

times. The outrage was long continued by this devout Christian people, under the patronage of their divinely endowed rulers, until it became intolerable to the humanity of the age. Brutes are not allowed to do the duty for the Jews, but on condition that they annually commemorate their shame, by providing the prizes for the winners.

By the facts I have thus rapidly thrown together, you can judge somewhat of the remarkably Christian character of this "centre of the Christian" world. If this is the "centre" the Lord grant that we and our children may ever be on the outermost circumference!

But my sheet is full, and I must reserve other acts for my next letter.

A. STEVENS.

Correspondence

New York Correspondence.

New York, April 21, 1856.

MR. EDITOR.—In the absence of news of special interest, I propose to give your readers a brief account of the Children's Aid Society whose annual report is now before me.

This Report justly remarks this country has grown prematurely old in respect of poverty and crime owing to the immense immigration of the pauper class from the old world. We have seen on our wharves—as they are regular imports from Europe—the squalor, the rags, the filthy men and women, the sharp and ignorant boys and girls, the beggars and vagabonds belonging to the lowest stages of an old civilization, society would have in time, undoubtedly, borne its fearful fruits of crime and poverty. But these heinous growths have been transplanted in mass to us in our youth.

The result is that even in our youth we have the evils of an old civilization, but these rapidly yield to good influences save in the cities. In them this population get possession of certain localities and perpetuate the evil from generation to generation. The object of this association is to penetrate in this city those localities with a special reference to rescuing the children. This object it undertakes, first by employing a "visitor" for a given locality who shall make it his special duty to find out the deserted and vagrant children. He visits from house to house, searches docks and lumber yards and low lodging houses, advises parents, gives food and clothing to the poorest of the children, and thus becomes known as the friend of the poor, not as a minister; this last no doubt to avoid the evil which would otherwise result from the prejudices of the Papist population.

Next a "Boys meeting" is commenced, into which the idle and vicious children are brought. Here short addresses are made to the children on religious topics and Sunday School papers distributed among them. The Sunday teaching is only a preparation for further steps. Next the visitor opens an industrial school for girls. Here the begging, thieving and vagrant girls are furnished food and taught to sew or to do the duties of some trade under the direction in part of salaried teachers, in part, by ladies of influence who voluntarily aid. The parents are prevailed upon as far as possible to send their children to public schools. When all other means fail to arrest the children in a course of crime they are put into the hands of the Police and thus committed to the Juvenile Asylum.

But the great duty of the visitor is to get these unfortunate children out of their "surroundings" and place them in Christian homes in the country. With the purpose of gaining a proper influence over the children the Society provides for them Lodging houses and Reading rooms.

The Society has been in operation three years and its success constantly gains upon public confidence. Some 2000 children have already been sent to happy country homes in various States, from Maine to Virginia south and Minnesota west, and of white and black and of more than a dozen different nationalities, beside the Jew, who is without nationality; 6000 relieved or clothed; 2200 instructed schools and lodger houses; 3000 more taught in various meetings. It may be of interest to assert the following question from the Report which has come out:—

"But best of all, our books are filled with letters from every part of the country, either from the children themselves who we have provided with new homes, or from their employers, showing the most unexpected and cheering improvement in them. The vagabonds of the street; the inmates of the prison-cells; the boys who in some cases Asylum and State-houses could not confine; the girls, reckoned at first incorrigible and without, have shown themselves decent, orderly, industrious children; some of them already have earned a respectable support for themselves, and others are beloved, and treated not as servants, but as sons and daughters. Others, found here just on the fearful turning-point of purity and vice; or deserted and almost broken with poverty and suffering, or the offspring of unhappy and vicious parents, are reported happy, and active, and attached to their new homes. Some naturally, with the most careful selection, found themselves in families where they did not suit, and have been transferred to other places. Of course, we never had much hope, and have only offered them a place as the last chance. Of these, our experience is, that the girls—especially those beyond fourteen, who have begun to engage in bad practices—are the most hopeless. Occasionally boys have run away, but many of them have appeared again, and we have not utterly lost them."

