want all to draw with even cords, and hold on to God's promises, and it will come, gloriously come. Such a day may we be permitted soon to see, even let it now come. Fly swift around ye wheels of time and bring the welcome day. Yours,

Wm. H. Littlefield.

P. S. I will write soon on the state of the temperance cause in this State.

W. H. L.

Canada Correspondence.

Montreal, Jan. 26th, 1856.

Post-Office defaults—Meetings—Anniversaries—Temperance—News items.

Mr. Editor:—We have experienced cold weather of the most severe kind, since my last; and, if one could believe the testimony of almost every body, we have not had such cold for many years. Can it be that the extreme frost has extended to your city, and frozen up the post-office, in the letter department? A communication from those lately received, brings intelligence of several letters posted, which unfortunately have not come to hand, since the suspension of the mails via Portland. The papers come with due regularity, as heretofore. I have lost five letters, to my certain knowledge, since the steamers ceased running between St. John and Portland; one of them containing money. This is rather serious: and if other correspondents have fared as badly, I may be justified in making this reference through the press.

During the week just closed, Montreal has been entertained with several lectures and public meetings. The Rev. Dr. Lord of Stamford, U. S., favorably known as a lecturer, has been thrice before the public in that time, and in spite of his peculiar nasal pronunciation, has secured very general favor. He delivered his last on Saturday evening. The Wesleyan Methodists also held their Anniversary Missionary meetings. The presence of the Rev. Dr. Scudder, of New Haven formerly Agent of the American Bible Society, added to their interest.

This week is the week, however, for the great anniversaries. To-night the friends of Total Abstinence and Prohibition muster to open the way for the advocacy of the other societies, more strictly religious; yet Total Abstinence holds a very prominent place. The christianity which does not do what it can to break up the drinking usages of society, is deficient, in my judgment, to an extent exceedingly painful. For my own part, there are few sights more suggestive of sad thoughts, than christians by their example giving a sanction to the use of intoxicating drinks. Intemperance does so much mischief, and is so insidious in its approaches, takes hold of such trifling excuses to defend its position, and succeeds so alarmingly, that I could wish christians felt the necessity of exercising sufficient self-denial to refuse having aught to do with the accursed thing. It says but little in favor of some of the members to whose care is entrusted the arrangement of the anniversaries, that every year witnesses an attempt to give the temperance meeting the go-by, sometimes on one plea, sometimes on another. Exception is generally taken to its religious character. It is said the temperance society is not a religious society; but hitherto all these exceptions and arguings have failed to accomplish their purpose. The arrangements, I might say, are made by a committee composed of two persons from the general committee of each society.

The Niagara scandal case, as it is called, has excited, and continues to produce, considerable public attention. In the judgment of those best acquainted with all the facts of the case, there has been not a little rashness on the past of Mr. Reynolds, the accuser; so that the Bishop's course is not without extenuation.

The case of Dr. Wood, accused of poisoning a Mr. Cornell, while travelling with him to the West, is for the present undecided. The accused has been admitted to bail, of itself an indication of the growing conviction in the minds of the authorities that he is not guilty. It is to be hoped the trial will establish his innocence.

In consequence of heavy snow-storms, there have been considerable irregularity and delay in the United States mails; and those from Toronto and this city failed to reach New York in time for the last steamer.

Of political news there seems to be little worth reporting. The Toronto Convention of Reformers has added to the stock in hand, and it serves for capital as yet, and probably will for some time to come. A Toronto paper opposed to the Convention, has accumulated the many paragraphs written by the men who figured in the meeting, in which their comments upon each other is proved to have been anything but flattering. This is headed "Portraits of the Conspirators, drawn by themselves? Many of the Reformers affect great disgust towards the man who would rake up the past thus; but it is not unnatural. It affords proof that the hastily-written paragraphs of newspapers are not always in the course of years consistent with each other.

A. B.

Hope for Ireland.—The Roman-catholic archbishop of Ireland piteously says, "Eighteen institutions are founded in Dublin with the impious design of destroying the faith and morals of the poor Catholics, and at least five thousand every year succumb to their influence;" and these eighteen establishments, "to all appearance, make up but a third or fourth part of the organization formed for the same purpose."

