Province Missionaries. Say to them through the *Intelligencer* that we want some of our brethren to visit us as soon as

they can. Here is a great field for labour, all white and ready to harvest. Some are already praising God for deliverance, others are alarmed of their danger, and crying—'What shall we do to be saved?' Bro. Gunter spent one Sabbath with us last Summer, and it was a profitable season, and many who have not experienced religion are enquiring after him. Brother Hartt has a good many old friends here, that would be glad to see him, and are anxiously looking for him. We would be glad to see any who feel it their duty to visit us, and we doubt not that with proper labour there would be a great harvest of souls."

We cannot refrain from saying, that while we read the calls for help, and while we think and write on the subject, our heart burns within us. Would to God we ourselves could enter the Mission field, but our present duties prevent it. We shall nevertheless extend our labours during the ensuing year to destitute places all that we can, and if none of our brethren visit St. Stephens during the summer, we shall try to. But we wish to remind our churches and brethren of their duty. We do not mean simply those who received Missionary labour—we mean ALL—those especially whom God has blessed with ample means. Our Missionary Fund needs replenishing; we want means to keep our brethren in the field, and to increase the number, and to whom shall we look, but our own people? We sincerely hope that that indifference to the wants of the cause which has characterized some will be thrown aside, and that preachers and people will heartily co-operate in the work before us. Every Church—yes EVERY MEMBER should do something—do, according to God has prospered them, then would our means be adequate to the demands upon it, and we should feel the truth of that broad promise—"The liberal soul shall be made fat; and let that watereth shall be watered also himself."—(Prov. xi: 25.)

#### EXTRACTS FROM MINUTES OF CONFERENCE.

##### First District Meeting—No Report.

The Delegates from the SECOND DISTRICT were present, but the Clerk's Report did not arrive until Tuesday. This delay was regretted. The Meeting of this District was held commencing October 29th last. The Churches at that time were in a low state of spirituality. During the winter and spring, several revivals have taken place, some of the Churches have been greatly refreshed, and large additions made to them. The cause altogether in this District is on the advance.

THE THIRD DISTRICT held its Annual Meeting commencing June 24th 1854. The Reports of the Messengers represent the Churches as very destitute of ministerial labour, and hence suffering for the want of God's appointed means of grace. Little or no pastoral care has been secured by any of the Churches in this District, and as a legitimate consequence, they have enjoyed but little prosperity.

THE FOURTH DISTRICT held its Annual Meeting commencing October 16th 1853. During the year previous to that time, several revivals had taken place, and the Churches had been greatly refreshed and encouraged. Under the labours of Elder S. Hartt on the Oromocto, a number were converted. Other Churches also had received additions. The cause has not generally declined in the District since that time. The pastoral care of Elder Joseph Noble has been secured by the Churches on the Oromocto. Elder John Perry has laboured with the Church in Upper Hampshire; which with missionary and other labour in other Churches has greatly sustained the cause.

THE FIFTH DISTRICT held its Annual Meeting with the Church in Johnson commencing February 18th, 1854. The readers of the *Intelligencer* will remember the Report of this Meeting in that paper of March 3rd. It was a year of prosperity and increase. About two hundred and twenty were added, Sabbath Schools established in several places, and a growing disposition is manifested in this District to sustain the cause of God.

THE SIXTH DISTRICT held its Annual Meeting with the Church at Middleland commencing June 24th. Several of the Churches in this District have enjoyed encouraging seasons during the last year. This has been almost invariably the case where pastoral care has been obtained. Some flourishing Sabbath Schools are in existence among them, and there are indications of further good. Some places however are destitute, and a great want of public labour is felt.

#### REPORT ON SABBATH SCHOOLS.

The Committee appointed to Report what churches have Sabbath Schools in connection with them, have attended to that duty, and submit the following:—They are Sabbath Schools connected with the churches located as follows:—Lower Aroostook, Tobique, Upper Brighton, Lower Brighton, Wakefield East, Central Wakefield, Upper Queensbury, North Branch Oromocto, two, Patterson Settlement, Upper Gagetown, Upper Hampton, Hampstead, Little River, Jernamont, Tenant's Cove, West Side Bellefleur, Long Reach, east side, St. John, Campbell, Lower Studholm, Middleland, Millstream Mountain, Upper Sussex, Smith Creek, Johnson, and 2d Dorchester. We are informed that several others are about being commenced.

Your Committee learn with pleasure, that the Schools formed are generally in an efficient state, having Libraries and other necessary books, and as we deeply appreciate the benefits to be derived from the Sabbath School instruction, we, therefore, beg to recommend the formation of Schools in every church and community where they do not exist.

#### REPORT ON BIBLE DISTRIBUTION.

The Committee appointed to report on Bible Distribution, present the following:—Your Committee would remind this Conference of the importance of co-operating, in the most judicious manner, with those who are contributing to, and labouring in the dissemination of the Word of God. And your Committee think that measures should be adopted to secure the largest contributions toward this work. They, therefore, recommend, that inasmuch as Branch Societies are existing in several places, in connection with the New Brunswick Auxiliary Bible

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