

man I long to the life. I then prayed, and the Lord was graciously pleased to remove, in some measure, the great guilt from my conscience, and I now humbly trust that the Lord has forgiven my great sin."

RELIGIOUS MOVEMENT IN THE ESTABLISHED CHURCH AT LEEDS-ENGLAND.

The Rev. R. Felous, of Leeds, writes as follows to the Editors of the *Watchman*—

Leeds, August 11, 1854.
It would be pleasing and serviceable to your readers to be informed of a work of God which has lately taken place in connection with the Established Church in this town. The Rev. Mr. Aitkin, formerly a preacher among ourselves, has been the instrument of its commencement. He had been about a week in Leeds, conducting public services, when a friend of mine went to hear him preach, on the 11th of June, at St. James's Church. The sermon appears to have been one of great power. At the close of it, the people were invited to a prayer-meeting, to be held immediately in the school-room. The room was at once filled with persons evidently under the power of religious awakenings. The earnest cry for mercy was soon heard from every part, and, in most instances, from persons who, up to that time, had never witnessed a scene of the kind, or who had looked upon it with distrust. The minister of the church, with several other clergymen, (one of whom professed to have been converted a few days before), engaged in the most earnest manner in praying with the persons in distress, and exhorting them, then, to trust in the blood of Jesus Christ for the remission of sins; declaring that as soon as they did so, the Holy Ghost would assure them of their adoption into the family of God. They were, however, too few to attend to the many persons who needed their aid, and my friend, who is a town missionary in that district, and was known to them, was asked to assist. He at once gave out the eloquent and impressive lines of Charles Wesley,—

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood is all the sinners need."
which were sung kneeling, and with as much of voice and heart as the same lines had ever been given to the world. The last two lines were repeated again and again with great feeling and emphasis. The responses in prayer were general and audible; though the deep feeling of the people were chiefly manifested in sighs, tears, and groanings which cannot be uttered. Many persons, then, so took hold of Christ and the blessing of His cross as to be filled with peace and joy. As cases of this sort were made known to the meeting, they sang, "Praise God from whom all blessings flow." When my friend left, at eleven o'clock in the evening, many persons accustomed to earnest religious exercises, were still stirring up themselves to take hold of God.

The following day he heard that a clergyman (one of the most remarkable in Leeds for High Church notions and for insisting upon the mere formalism too common,) had openly professed to have recently received the forgiveness of his sins by faith in Jesus Christ; and he went to ask him if it were true. A long, free, and Christian conversation took place. The clergyman told him that his conversion had occurred about two months before, and that, though he had not been able to relax the discipline or order of his church, he should spend his life in preaching justification by faith alone, and holiness of life as the fruit of it.

As further examples of the spirit in which this work has been carried on, and of the modification it takes, (a modification so like Methodism in its most vigorous days,) it may be stated that this clergyman also told my friend that a member of his family, who had been for some time in deep distress from a sense of sin, obtained peace with God the morning before, at three o'clock, and that his family were called up at that hour to unite in praising the Lord for the great deliverance.

One of these clergymen, giving some account of the progress of the work, stated that at a large Prayer-meeting he had held a little before, Heaven seemed to come down to him, and that he believed not one left the room before he had obtained the pardoning love of God. Upon hearing of persons in distress for salvation, they visited them almost daily, and by prayer and earnest exhortation press them into the kingdom of God. They never seem to lose sight of a case of this sort until the sorrowful spirit can trust in Christ. One of our people was present when one of these ministers entered a house in which there was a penitent person, whose religious awakenings had taken place at the services of the church. Upon seeing the individual, the question was asked, "Have you obtained the blessing?" The reply was in the negative. Prayers were at once proposed, and the seeker of salvation exhorted to cast his soul on Jesus Christ. They knelt, and the clergyman, with his hands on the shoulders of the young man, called upon God in the most touching manner to enter his soul. All were in tears, and the place seemed full of the glory of the Lord. The person who did not then obtain the peace of God, was exhorted to shut himself in his room, and not come out, unless absolutely obliged, until he was assured of the forgiveness of his sins.

At one of their Prayer-meetings, a young clergyman, whose heart seemed full of love and zeal, spoke to a penitent in the following way, and paused for answers to his questions—"What makes you so unhappy? Do you believe that Jesus Christ is the Son of God? Do you believe that he died to save the world? Do you believe that he died to save you? Do you believe that he is willing to save you?"