I will briefly name the different branches of the work in charge of this society for the purpose of helping the reader to form a more definite idea of its operations.

INDUSTRIAL SCHOOLS, five, with 1071 pupils the past year. They are sustained pecuniarily by private subscription. The city government has, however appropriated this year to each of these schools \$300. These may well be regarded as having special claims to the honor of preventive institutions—preventive of both pauperism and crime. It is stated of the Fourth School that of 400 girls from the haunts and dens of vice but one has been known to fall into confirmed evil practices. These schools have many hindrances as well as encouragements, the principal of the former being want of patronage, so that it is said they all drag in pecuniary matters, but it is hoped there will be some relief now that business is reviving a little. I might add that each of these is under the special direction of a Board of five ladies, who act as managers, who conduct its affairs, and report to the Society.

ITALIAN SCHOOLS.—It is perhaps known to your readers, that the organ owners, as they are called, let out their organs to children and others who go through the streets and play in front of houses soliciting contributions. These organ-grinders as they are called, come from Geneva and the neighborhood. They hire their organs for from ten to twenty cents a day. Christian charity under the direction of this association has opened an evening school for these children under the direction of a competent teacher. The little musicians show a lively eagerness to learn. Among this class there are who make it a regular profession to counterfeit petitions and papers for begging, relating their stories of shipwreck &c. &c. Sharper buy these papers and start to the country on begging tours.

THE NEWS BOY'S LODGING-HOUSE.—I have hitherto given a detailed account of this branch. Number of lodgings for the year 7,399; of different lodgers 374; 41 have found employment. This branch is under charge of Mr. C. C. Tracy, and is exceeding beneficial, and yet but little tax on the association. During the last sixteen months an average of sixteen boys per month have saved the aggregate sum of \$645.52.

The Society has given out during the year about 10,000 garments.

The whole expense of the society for the last year was about \$10,000. Of this nearly \$7,000 has been raised in the city by donations and subscriptions.

After all this and other benevolent societies do, how many thousands are not reached in any way! I will close this long letter with the following account of a poor boy. I hope your little readers will read it and learn to be more thankful for their homes. My own eyes have looked on case after case, as bad as this in respect of vermin &c.

THE VAGRANT.—Yesterday, Mr. Salter brought a thin, sad boy to us—he had found him in the streets and heard his story, and then gave him a breakfast, and led him up to our office. The lad seemed like one weary almost of living. "Where are your father and mother, my boy?" "Both dead, Sir." "Where are your other relatives or friends?" "Haint got no friends, Sir; I've lived by myself on the street." "Where did you stay?" "I slept in the prison some time, Sir; and then in the stable in Sixteenth-street." "Poor fellow!" said some one, "how did you get your living?" "Begg'd it—and then them stable men, they gave me bread sometimes." "Have you ever been to school, or Sunday School?" "No, Sir."

So the sad story went on. Within two blocks of our richest houses, a desolate boy grows up, not merely out of Christianity and out of education, but out of a common human shelter, and of means of livelihood.

The vermin were creeping over him as he spoke. A few days before, this gentleman, Mr. S., had brought up three thorough-going street boys—active, bold, impudent, smart fellows—a great deal more wicked and much less miserable than this poor fellow. Those three were sent to Ohio to get, and this last boy, after a thorough washing and cleansing, was to be dispatched to Illinois.

G.

CANADA CORRESPONDENCE.

MONTREAL, C. E., May 3, 1856.