There is an Association in England, called the Sunday League, having for its object to break down the legal immunities of holy time, which has held a succession of public meetings in different places, to influence the public mind by addresses, as well as to obtain expressions of public sentiment favorable to their designs. On several of these occasions, the Sabbath-loving public have rallied spontaneously, and, led by able speakers, have met the Sabbath-breakers on their own platform, and routed them both in argument and voting; thus turning their movement against the Sabbath into a signal triumph on its behalf.

Support of the Ministry.—Each member of the Scotch Free Church contributes at least one penny weekly, a vast number contributing more; the collections are forwarded to the great central fund; and at the close of the financial year a dividend is declared among the ministers, which had increased, year by year, until it has reached seven hundred dollars, the dividend of the present year. Each minister has besides, a dwelling and garden, rent free; so that no Church in Britain or America provids so well for its ministry.

The Intelligencer.

SAINT JOHN, N. B., FEB. 13, 1857.

SPECIAL NOTICES.

All business letters for the Religious Intelligencer office should be directed to B. J. Underhill.

All communications for the paper should be directed to the Editor.

Parties remitting money will confer a favour by stating in all cases whose papers it pays for, and whether they are new or old subscribers.

Great care should be taken by persons sending the names of subscribers, to give the *correct* name of the Post or Way office to which they wish the papers sent.

One Dollar enclosed to this office (post paid) will secure the Intelligencer one year.

Lying Spirits, and Deceivableness of Unrighteousness.

This is an age of "lying wonders," of foul wickedness, and soul destroying delusions. We can only account for it in the fact that men "receive not the love of the truth, that they might be saved." "And for this cause God sends them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but have pleasure in unrighteousness." The numerous systems of false religion which have been brought into existence and *professedly* based upon the Bible, show the necessity of taking heed to the "old paths, and walking therein." The thousands who have been led astray both in Europe and America, by the Mormon delusion, a more sensual and beastly system than which probably never disgraced any age or country, is a lesson to all to "take heed to their ways." The history of "Spirit Rappings" and their accompanying delusions, affords us a humiliating lesson of human folly, and demonstrates the importance of rejecting all modern revelations and communications from the spirit world,—however strong the evidence *may seem to be* of their truth,—and planting our faith firmly on the sure word of God, as the only reliable testimony in relation to present morals, and future life. The rejection of the Bible, the corruption of morals, the destruction of virtuous social relations, murders, and suicides are the legitimate fruit of the "spirit rapping" delusion. Its absurdity is so great, and its consequences so immoral, that it is not to be wondered if some new, but similar and equally fatal delusion should be introduced by the arch deceiver. The day of ghosts and apparitions we had hoped was quite passed, but it is possible that the devil may in "these last days" revive this ancient method of delusion, for the purpose of subverting the ignorant, and incautious from the way of truth. The history of mankind affords us many profitable lessons, and should put us on our guard against the insidious approach of the subtile foe. The desire in the human heart to search into the future beyond what God has revealed, and to learn what now exists in another world beside what is already made known, has prompted men in almost every age, to have recourse to "signs and lying wonders," to "spirits that peep and mutter," to prognostics and visions, to ghosts and apparitions, all of which have their origin in disordered imaginations, or in the "deceivableness of unrighteousness." This was the crime of the nations of Canaan, whom the Lord drove out before the people of Israel. It has always been the common practice of some heathen nations, but is most strictly forbidden and threatened by God, as a crime of great magnitude; and greater evidence of the ignorance, folly, and delusion of a people can scarcely be given, than to see them seeking after communications from another world through spirits, wizards, ghosts &c.

The wicked practice of having recourse to fortune-tellers, which some very sincere persons indulge in, belongs also to this class of crimes. God has revealed his will to man, and also all that is necessary for us to know in relation to the unseen world, until we get there; and to seek after more than is written betrays a depth of impiety seldom exceeded. By Moses and the Prophets God spoke to ancient Israel; and by the former he declared that he would "raise up a Prophet from among the people whom they should hear in all things, and every soul that would not hear that Prophet should be cut off." Jesus Christ by whom he hath spoken unto us in these last days, is that Prophet; and when on the mount of transfiguration, a voice out of the cloud which overshadowed him, said: "This is my beloved Son, in whom I am well pleased, *hear ye him.*" How wicked and impious then, to turn from the words of Christ to the rappings and mutterings of spirits, or the revelations of ghosts and apparitions, even if such things did actually exist. Shame, shame, on the Christian, and on the man, that with the Bible in his hand, would seek a revelation from another world through spirits, apparitions, or any other medium. Little does he know the reproach and wound that he is inflicting on the cause of the Redeemer, or the fatal web of delusion which he is weaving around his own soul. That things may sometimes occur which are inexplicable we do not doubt; but that dreams oft repeated, or sounds often made, have any greater degree of truth on that account, we do not believe. Neither do we think that every little occurrence that cannot at once be unravelled or explained should be set down as supernatural, and therefore regarded as an oracle. And a belief in these things, displays a great want of intelligence, as well as the little hold which the word of unerring truth has upon the soul. The only sure remedy against the evils referred to, is a *sound religious education*, begun in childhood, and continued through all subsequent years. An intelligent and faithful ministry, well instructed in God's word, and furnished unto every good work, will do much to preserve a people from soul destroying delusions. But wherever these are contemned, and the authority of God's word disregarded, an open door is made for the introduction of strange fancies and lying spirits. How appropriate for every man is the prayer of the Psalmist:—"Order thou my steps in thy word, and let no iniquity have dominion over me."