In connection with one or two of the churches, Prayer-meetings are frequently held, of the most vigorous and devotional character, and at which the fullest liberty is given for persons to engage. A very considerable number of persons have been brought to the possession of Scriptural religion in this movement. They are from different classes of the population. Some of them have attended our Class-meetings, but without any intention of becoming Methodists, so far as I know.

It is a remarkable fact, and one which will give pleasure to persons concerned for the honor of Christ, and the continuance of Protestant faith in the nation, that at St. Saviour's Church in this town, which was built by Dr. Pusey, which has had as much of Tractarianism in its arrangements and services as any Church in the kingdom; and from which five or more clergymen have gone over to Rome, salvation by faith alone is now preached with as much clearness, freshness,unction, earnestness, and frequency, as in any place in Leeds; and that Prayer-meetings have been there held, at which persons have loudly called upon God through Jesus Christ for deliverance from the load of sin; while clergymen professing to have been recently converted to God themselves, and in all the burnings of their love, have urged them to trust in Christ, as the only refuge from the wrath to come. One of these clergymen, the Rev. Richard Collins, has just published a letter addressed "to the Rev. T. Collins, B.D., Rural Dean, and to the Rev. T. Collins, B.D., Dean of Broughbridge, on the necessity of renewal or conversion." The following extract will show his views on the main doctrines of the Gospel—"The man that labours under the conviction of sin, who feels what a heavy load it is, will not be persuaded that his burden is removed till he feels the weight taken off him; and it can only be removed in one way, by believing that Jesus Christ has already borne the weight of it, and has made atonement for his sins; by believing not merely that He is the Saviour of all men, but that He

has actually died for him, and is his Saviour. Then, the instant this act of faith is made, which is itself the gift of God, the Holy Spirit is poured into the heart of the believer, the love of God is shed abroad in it, and he cries out, Abba, Father." A little further on he says, "All this I know by having experienced it; and every man who is renewed in the spirit of his mind has experienced it, and will understand what I mean. Yet anything like the latter part of what I have been writing, till within a few months back, was hid from my eyes. I was in darkness, and being in darkness, was wholly unable to guide others to the light."

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 Editor, Elder E. McLeod, St. John, N. B.

R. J. McDERMILL, } Pub. and Business
D. W. CLARK, } Committee.
WM. PETERS, }

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. SEPT. 8, 1854.

INFLUENCE OF MORALS ON THE PROSPERITY AND HAPPINESS OF A PEOPLE.

Happiness and prosperity are the great aim of most men in the world. But it is strange how few have proper ideas of the road to these—of the way to attain them. Men generally, and among them, very many professors of religion, have a very inadequate conception of the relation that religion and public morals have to the value of property, and the happiness of a community. But very few men of capital, or trade, or interests of any kind, study the bearing that the character and condition of the people among whom they live have on their interests. And yet who does not know that there are localities in our own country, for which nature has done much, and which are capable of a high state of improvement, and yet possess but little value in consequence of the low state of the morals of the people, and the want of those facilities for their improvement which are necessary. As in smaller communities; so in large cities. The same cause, unimproved by other causes, will produce the same effect in character every where, differing only in extent. And what depreciates the value of property in one place, or renders happiness less attainable, will do the same in another. Where morals are but little regarded, crime will be common, and life and property unsafe; and we presume that all will acknowledge that the value of anything depends greatly on its permanency and safety. We ask, what is the best guarantee for the happiness and prosperity of a people? We answer, is it not their elevated state of morals, and exemption from crime? By elevated morals, we mean, the nearest conformity to the precepts of the Bible, in both the civil and social relations of life. There can be no other correct standard. With this view of the subject, it will be perceived at once, that the happiness and prosperity of any people, depend on their proper education, and the elevation of their morals. To the accomplishment of this object should be the labour of the philanthropist and ruler; the governor and the governed should co-operate in the same work, and for the accomplishment of the same end. When this becomes the case, the causes of iniquity and crime will be traced to their proper source, and the means will be adopted to remove the causes from which spring the evils which are so apparent; and which because of their appearance are so much dreaded. The greatest amount of evil is not always found in the primary act itself. It is but the fountain from which issues the innumerable streams of moral effluvia, that poisons the atmosphere, renders crime common, and safety uncertain.