MR. EDITOR.—In the midst of the hurry and bustle of life it is not surprising that many forget their higher interests, and turn with indifference from the recitals of progress in the Redeemer's kingdom. The Christian thoroughly alive to the spread of the gospel, has feelings the very reverse of those which we find so common among men, and like cool waters to the thirsty soul is intelligence which refers to the diffusion of Christianity. I well remember the surprise with which I observed, some years ago, an aged servant of God delighting in the perusal of the items of Religious Intelligence to be found in the columns of a newspaper, for which he had paid, and which he always read with much care; there was something so honest about that worthy brother's expressions that they are remembered with pleasure at this distance of time; and I can now understand the reason for his satisfaction. I wish I felt as much pleasure as I know he did on these occasions, in learning what is being done, through the divine blessing, upon the preaching of the gospel. I observed that the brother noticed above, was accustomed to allude, in his prayers, in the family, to what he had previously read, thus proving that his heart was in his utterances of prayer. What naturally occupies a place in our prayers, is a subject of interest. We have little care for that which we do not take to God in prayer. How far this view of the subject may prove commendatory of the conduct of the writer, and of the reader, is best known to God; but of this we may be assured, that when we complain of coldness in religion, it is a certain evidence that we are not as earnest in prayer as we ought to be.

Your readers, I fear, will hardly see the tendency of my remarks. I desire to awaken the sympathy of Christians in behalf of religious intelligence, and have done this before, stating that one of the churches in the city is enjoying a season of refreshing from on high, and it is hoped that the good work may extend to other churches. Many persons are needlessly prejudiced against revivals. That there have been genuine revivals few will deny, if they carefully peruse the Acts of the Apostles; that these gracious seasons are to be expected, seem to harmonize with the spirit of Christianity, and the promise of the Saviour, "Lo I am with you always;" and that there are, in our own day, outpourings of the Holy Ghost who will dispute? It is to be regretted, however, that in some cases, excitement is made too much the measure of the work of grace, and the apostolic injunction, "Let all things be done decently and in order," is too much neglected. On the other hand, it is demanded, that there be no emotion manifested; that all be cold, and seem so; that the feelings be completely stifled. Such persons, and they have been present, would have raised a great outcry against those who were praised to the heart under Peter's preaching, and did not scruple to say, "Men, brethren, what shall we do?" Away with such fastidiousness; and at the same time, let us guard against mere noise and excitement. It is not well that our good should be evil spoken of.

Perhaps, as I have dwelt so long on this topic, I may be permitted to notice a revival which took place two years ago in one of the counties of Western Canada, as it bears upon the point under consideration. It began in the township of Lanark, and extended into the adjoining townships, and was confined to no single denomination. Upwards of six hundred persons, in a rural population, professed faith in Christ. One of the most

remarkable features of the revival was its freedom from excitement. Several ministers were labouring in different parts, but rarely more than one in a place. The meetings were conducted as meetings commonly are: prayer and singing, alternately with a short sermon, formed the chief part of the exercises. Persons accustomed to associate an idea of noise with revival services were amazed at the almost death-like stillness of these meetings. The power of prayer was remarkably manifested. Instances of special interest are authenticated, of which the following is one. Christians were asked to name any one in whose conversion they were specially interested. On one occasion, a female rose and stated that she had several, I believe eight, unconverted children, whom she desired to see brought to a knowledge of the truth. Some of these had not, up to this time, attended the meetings, and yet, within a fortnight, all professed faith in Christ.

It is often said that so many fall away from a profession, there is reason to doubt the utility of what are called revival services. I believe where the exercises are conducted properly, the proportion is not so large as many suppose. It has been proven, in the case of the above-named revival, that not one in thirty have walked disorderly.

Business begins to be brisk in Montreal. The noble St. Lawrence is now free from ice, and our wharves are alive with busy men. The Railways, especially the Grand Trunk, occupy, as with you, their full share of attention, and provoke much angry discussion. But, for the present, adieu.

A. B.

The Intelligencer.

SAINT JOHN, N. B. MAY 9, 1856.

"Religion in Common Life."