Schools in Prince Edward's Island.

The crime which has recently been perpetrated against the highest interests of the people in Prince Edward's Island, in excluding the Bible from all Schools—Common, Normal, and Academical—has very justly excited a portion of the inhabitants, and called for general action in the matter. The insidious manner in which certain parties are seeking to undermine the true knowledge of God, and destroy if possible the sacred elements of morality and religion not only in England, but in every portion of her dependencies, no matter how small or obscure any of these may be, is of such a character originating from such a source and having such a melancholy tendancy that we feel we should be exceedingly guilty if we did not fearlessly and faithfully sound the warning, and apprize the people of their danger. The people of Prince Edward's Island must submit to the exclusion of the Bible from every place where they may send their children to be educated, or else be deprived of the governmental allowance to schools. Let our readers think of it. The Bible in a British Province *prohibited by law* from public schools. Who will say after that, that we may not have a *prohibitory law* also? The facts in this case are:—The educational establishments in the Island which recive support from the public funds are under the controul of a *Board of Education*. This Board has passed a law that no book shall be used in the public schools but such as they name. Accordingly in the list of books furnished by them for the use of Schools the Bible is omitted! and hence *excluded* from all schools under their controul. Now we ask our readers if this does not look like transferring the *Index Expurgatorius* from Rome to a British Province? And if allowed in a single instance the insatiable demands of the Mother of Harlots will not cease until our very homes are robed of God's Word, and if possible our altars demolished. This extraordinary act of the Board of Education is said to be influenced by the Catholic Bishop of the Island, and his success in this demand emboldens him to make a further one, that is, that there shall be no prayer, nor devotional exercises in any of the schools morning or evening. And yet it is said that in some schools which are under this same Bishop's controul, and which receive government allowance, hymns are daily sung to the Virgin Mary! Could it be expected that the course persued by the Board of Education would otherwise than arouse the indignation of the friends of the Bible, and call for prompt and energetic action? On the first intimation of it a meeting of the Ministers of Charlottetown was immediately convened, and the following circular was prepared and forwarded to every Protestant Minister in the Island:—

Charlottetown, Dec. 29th, 1856.

Rev. Sir:—As a demand has been made by the Roman Catholic Bishop, in behalf of the Roman Catholics of this Island, for non-introduction of the scriptures, or of religious exercise into our public schools, and as he has asserted, that the Roman Catholics will be satisfied with nothing but a Godless system of instruction; we think it only right, that the Protestants of this Island, who form no mean portion of its inhabitants, should have a voice in the matter before such a demand becomes the rule of the Board of Education, or the Law of the land; and therefore respectfully request your attendance and counsel at a meeting of Protestant Ministers of all denominations, to be held, D. V., at the Temperance Hall in this City, on Wednesday the 7th Jan., 1857, and there, and then, to calmly and seriously consider whether Protestants ought, and are prepared, to exclude the standard of their faith and morals from the list of those books they are desirous of having their children daily instructed in; and whether they are satisfied to adopt, and be the means of perpetuating, a Godless system of instruction in this Island, as regarding it to be the best means of "avoiding scandal," "checking discontent" and promoting the peace and prosperity of the colony.

The times imperatively demand some decided and vigorous action to be made by the Watchmen on the walls of Zion, and by every friend of Biblican instruction throughout the Island, unless they are willing to see, step by step, every vestige of their liberties as Christians, and of their rights as British subjects, swept away from them.