Long and earnestly have Christians and philanthropists laboured to suppress drunkenness; not only because it is an evil in itself, but because it is a fruitful source of pauperism and crime; and their work is not yet done. But there are not only evils growing out of drunkenness, there are also evils which tend to promote drunkenness, and which have got to be met, with candor and firmness. And although these assailing them may be assailed again in return, yet this should not deter them from a work which involves the interests of the whole community, in property, happiness, health, life and eternal well-being. That to which we more particularly refer, is the DESECRATION OF THE LORD'S DAY, to which two of our weekly contemporaries have already called the attention of the public. The increase of Sabbath breaking during the last year or two has been very great; and the crime of Sabbath breaking itself, is becoming alarmingly apparent; and we are glad to find the attention of some of our most influential citizens have been directed to this subject.

We are not without knowing that a censure on a man's business, is, in his estimation an attack on his interests. But this is not always the case notwithstanding; from the fact, that that business is not always the best, that has the most present profit. A little that a righteous man hath, is better than the riches of many wicked. And upon the same principle, a little obtained uprightly, is better than great revenues, from improper sources. We refer to the facilities and inducements which are held out to young persons to violate the Sabbath, by the letting of horses and carriages for pleasure on that day. The profit derived from this business is of course the inducement to those engaged in it. Do they forget the increased immorality of a pursuit designed to feed unlawfully one of the deepest corruptions of our nature—the love of gain? Do they forget that they are responsible for putting temptation in the way of the young and uninitiated? The evils growing out of this system of Sabbath desecration are great and many. It would be hard to find many Sabbath-breakers, who would not profane God's name—who do not indulge in smoking, drinking, and some of those other habits which are

always found in places of infamy and crime. We question if a more hardening course of conduct can be pursued than that of Sabbath-breaking. It unfit the mind for religious impressions, and prepares it for the reception of those systems, which render character less valuable, and crime less odious. It leads to habits under which morals are crushed, and society groans. And hence, it is a warfare against the happiness and prosperity of the community, and ought to be suppressed. To this object let the attention of the Government and those in authority be directed. Let every public office keep the Lord's day. The idea of interest requiring the violation of the Sabbath, is a libel on the law and wisdom of God; and we will venture to say, that the merchants and traders who read and answer their correspondence on the Sabbath, are neither richer, nor more influential, than those who quietly wait until Monday morning. Let every drinking saloon, and kindred place in our city, be abolished—let every lively stable be engaged on the Lord's day—let our Post Office be closed from Saturday night to Monday morning, and let the day be kept by man and beast, according to the commandment of Jehovah—we ask no more—and see whether property, health, happiness, and life itself, will not be more secure, and more valuable. The influence of morals, on the prosperity and happiness of the people is a subject of deep importance, and should be brought prominently before their minds.

COLPORTEGE AND AGENCY.

We have been desirous for some time of extending our labour, and adding other facilities to those already in operation for the benefit of the country generally. Having travelled over a good deal of our Province, and become acquainted with many communities, we have become satisfied, that the circulation of proper reading is a matter of the first importance. Intelligence must be promoted among any people, to make them either moral, or useful; and it was to accomplish this object we commenced the *Intelligencer*. We put its price at the very lowest figure to meet the wants of the poor, whom we wished to reach, as well as to disarm the evasions, and place it within the reach of all. So far our plan has operated well, and we trust it will continue to do so. Our Book Concern, though existing under unfavourable circumstances, has been quietly doing a good work, we think; several hundreds of dollars worth of Sabbath-school and Religious books, have been sold where perhaps they would not have been, had it not been through us. In addition to this we have sold and distributed throughout different parts of the Province nearly ONE HUNDRED POUNDS WORTH OF BIBLES; and who can tell the result of this?

It affords us much encouragement to be able to announce that arrangements have been made by the brethren associated with us in our work, to send out a Colporteur immediately, to carry to the houses of people, the means of religious instruction and training—to act as an Agent for our Paper, and for all general matters connected with our office. The individual engaged for this work, is brother Thomas O'Donnell, who has been for several years a School-teacher, during which time also he has been a member of one of our Churches, has become pretty generally known, and has commended himself by his consistency and interest in the cause, to the confidence of the people. He is now engaged as a Colporteur from this office, and will enter upon his work some time next week. We are not quite prepared now to say which part of the country he will visit first; but we bespeak for him the confidence, kindness, and hospitality of the people among whom he travels. He is not sent out with a design to benefit exclusively a single people; but to benefit all, and we trust he will share the Christian kindness of all, and be facilitated by them in his labour. He will receive subscriptions and payment for the *Intelligencer*; and we hope to have our subscription list considerably augmented by his indefatigable agency.