That excellent sermon by Mr. Caird, "Religion in common life," delivered before the Queen of England, has been republished in New York, by Robert Carter & Brothers. It is having an extensive sale, in which it seems to me every true Christian who has read it, ought to rejoice. I have read the sermon to-day and despite myself, my thoughts would often recur to that beautiful expression of the Apostle wherein he inculcates the doctrine of this sermon—an expression different from the text, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." The Apostle seems to rejoice in the cares and perplexities that came upon him—the blows that should break the earthen vessel and permit a more glorious light than that of Gideon's to shine forth. The text upon which Mr. Caird founds his sermon, expresses the corresponding thought with reference to religion in common life. "Be diligent in business, fervent in spirit serving the Lord." It is a source of thanksgiving that a sermon introduced to the public by so many circumstances that caused to secure for it so many readers, contains such wholesome and timely truth.

When one hears of Caird's earnest and energetic manner, he can but regret that they cannot go with the sermon to impress the hearts, while his thought convince the judgment. What a view is that of Christianity we obtain when we contemplate it as that which furnishes every human being an appropriate field of exertion. With all the longings of the heart to accomplish something worthy of human nature. A great artist was complained of for painting so slowly. He replied, "I paint in a long time for a long time." His paintings commanded the admiration of men centuries after centuries. But with the religion of Jesus Christ wrought into our entire life, we can paint for eternity. What a canvas is the everlasting scroll upon which to throw the image of Him in whom dwelleth all the fulness of the godhead as in a body.

BACRY was called, if we remember the story aright, because of his stupidity, or rather apparent stupidity. Rome was enslaved and there was nothing worth living for, and it was better to be stupid than to use all his powers to make himself wretched and that without benefitting others. When the time came, however, that he could strike for the freedom of his country, and the bare opportunity transmuting the so called brute into the noble patriot. What an opportunity does Jesus Christ afford us to strike not for freedom of our city simply but for that of the world! How should this opportunity rouse all the slumbering powers of our nature! What life without earnest purpose, some object adequate to our aspirations!

The sermon before us is to be of immense service to us in thus rousing slumbering energies and dignifying the ordinary life with a worthy aim.

"THE GOSPEL IN EZEKIEL."

While I am on this topic, I cannot forbear to mention another book from the same country republished here by this house; I allude to "The Gospel in Ezekiel," by Dr. Guthrie. I think some fitting title might have been found for the book. It has no pretension only in its title of a work on Ezekiel. Simply the texts are selected from Ezekiel, but they might as well have been selected from any other book. But to pass this by we desire to call attention to the book as one of thrilling interest by reason of its rich and happy illustrations of Gospel truth. The statement of the doctrines are clear but not remarkable, but the power of illustration is really remarkable. It may be an error of fancy of ours, but we are free to say that we believe on almost any reader's mind, Mr. Guthrie's sermons will produce deeper impressions than that of Caird. We do not mean to say they are abler in themselves, but we think they are better adapted to impress the feelings of the reader.

DIVINE GOVERNMENT

The same house has brought out another able work by M'Cosh. The work is somewhat the same view of his former work on the Divine Government, yet rather more specific in its aim. This treats of "Typical forms and special ends" discovered in various objects of Physical creation. Paley, if we can thus give the thought, found an argument for the existence of the Deity on the manifest adaptation of various things in nature to given ends. But not only are there proofs of adaptation; there are equally clear indications

of typical forms pervading all nature, for instance the leaf is the type of all the appendages of the tree. The different parts of the flower seem to be but leaves adapted to special uses and undergo transformation requisite to meet those special ends. The argument thus receives strength as not only the special ends are met, but are met in a peculiar adaptation of general forms. The subject is ably and abundantly illustrated by example from all the kingdoms of nature and then by analogy the argument is carried into the kingdom of grace.

I will mention that from this House is soon to be issued a commentary on Ephesians, by Prof. Hodge, and another by another author whose name I do not remember, but who was a very able student.

G.