You will please direct the attention of your respective congregations to the subject in this letter, and, if possible, bring down with you some efficient, right minded laymen of your body to take part in the proceedings at the public meeting.

Signed on behalf of the Ministers present,

D. Fitzgerald,
Secretary.

In consequence of a severe snow-storm occuring, this meeting was postponed; otherwise, it would have been, it is said, the largest meeting ever held in the Island. We shall report whatever may subsequently occur in relation to this matter, as soon as the information comes to hand.

THE THEATRE.

We learn with pain that parties have actually arrived in this City from the United States for the purpose of erecting a Theatre here on a large scale. Some of our morning papers inform us that arrangements have already been made, for its erection in a central part of the City, and to be completed in August next. This will be a sad calamity. The morals of the theatre are evil, and only evil. They are in the strict sense of the word,—*schools of vice*,—and many that go in thereto never return. The immediate evils which are apparent, resulting from the theatre are very great; idleness, drunkness, and seduction are its natural offspring; while the habits of vice which are engendered there, and become developed afterwards, with the religious restraint which they invariably destroy in all who continue to follow their amusement, is melancholy indeed. To sustain a theatre anywhere requires an enormous expenditure of good habits and moral character. In addition to the immorrality of the plays performed, which in modern theatres are generally of a low and licentious character, the players themselves in most casese are composed of infidels and scoffers at religion. No truly religious man was ever a stage player.

It is to be regreted that any portion of the press will lend their aid to the promotion of vice, or the establishment of moral pest houses.

We adopt the following sentence on this matter from the *New York Observer* of the 5th inst:

It is by no means our intention to assume a censorship of the press, but we may suggest that our secular newspapers, fostering the theatre, applauding its performances, and encouraging its exhibitions, are not promoting the healthful moral tone of the community."

In the same article the writer speaks of the Theatre as follows, and which we commend to the consideration of parents and others:—

"As the theatre is now conducted in our city, and in all other cities, its attractions are not thsse that address themselves to refined and virtuous minds, and the popularity of these attractions is therefore, an unwholesome indication. The theatre never was, and we fear never will be a school of good morals. Its associations have been such that we are often certified of the moral purity of an actress, as if it were rare, as indeed it is, that one can exist in the midst of its contaminations, and not perish with the rest. The exhibitions of the stage, too, are not of that character which the young and pure may behold without injury, and those parents are the wisest who provide amusements for their children that will divert them from the seductive and destructive enticements of the stage."

THE CHRISTIAN CHUCRH

Chap III.

The Object of a Church.

The object of a Christian Church is two-fold. It is designed, first, to maintain and perpetuate the Christian doctrine, and by means of ordinances and exercises observed in common, to promote the practice of it. Such is the condition of mankind that without some common duties and some external ordinances, the christian religion could scarcely be maintained among them. And, although religion cannot be said in any respect to *consist* in forms, ceremonies, nor any outward shew, but is *the life of God in the soul of man*, nevertheless, for the true and healthy development of that life, and the growth of the believer therein, ordinances have been instituted, ministries ordained, gifts imparted, and graces bestowed, which can only be kept in proper action, and find their legitimate place in properly organised and well governed christian churches. The church being made up of believers, the first object, therefore, necessarily, is the maintenance of doctrine, ordinances, and discipline in such a way as will tend to maintain the standing and health of every member, and promote the true spiritual growth of each. We hold that the Bible teaches,—and all experience confirms it,—that this can only be done by proper church organisation and fellowship.

The second object of a church is, to perpetuate the life and work of Christ on the earth. To her is committed an important trust; on her rests the responsibility of "sounding out the word of the Lord," and of "preaching the Gospel to every creature." If she remains idle, she does it at the risk of having "the candlestick, removed from its place," and she may be sure her sin will find her out." Here is where many a church once prosperous has fallen! She is engaged in a warfare, not merely defensive; but her's is an aggressive contest, in which she employs the wisdom and grace of her Lord, with the power and energy of the Holy Spirit, in direct hostility to the whole mass of sin and error, which is "the world lying in wickednsss" under Satan, its prince and ruler. "Her weapons are not carnal, but mighty through God," and with these she seeks to subdue the world, and present it as a trophy at the feet of her Redeemer. Christianity in the church labours *not* to annihilate human nature, but to *redeem and sanctify it*; it seeks the transformation of the whole moral life of individuals and nations, breathing into morality its only true life, which is, love to God. Here then, is the second object of a christian church, and for which she should labour, the spread of truth, the diffusion of righteousness, and the incorporation of the spirit of true religion with every thought and act of individuals, of families and of states. We believe that in saying this, we say none too much. We love to give to christianity and the church their whole work, and the more elevated this is, the more God is glorified.