ASYLUM FOR ORPHAN AND DESTITUTE CHILDREN.

We have pleasure in saying that measures are now in progress which we trust will result in a permanent institution for the reception and provision of this class of unfortunate, a number of which have been thrown upon the charities of our citizens by the recent epidemic. They have thus far been provided for by a few benevolent persons. But we quite agree with those who think the time has come when an institution of this kind should be permanently founded. For this purpose a grant of money should be obtained from the Legislature, and whatever deficiency might exist, we are quite certain would soon be made up by the liberality of private individuals. In a population as large as that of St. John and Portland, and which is rapidly increasing, there will doubtless be at all times some who will require the deficiency of parental care made up to them in some other way; otherwise they will grow up vicious and criminal, as a natural consequence of being uncared and unprovided for. That means should be adopted at once to accomplish the desirable object contemplated, is, we think, the opinion of all; and we trust that when the matter is brought before the public for action, that there will be but one mind, and that to aid and befriended the destitute children which an overruling providence has thrown upon us, and also provide for the innocent victims of paternal destitution.

ABATEMENT OF CHOLERA.—We have great pleasure in stating that the Cholera has greatly abated; a few fatal cases are occurring in different parts of the city still; but the excitement incident to its existence has subsided, those who had fled are we believe generally returned, and business has assumed its former stirring character. With what thanksgiving to God ought survivors bow before him? He has preserved us—not ourselves.

EXTRACTS

FROM OUR WEEKLY CORRESPONDENCE.

We refer our churches composing the Fifth District that have not been visited by Brother Taylor, recently, as they expected, to the following letter from him dated at Wickham, the 4th inst. We regret to learn that Bro. T. has been ill; this with the want of proper conveyance, has prevented his labours as extensively as he otherwise would.

DEAR BROTHER.—I expect you will think that it is time I sent you a few lines for publication, so that others may know where I am, and what I am doing. I should have written before this time, and probably have visited the city, had it not been that I was sick. I was not very well when I left St. John, and I continued to get worse until I was confined to my room, and to my bed, and was obliged to obtain the attendance of a physician. I am now much better, (for which I have reason for thankfulness to Almighty God,) but still I am not able to do much. Although I would say to the friends on the District, I have been sick, yet I have not neglected the work entrusted to me, but have been trying to labor as I had opportunity. I have visited and preached with the churches at Shannon Settlement, Bald Hill, Little River, Jones' Creek, Carpenter Settlement; and although I have attended these appointments under a great deal of weakness, both bodily and mental, yet I hope the seasons have not been lost. I would assure the brethren that I should be glad to visit all the churches in the District, and shall do so as soon as possible; but they must have patience, remembering that it is difficult for me to get round among them, not having any horse, and I cannot walk as I used to do. I have wished very much to visit the Bellisle, but have been hindered as yet, still I shall do so as soon as I can. I think much about our brethren in Campbell and vicinity; would to God some one could enter that field of labor, where it seems to me everything is ripe and ready for the harvest.

Yours, as ever,
A. TAYLOR, D. Missionary.
Wickham, Sept. 4, 1854.

ELDER SAMUEL HARTT writes to us under date September 1st, as follows:—"I arrived at home this afternoon, and now take my pen to give you further information relative to my labours. As observed in my last, I went to Salmon River, and spent six days there. The people treated me well, and gave great attention to what they heard. I think the visit will never be forgotten. The last meeting I held among them, several, among whom were not only those who had formerly professed religion, but some who had not, agreed together to maintain worship every Sabbath. Some acknowledged God in the meetings, that had never done so before, and I think there were impressions made upon the minds of a number, that will bring forth fruit unto eternal life. After leaving this place, I attended a few meetings in the settlement between the Arctostock and St. John Rivers; from thence, I went to the Fitzherbert Settlement, (so called.) About ten miles from this place, I spent a number of days—baptized four, and organized a church of twelve members; another church in another neighbourhood previously organized was refreshed and one member added. From here I went to the District Meeting—it was as interesting a season as any I have witnessed. Brother Bell was ordained to the work of the Ministry, and the Lord gave us his approving presence. Brother McMullin remained in this place, Brother Bell and I leaving to visit other churches. Two were baptized in the next place we visited; and to the church which I organized a few days since five more were added, three of whom were baptized by Brother B.; deacons were also chosen, and we left them in peace and prosperity. The care which I felt for this Upper District of Conference, and which I mentioned in my previous letter, was not in vain—thanks be to God, who is worthy of all praise, and at whose feet my soul shall ever bow. Two churches were added to this District Meeting, at its last session, and I think the District would enlarge and increase, as much as any in the union with the same labour and care. Brother Pennington has been obliged to remain in this part of the country by circumstances entirely beyond his control. He expects however, if the Lord will to go with me to Nova Scotia to attend the Annual Conference."