"THE INTELLIGENCER."—The following letter from a brother in the Christian Ministry, belonging to another denomination from ourself, with whom we have had a very slight acquaintance, but who has been a reader of the *Intelligencer* from its commencement, and who is now labouring in Lower Canada; affords us of course some personal gratification, especially to know that our labours are received, and meet the views and wishes of others who are labouring for the same end with ourself. As the letter was a private one we therefore do not feel at liberty to give the writer's name. Nothing from his pen has ever before appeared in our columns, but we should be much gratified to receive a letter of Correspondence from him for the benefit our readers, as often as he could make it convenient.

April 22, 1856.

"I should not like to be deprived of the *Intelligencer*. I value it for different reasons. Its general matter—original and selected—is very appropriate, I think, for the appetite of a true Christian, and is equally well calculated to promote a healthy appetite. Many papers that speak the truth, fail in one very important particular—speak in 'in love.' The matter of the *Intelligencer* indicates not only the orthodoxy of the Editor, but his Christian spirit. Without the spirit, truth is often worse than powerlessness: with it, a little sentiment is often powerful to the 'pulling down of strong holds.' Yes, your paper is so excellent in its general matter, that I can use it to no little advantage as a tract. I circulate them all, and they are read eagerly."

I value the *Intelligencer* also on account of its local news. While I live, I shall probably retain a warm interest in my beloved native Province; and I therefore delight in getting information of occurrences that take place there—particularly those that bear on the morality of the Province. I cannot but feel proud of the New Brunswick Prohibition Law, I only fear, at times, more proud than thankful to God. I have watched its results with intense interest: and love your paper more than I did before the operation of the Law, on account of the interest you take in getting it fully carried out. Will God allow it to be repealed? I often ask.

I value your paper also on account of the good it is the means of effecting in the religious cause of New Brunswick. It is the Lord's own instrument for the good of the Free Baptists of the Province—for them particularly, I mean, though who can tell the advantage also to other Bodies among which its circulation is doubtless extensive. "God be thanked for the agency, and may He bless it still more largely than heretofore. He must love it, and must bless it: for it originated from Him and is engaged in His work."

Your paper is truly liberal—imbued with the liberal spirit of Christ. I only wish it went one degree further in this respect: viz. that it advocated as much church fellowship as in the Communion of the Lord's Supper.

But why have I been scribbling so much? you will probably neither be encouraged nor discouraged by what I may say: you have abundant testimony elsewhere of the value of your efforts. I however like your paper so well that I love to tell you of it when such an opportunity presents. May the all-wise and all-merciful aid you abundantly in every issue."

REVIVAL INTELLIGENCE.

LOWER BRIGHTON.

The following extract from a letter from brother C. E. Bell dated at Lower Brighton, Carleton Co., April 23d, informs us of an extraordinary work of grace in that place:

"Dear Brother,—With a degree of thankfulness to Almighty God, I set down to inform you of the work of the Lord here. I have been labouring with the church in this place about two years and have seen but little benefit until recently. Brother Wormwood and I commenced a protracted meeting here on the 12th inst. On the following Sabbath Elder McMullin met with us, and on Monday Elder Hartt. Brother Sirell was also with us a few days. As the meeting continued the power of God was displayed, backsliders were reclaimed, and sinners cried for mercy. On Thursday the Lord manifested his grace in a marvellous manner; so as was never before seen in this place. On that day I baptized twenty-three happy converts; on the following Sabbath twenty-two; and to-day sixteen more; in all thirty-one, and others to be baptized soon. This is the most powerful work of grace that has ever been known in this part of the Province. In an inquiry meeting on Monday last one hundred and twenty-eight persons expressed their wish to become Christians; and in a meeting to-day eighty-one spoke voluntarily. In my last I spoke of a protracted meeting to be attended in Lower Brighton. In that meeting we did not see all that good we desired, but we trust the labour was not lost. Four professors of faith were baptized, and the church was considerably strengthened. Yours in the Gospel. C. E. BELL."