But the accomplishment of the object of the church is not designed to rest upon a few. It is the work of the whole. The church "is the body of Christ," and "God has set the members in the body as *it hath pleased him*;" and "one man cannot say to another, I have no need of thee;" *all* have something to do, co-operation, each in their proper place, is *is the duty of all*; and it is only in the harmonious working of the whole, that the greatest amount of good can be done. When each member in the church fills his proper place, there will be no lack of gifts, graces, or *means* to carry forward the work of God; her pulpits will be supplied, her seasons for social edification and prayer will be interesting and profitable, while her *treasury* will contain ample means to supply all her present wants. *Giving* is a christian grace, as well as praying.

New Publications.

The Pictoral Sunday Book, Part 22 is before us containing a colored map of the territories of the Hebrews, during the reign of David and Solomon, with numerous pictorial illustrations and the usual amount of instructive reading.—For sale by R. Hunter, Market Square.

The War with Russia.—Part 15 of this work is received. It contains a beautiful engraving of the charge of heavy cavalry at the battle of Balaklava; also a portrait of Gen. Sir George Brown. The history is brought down in this number to the first manifesto of Alexander. For sale by R. Hunter, Market Square.

The Methodist Magazine.—The first number of the third volume of this monthly is received. All of our readers may not know that this excellent magazine is published and edited by the Rev. Dr. McLeod, of Baltimore, formerly editor of the *Provincial Wesleyan*, of Halifax, N. S.

The Rural Annual and Horticultural Directory.—The publishers have kindly forwarded us a copy of this beautiful and useful work of over 140 pages, and containing eighty engravings, all of which are attractive.

It contains a valuable article on Rural Architecture, accompanied by beautiful designs of Farm Houses, Cottages, Suburbian Residences, &c., also practical treatises on the management of Fruit, Flower and Kitchen Gardens, &c., plan for laying out a Fruit Garden and ornamental grounds which the best location for Fruit Trees, Vegetables, &c., together with useful articles on the rearing and management of Poultry, and various other subjects of interest to every lover of Rural Life. This beautiful and valuable work will be sent, postage paid, to any address, on the receipt of 25 cents in postage stamps.

Notes and Gleanings.

Following Fashion.

We wish some young ladies would read this, and be profited by it:—

Said a judicious father, "Do not imagine, my daughter, that you are agreeable or attractive, when your person is exposed, or when you aid nature by artificial means. Two classes of persons may gaze on you, to be sure—the immoral and licentious, with familiarty; the reflecting and serious, with sadness. Will you consent to such scrutiny? Follow fashion no farther, than fashion follows propriety. Never let your mantua-maker dictate your morals."

What men think of Dancing.

We learn by our American exchanges, that in many places there, dancing is practiced even by people *professing* to be Christians. The religious press however speakes out nobly against it. The Texas C. *Advocate* has given some able and pointed articles on the subject, one of which the Editor closes up with the following remarks which we heartily endorce, and commened to the consideration of our *dancing* readers—if we have any:—

We oppose dancing, not merely as a Christian and minister of the Gospel, but as a man, and member of society. And, without going into an elaborate argument, we ask the following question: Other things being equal, has the lady who is devoted to balls, waltzes, mazurkas, redowas, as much *reputation* for modesty, refinement, parity of sentiment, and all the other essential excellencies of female character, as the lady who has nothing to do with tnese things? There is but one answer to this question; and all men, whether they favour or oppose dancing, are agreed upon it. They may *say* what they please; we know what they *think*; and if ladies knew as well as we do, they would modify their practice accordingly. We should hold these views if we were an *infidel*. We need never argue the religious aspect of this old question. The compatibility of dancing with religion is too absurd to demand attention. But as a matter of social propriety, it is important that it be rightly considered by every head of a family, especially in the case of daughters. The time will come when waltzing will not be even *mentioned* in refined society."

Dr. Cahill again.