Brother Hartt has appointed to spend next Sabbath with the church in St. John. We regret that we have no notice for publication of the time when the Conference commences in N. S. We learn through one channel it is the 16th—through another the 23rd—it is therefore uncertain whether our delegates will attend or not.

TRUTH MADE PLAIN.

Poor Paddy's Cabin; or, Slavery in Ireland. A True Representation of Facts and Characters. By an Irishman.

This is the title of a work which has recently been issued from the London Press, a notice of which we find in the July number of *The Baptist Magazine*. The author of this notice says: "This work avowedly suggested by Mrs. Stowe's celebrated tale, possesses some of the chief characteristics of that popular story. A slavery less obvious, but not less real than that of the negroes in the Southern States of America prevails throughout three-fourths of Ireland—the slavery of the people to the priests." The design of the author seems to be, to establish this by statements which he declares his readiness to authenticate; and his testimony on the subject is impressive, while the facts and anecdotes with which he illustrates the wit and character of some of the converts, are both interesting and amusing. We select the following from several which are given in the notice referred to, because it presents a great truth in a plain manner, and shows that this convert to protestantism was of the right stamp. We wish in our heart that every converted protestant was as good a theologian as poor Paddy:—

"Now, Paddy, stop and tell me what you mean by that," said Tom. "Sure you don't name that wicked doctrine of the Protestants, that we are saved by faith without works? Why the priest told me that was the worst of all their bad doctrines. Sure, if that was true, a man may rob and plunder, and do everything that is bad, and be saved by faith after all—I tell you Paddy, if I thought that doctrine was true, I'd never do any good work again during my life."

that if ever you gets into heaven you'll be turned out again, upon your own showing."

"Why do you say that, Paddy?" said Tom, with indignation.
"Why, you just said you'd never do a good work if you hadn't a heaven to purchase by it. Now, if you gets there, you'll have no more heavens to purchase, and so your only reason for doing good will fail you, and you'll be bad there as Satan was; and take care for fear they'd turn you out like him."

"And why wouldn't they turn yourself out, Paddy, as well as me?" said Tom, in a tone of anger.
"Oh, because if I gets there through God's mercy, I'll love Him for putting me there, just as I now love Him and tries to please Him, for giving me a title to go there, through Christ's merits, and not by my own works. You see Tom, my reason for doing good won't fail me then, as yours must."

"Well," said Tom, "the priest says the Protestants' doctrine of justification by faith without works must make 'em all bad people, and keep 'em all out of heaven."

"Oh! Tom! said Paddy, 'you don't understand the thing at all at all, nor the priest either, or you'd not say that. At the last meeting at the school-house the minister made that quite plain to us by a parable. Here it is, Tom, I remember it will."

"There was once a kind-hearted man," says he, "who used to take pleasure in helping poor people out of misery. When he heard of any poor fellow beggared by misfortune, maybe he'd pay all their debts for 'em, and put them in their house again. Well, one time, he wanted to have something done to a nice kitchen-garden he was very fond of, and he bade his steward get men to do it. In the morning he looked out to see how the work was going on; and he noticed that when the steward turned his back all the men milled (except one); and this poor fellow wanted to spread himself over all the work-like; he went on so careful and busy whether the steward was there or no. With that the master came down and went into the garden, and says he to the idle fellows, 'What brought you here to-day boys?'"

"To get our hire, to be sure, master," says one of 'em.

"I believe you my man," says he, "for all your thanks are to your hire, and none to me, and so you don't care how my work is done, so you get the hire."