JERUSALEM.

Carleton, May 5, 1856.

Brother McLeod—I left home according to the notice given in your last paper, to make a visit to Jerusalem and the adjoining neighbourhood, on Tuesday the 29th ult. I met brethren McKenney and P. Smith, engaged in a meeting in the School House on the George Lyon Road, (so called); much interest was manifested. We appointed a meeting for the next morning, to afford the privilege to any who wished to obey Christ in baptism. Several came forward, but, on further consultation, we concluded to defer the ordinance until Friday morning. On Thursday morning we had a meeting in the Meeting House in Jerusalem; some came forward there for baptism, and at three o'clock, we met at brother Redmond's, to administer the ordinance. Six followed the example of their Saviour, and the occasion was solemn and interesting, while at the water side, I reflected on the past, and thought of some of our fathers in the gospel, who had often

sung, prayed, and rejoiced on these banks, but who had since passed over the narrow stream, and were now amongst the blessed. How revived in my heart, that I would soon meet them where parting would be no more. Friday morning we returned to fulfill our appointment; the people assembled at ten o'clock, and our meeting was one of deep feeling; at the close, I baptized six believers in Christ; it was a season that will be long remembered, the humility and faith of the candidates were convincing to the bystanders. It was the first time that this ordinance was ever performed there, and many had never seen it administered. The Lord is at work in that place. In the evening, we had a meeting at the Hamilton Mountain, it was a season of refreshing from the presence of the Lord. Saints rejoiced, and sinners cried for mercy. The next day I came home leaving an appointment to return again on Friday next, if the Lord will.

J. NOBLE.

CARLETON.

Sunday last will be long remembered by many of us here. Our meetings through the day were interesting. Three followed the example of the Saviour in baptism. In the evening, we gathered around the Lord's table with an increase of our numbers, strength, and union. The good work of the Lord is going on here, and thanks to his dear name, we are sharing in it.

J. N.

ORONOTO.

On Friday last, we left the city to visit the Patterson settlement (so called) where bro. J. Hamilton has been labouring during the past winter. (Bro. H. is a licentiate from the church in this city.) Recently a revival interest has been manifested in the people there, and also in a neighbourhood about six miles further on, in which place also bro. H. has laboured. We attended meetings at each place on Saturday and Sabbath; and on Sabbath we baptized twelve persons on the profession of their faith. Bro. H.'s labour is acceptable among the people there, and the blessing of God which has attended it in the conversion of souls, is a particular encouragement to him. We rejoice that several of our young men who are here, have had their labours owned by revivals of religion in the places where they have laboured.

ELDER JAMES HERRICK, (Calvinist Baptist), writes us that since the revival, in which he was engaged in the second Church, in Coverdale, he has baptized in Turtle Creek, and also in Salisbury.

BUSINESS MEETINGS.—Interesting meetings were held in the Vestry of the Waterloo-street Meeting House on Wednesday last, by the Board of Managers, and the Board of Missions. Matters of importance relative to the operation of both these Branches of our Denominational enterprise were discussed, and Reports will be prepared and submitted to our General Conference which meets in July next. Several brethren from the country were present on Wednesday, and the Boards adjourned to meet again at the North Branch of the Oronoto on the first day of the Conference.

ORDINATION.—W. P. Everett, son of Charles Everett of this city, who has been pursuing a course of theological studies at the Rochester University, New York, was recently ordained to the Pastorate of the Baptist Church in East Abington, Mass.

The Second Conference Meeting of the Wesleyan Ministers of the Eastern Provinces is to be held in this City, commencing on Wednesday the 11th of June next.

EDWARD CLIFFORD; OR MEMOIRS OF CHILDHOOD.—This is a beautiful volume of about 350 pages from the publishing house of Robert Carter & Brothers, New York, and for sale by J. & A. McMillin St. John, which has been laid upon our table. We shall notice it hereafter.