This notorious ultra-montane champion whose letter on the Bible Society we published is getting to himself still more unenviable fame. He has recently seen fit to denounce the Common School system of Upper Canada. We cut the following notice of this performance from a late number of the *Christian Guardian*:—

"The *Mirror* of last Friday contains a letter from Dr. Cahill, addressed to the "Catholic people of Upper Canada," in which he endeavors to stir up the Romanists against the Common School system of education. The stale cry of the godlessness of the Common Schools is repeated with all the freshness of a new idea; but in the language of the agents of Rome, this outcry means just this, that the Common Schools do not teach the dogmas of Popery, and that intellectual cultivation does not promote the servile subjection of the human mind to the impious assumptions of Rome. One of the illustrations which Dr. Cahill gives to show the evils of this system of education is that,—'The Common School Houses are polluted every Sunday with Methodist Tea-Meeting orgies and Mormon rantings.' Now in addition to the fact that we have never heard of Methodist Tea-meetings being held on the Sabbath either in School-houses or anywhere else, we have never witnessed any performances at such meetings that were half so much like *heathen* orgies as the performances which may be seen in the Romish Cathedral in this city. The actors in such senseless performances as constitute the principal part of Popish worship, should be the last to attempt to ridicule anything that takes place in the religious assemblies of Protestants."

The Grace of Giving.

The following timely and truthful remarks were made by the Rev. Dr. Layburn, at a meeting of the Beneficence Society, in Philadelphia. He said:—

"That giving was as truly a grace as faith or love; as really a duty as prayer, attending church, or any other acknowledged christian obligation; and added, that he could see no reason why a person should not be examined in reference to the exercise of this Christian grace, as well as to that of any other. But the practice of the church was far otherwise. If a person offered himself for admission, and on being asked if he acknowledged prayer to be a duty, should reply in the negative, he would not be admitted. On the other hand, it might be well known that a person was not in the habit of giving according to his ability or even of giving at all, to objects of charity, and yet he could be enrolled with God's people. Giving was a forgotten grace; but it ought not so to be."

Italian Cities.

Dr. Wylie, who published not long since in England a work of great power and merit on Italy, drawn from personal observation, speaks of the impression on entering Italian towns as follows:—

"On entering an Italian town, one feels as if the last trumpet were about to sound. The world and all that is in it seems old. All seems to betoken that it is the last age, and that the world is winding up its business, preparatory to the final closing of the drama. Commerce, the arts, empire—all have taken their departure, and have left behind only the vestiges of their former presence. The Italians, living in a land which is but a sort of sepulchre, look as if they had voted that the world cannot outlast the present century, and that it is but a waste of labor to rebuild anything or repair anything. Accordingly, all is allowed to go to decay—roads, bridges, castles, palaces; and the only thing which is in any degree cared for are their churches.

Bridge carried away by the Ice.—We learn, by telegraph to the News Room, that, owing to the late heavy rains and the subsequent pressure of the ice, the bridge at Roche's in Sussex Vale, has been carried away.

Correspondents.—We have received a letter from a school teacher (G. J.) on the subject of Common Schools, which we presume was intended for publication. His views on the subject accord with our own, which have been already expressed; and while we would tender him our thanks for his commendation of our articles on this subject, he will excuse us for withholding his letter, as some remarks which it contains might give offence to parties to whom illusion is made in it. We adopt this course from the best of motives.

On the 17th inst., a resident of Pittsburg went to Kingston, Canada, and on his return found his wife drunk, and his child, aged four years, dead. It appears that the poor child had drunk so much of the whiskey that death was the result.——The Canadian Parliament is called together for the despatch of business on the 26th of February.

Revival in Nova Scotia.

Falmouth, N. S., January 14th, 1857.

Bro. M'Leod,—Knowing that the children of God long for, and delight to hear of the work of grace and the conversion of Sinners, I therefore wish to inform them through your columns of the glorious work of God in this town since the protracted meeting at Mount Denison. The work has steadily progressed and still continues until the new church formed now numbers over twenty. By the desire of the friends in Upper Falmouth and New Windsor I appointed a meeting there, and had the help of dear brother Western, who is on a Missionary tour to Cornwallis. This meeting commenced on the first Saturday in the New Year, and was continued with hope and fear for several days, until at last the Lord gave a token of his presence, divine power was manifested, party names and opposition fell, and in every meeting since we have have had some new ones to tell us of redeeming love. Old saints have been revived, and young ones are like the woman of Samaria going from house to house, and saying, "Come see a man that told me all things that ever I did, is not this the Christ?" The people throughout the townships seem to be anxious about their souls, and it is a joyful season to me. I trust it will be a general work. The fields are white, but laborers are few. The cause of God weeps around us for help, and all should awake from sleep. I seem as though I had been slumbering—forms alone will not do; we must feel the value of souls, and be baptised with the Spirit. I thought I was advanced in years, and should never again fill the engagement of former years, but how can I refrain while souls are perishing. May God continue his grace to me so that I may be faithful unto death, as well as all my ministering brethren, so that our lives may be spent in winning souls to God. Yours, &c. J. B. Norton.