"With that the master turned to the poor fellow, who was working with all his heart-like, and says he, 'Was it to get your hire you come here to-day?'"
"Ah, master," says he, "it must be you don't know who I am, or you'd not ask me that. And who are you?"
"Oh, master," says he, "I'm poor James O'Brien, that your honour put me and my family out of the misfortune, when we was just going to be ruined and turned out to beg; your honour paid our debt for us and got back our cabin, and set us up again—ever since I'm watchin' to do something to show how thankful we are to your honour. If there was any occasion we'd lose our lives for your honour."

"Now, Tom," said Paddy, "don't you understand that? don't you see that the poor fellow was working for love—and he'd give all he had in his heart for his master?—that's like the true Christian Tom, that would wish to live and die for his Saviour only, because he believed the Lord Jesus paid his debt on the cross, and set him up like, as a pardoned child of God; now that's the right Protestant doctrine of faith. 'Tis a faith without works, to be sure, as far as James O'Brien did no works for the payment of his debts, or getting his house back; that was all the master's doing; and still 'tis a faith that brings forth good works, as far as poor James lived and died so thankful to his master that he could find it in his heart ever to offend him after; and it was his delight to do all he could to show his master how thankful he was to him."

SELECTED ITEMS.

LEFT TO PERISH.—Some one says: The female who during the French Revolution was seated on a throne, and hailed as the Goddess of Reason and of Liberty, being taught publicly to blaspheme her Creator, and to dishonor her sex, recently died in the hospital of pauper lunatics, where for many years she had lived unvisited and unknown, subject to the greatest of human calamities—the loss of reason. She resembled bitterly of her horrible crimes, and her loud intervals were filled up by the most heart-rending lamentations.

A HAPPY CHANGE IN FRANCE.—Professor de Felles states that, before the Revolution in 1848 the French took pleasure in reading immoral romances or infidel writings which attacked the most sacred principles of religion and of the family, forgetting the poison they contained; but since witnessing the misery brought on the country by the inflamed passions of the people, they have felt that bad books can do immense evil. The greater part of the honorable citizens now repudiate these works, and good evangelical works are now more read than formerly. Men of the lower classes have been deceived in their dreams of political happiness, are less disposed to read immoral books, and when a good book is offered to them, they gratefully accept it.

A new sect of Religionists has recently sprung up in England, who take the name of "Disciples." They believe that Christ will appear in 1854; that the Russians will triumph over the Turks, and the Jews over the Russians; the latter event will happen in ten years time, when the Jews will become a nation in the Holy Land, and that Christ will become their king; that Abraham, Isaac and Jacob, and the rest of the righteous Jews of old, and the few elect among Christians will arise from the dead, and live for ever in Palestine; that the heathen and wicked Jews and Christians will sleep eternally.—*Morning Star*.

ONE EFFECT OF RELIGIOUS LIBERTY.—During the past year 110 houses, with 4,000 rooms, have been built in Turin, where religious liberty is guaranteed by the Constitution; while every other Italian city is going to decay.

ANOTHER NATION HAS THE BIBLE.—Through the scholarship and industry of the veteran missionary, Rev. Dr. Francis Mason, the whole Bible has been translated into the Karen language. Thirty years ago they were an unknown people, degraded and oppressed, without a written language. They are now rising in the scale of civilization, have the germs of literature, and numbers have been brought under the instructions of Christianity, and several thousands are consistent and reputable members of Christian churches.

Accounts of the working of the new liquor law in Connecticut continue to be highly favorable. The *Hartford Courant* says:—

"The present success of the Prohibitory Liquor Law must be a matter of congratulation among its friends, and a matter of attention among its opponents. The dram-shops have been closed a week, and even those who were once doubtful of the result now look on in wonder at the change. The streets of the city are now quiet during the night-time; there are no brawlings, and loud profanity, and hideous noises." "Crime has diminished among us—the petty crime brought on by the nightly indulgence in liquor. Does any one regret the diminution of crime? The keeper of the low grog-shop may, because his business is the very fertilizer of crime—the grog by which it grows so rank. But the honest man, who opposed this law from honest though distorted views, can say that he regrets the diminution of these petty crimes, and that he will restore a state of things that will produce them."

The *Hartford Republican* bears testimony to the same effect:—

"So far as we can learn, the liquor law is growing popular. In all the cities of the State, the comparative