Letter from Elder C. Knowles.

YARMOUTH, APRIL 26, 1856.

BROTHER McLEOD.—The impaired state of my earthly tabernacle, and consequent confusion of its inmates and prostration of their energies, together with the attention given to regulating and repairing, have been such for some months, that I have not reported myself through the *Intelligencer*. But finding myself in a better state and my energies a little restored, I drop you this line to let my brethren know that I am yet in the field, and trying to do a little for the Lord. We have not had much revival in Yarmouth during the last winter. The Quarterly meeting at Argyle, in December was well attended, and Christians greatly blessed, it was a time of encouragement to many. Elder Thomas Brady (Free Will Baptist) was received into our connection at that meeting. Elder Brady is an aged man, and is not likely to continue long, yet he is a good man, and I was pleased to see that his heart was united with us, that he was willing to do what he could to help us.

I visited Barrington in February, to attend the Quarterly meeting there, Barrington is my native place. On arriving there and taking a survey of the scenes of my childhood and youth, I felt those sensations that baffle description, and which one feels on visiting his native home.—Home, Oh! its charms! Home, associated with the fondly cherished recollection of loved ones gone before, stir the deepest feeling of the sensitive mind. Although stern winter, which had reigned with more than common tyranny, had wrapped the face of nature in its winding-sheet of snow, yet I could distinctly identify haunts of my childhood, and places, where in lonely retreat I had, in other years, unobserved by my burdened heart to Him that seeth in secret the meeting was one of comfort and encouragement to the Church. Among other things attended to was the ordination of six Deacons. I addressed the people on that occasion from the following text:—

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1st Tim. 3. 15.

The following were among the ideas introduced and enlarged upon:—

The House of God is not a wooden building; it is built of stone. Not the kind of stone with which houses in our cities are built; it is built of living stones. They derive their life from the chief corner stone, which is said to be a living stone. It is built on a rock. "On this rock I will build my Church, and the gates of hell shall not prevail against it." "Other foundation can no man lay than that is laid, which is Jesus Christ." "It is a growing house and is identified with, or known as the New Jerusalem" in the world to come; which will clearly appear as we follow her history, in her onward and upward course

from her earliest rise till the last stone shall be brought on by the shoutings of "Grace grace unto it." The Jerusalem which is above is free which is the mother of us all. The times of the twelve tribes of the children of Israel are in her twelve gates, and the names of the twelve apostles of the Lamb are in the twelve foundations of her wall. And the nations of them that are saved shall walk in her light.

As the house of God is built a spiritual house, to offer up spiritual sacrifices accepted to God by Jesus Christ, it is needful that there be servants in it. These servants are described under the figures of members in the body, or vessels in a great house. Every member in a body is useful in its proper place, though some are more honourable than others.—So every vessel in the house of the Lord is useful in its proper place, though some are more honourable than others; for in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour.

Behave thyself.—That is each servant filling his proper place in the house of God as he ought. If you should go to a very rich man's house and see him and his rich guests, eating out of vessels of wood and of earth, and then go to the room of the sick, or where the servants were doing their work, and see vessels of gold and of silver used for the vilest purposes, you would say—"very improper behaviour among the servants in this house." For the hand to say because I do not see the wonderful things the eye tells of seeing, I am therefore not of the body; or the feet to say, because I do not hear the music the ears tell of hearing, I am not of the body, would not be good behaviour among the members of the body. Behave thyself.—Each find his proper place, and so fill it that all the necessary things be attended to which are for the good and growth of the church, so that work be joined to work. Even those whose duty it may be to attend to more laborious or less honorable things for the good of the church, will be the more esteemed by others for doing their work willingly, and thus our common parts will receive more abundant consolation.