Ministers and Church Members.

The custom which prevails in the United States with almost all denominations, of churches changing their pastors frequently; and which is evidently not only injurious but also unscriptural, is severely dealt with and condemned in a recent number of the N. Y. Observer. We transfer a portion of this article to our columns as subjoined:—

Much of the power of the pulpit is due to the respect with which it is invested in the minds of a people. But a fervent change in the pastoral relation tends manifestly to diminish this respect. Unworthy and frivilous causes are often allowed to operate in d priving a church of a laborious pastor. Their tendency is to degrade the estimate in which the relation is held. Sometimes it is found undoubtedly in the imprudence of the pastor or his ambition to occupy some more extensive field or more prominent position. Sometimes it may be due to a love of change, a natural restlessness, or an indolence that on a new field can be gratified by the use of old material. Sometimes it is found in the indequacy of a pastor's salary to the support of his family. It is a disgrace to the churches that this cause should so frequently exist. But often the occasion for breaking up the relation of pastor and people is so trivial that the mere statement of it would make it appear ridiculous. It is frequently the work of a few dissatisfied or indiscreet individuals. The intent of a pastor's language is wilfully misunderstood. Some unreasonable offence is taken at what deserved to be commended. A vindictive spite is cherished oftentimes in secret, that only waits for a fit occasion to burst forth and make trouble. Language is thoughtlessly employed by individuals which reaches the pastor's ear and deeply wounds his sensitiveness as to his continued usefulness among his people. Sometimes a mere disposition to rule or dictate finds its only opportunity of gratification in turning a pastor from a people who for the most part are strongly attached to him. The tongue is a little member, but it can often do great mischief—especially if "it is set on fire of hell." Foolish surmisings, senseless criticisms, are a sort of fabled dragon's teeth, that when sown spring up armed men ready for a quarrel.

In every congregation almost, there will some be found whose especial vocation it seems to be to carp and find fault. It is expended on little things, but an atom in the eye irritates. Their minds are critical microscopes. They can see worms that crawl better than stars that shine. In the scales of the sanctuary, they overlook the gold, but are perfectly at home in dealing with the dust by its side. All the labors of a faithful pastor are of small account if he was so ungracious as not to adopt all their suggestions. Such persons, like the fly on the horn of the ox, are of little weight in themselves, but they are formidable by their buzz. Sometimes they are prophets of disaster, and by their conduct refuse to be responsible for the failure of their prophecy.

Sometimes they labor to excite the suspicions or rouse the prejudice of others, sdu by their aid, like cyphers armed with digits, multiply themselves from nothing into significance. With such it is hard to deal.—Sometimes they require a rebuke. Sometimes like mud they are best let alone to dry. We suppose they must be considered a necessary evil—perhaps wisely ordered, that patience may have her perfect work. It is for the more discreet and judicious to stand aloof from their counsels, and leave them to the solitude that will make them ridiculous if not ashamed.

But there are those of larger views, and honestly disposed to what is reasonable, ever ready to listen to suggestions kindly made, who yet in a thoughtless and unintentional manner often wound the feelings or weaken the influence of a pastor. They have too feeble an apprehension of the difficulties and responsibilities which he is called to meet, and sympathize too little with him in the burdens he is called to bear. That effective co-operation which they might afford him would be invaluable. But it is withheld. They stand aloof—seemingly indifferent. The tendency of all this is to make the interests of paster and people, which are really identical, appear separate and distinct. A partor feels this, and his heart is saddened. He grieves in secret over an injury and wrong which he cannot easily allow others to see that he feels. He finds himself dispirited. His sermons seem to produce no effect. He hastily—perhaps rashly—concludes that his usefulness in his present position is at an end, and he asks for a dismissal. We cannot severely blame him, even where we deem him mistaken in judgment. But the evil is done. The church sustains a loss.