The pillar and ground of the truth. In the church, the truth is established.—"Every ear that is of the truth, heareth my voice." And to the church it is proclaimed—"Go ye, and teach all nations," &c. It is a good place to live, especially where the servants know how to behave themselves. The sweet singer of Israel is not the only one who desired to dwell in the house of the Lord all the days of his life. Those that live in the house of the Lord here, will dwell in the New Jerusalem hereafter.

After sermon and some appropriate remarks from some brethren, the Deacons were called who came and knelt at the altar. Two of them were retired sea Captains who had been named in the storm, cradled in the tempest, and preserved in life-wasting climes, who now, with the others of their brethren, responded to the call of the church to assume the duties and responsibilities of servants in the house of God. Brother Renssion offered the ordination prayer, I gave the charge, and brother Swin gave the right hand of fellowship. It was a meeting of deep interest and much encouragement to the church. Respectfully yours, CHARLES KNOWLES.

Provincial News.

LEGISLATURE.—The Provincial Legislature adjourned on the 1st inst.

The Executive is to meet again on the 20th, when the Railway Commissioners are to be appointed; after which we learn the Hon. Attorney General is to proceed to England to conclude financial negotiations.

THE MAYORALTY.—On Tuesday last, election for Mayor of St. John took place. Mr. Woodward withdrew from the contest. Mr. R. Salter of Carleton issued a Card as Candidate at a late hour, and, as he expressed therein, "unsolicited and entirely free from any party influence." Mr. S., although a Prohibitionist, was not a candidate for the party, and it was not attempted, by them elect him as such, as the result fully shows. The votes cast were for Mr. Smith 1,200; Mr. Salter 400. The *Morning Telegraph* in alluding to the election, says:—

The re-election of Mayor Smith decided nothing, except the fact that there was a nominee to oppose him on the part of the Temperance people; his inability to grant licenses for the sale of intoxicating drinks, or to preside at the trial of liquor cases—having been previously decided by the Province Legislature.

By the last week's trip of the *Adelaide* an attempt was made to smuggle into this port a large quantity of Boots and Shoes. A similar attempt was made to smuggle some Brandy which was put up in barrels of Opium.—*Morning Telegraph*.

On Tuesday forenoon at the Bank of the House of the Bank of New Brunswick, of thousand £50 shares of new stock of the Bank were offered for sale at Auction by Mr. Thomas Huxford. The competition was lively, and the premiums paid by one hundred and eighty purchasers, ranged from 10 down to 10 1/2 per cent.—*Id.*

We understand that Captain Scollar has been appointed by the Government, under the amended Act to the Superintendency of our City Police.

A large Temperance Meeting was held at the Temperance Hall, Portland, on Wednesday evening. The Hon. S. L. Tilley, Rev. C. P. Bliss and J. Johnson Esq. addressed the audience.

A Bill to make the Legislative Council elective has passed the Canadian House of Assembly, by the overwhelming majority of 81 to 12. This reform must and will probably extend to other Colonies.

Is Consumption Curable.—We cannot doubt that in many cases of seated Consumption a cure has been effected solely by the use of the Wild Cherry preparation of Dr. Wistar. Its healing effects are certainly wonderful.

BOOKS SENT.—One box this morning per Steamer, to Elder W. Kinghorn, care of Elder J. Gunter, Fredericton.

Secular

BRITISH FOUR DA

Steamship "Norfolk" arrived at 6, 30 m. last evening.

The army is being ing. The Times say, ear of the Naval this day; there are, various sizes, carried by 3027 horsemen.

THE VI

Despatches from 7th and 8th insts. Codrington forward Babutol, showing recovered, and near Moscow, so Dr. Melrose to go to St. Petersburg to have his lines.

The armistice Russia speaks Codrington speaks Melrose's services in the war very satisfactory increased, but the severe.

Russia.—We Telegraphic despatches respond.

The Russian Ministry has ordered lightly, and all the Gulf of Both Baltic and White Sea.

Count Orloff is Prince Scheremetev, Council of the Ministers. The exportation of sheepskins, meat, skins, ropes and Turkey.