[For the Religious Intelligencer.]

STANZAS

On the Death of Mr. Christopher Smiler,
THE LATE PROPRIETOR AND PUBLISHER OF THE TEMPERANCE TELEGRAPH.

Awake my Lyre, in sublime tones,
Lament beneath the cypress shade,
While Temperance her son bemoans,
Its death's dark prison lowly laid;
By sudden summons call'd away,
To retrive life's meridian day.

Most just and righteous God, who can
By search find out thy wonderous ways?
Why early call a useful man?
And why prolong a sinner's days?
Who lives but to corrupt his race,
And hourly dies, devoid of grace.

But cease presumptuous muse; how far
Is man below the Lord most high?
Cite not his wisdom to thy bar—
He mists—in dust and ashes lie;
And own in "erring reason's spite"
God's sovereign will is good and right.

Before this awful mystery,
To his decision let us bow;
Both just and wise is his decree,
Though we must fail to know it now;
When death this vail of flesh shall rend,
Then only shall we comprehend.

Lamented friend, although thy doom
Has cast a gloom upon our mind,
(Thus harrowd to an early tomb)
And left a weeping train behind;
Thy life's short race was nobly run—
The goal is gain'd; the victory won.

Though chill'd at times by cold neglect,
And still assail'd by open foes,
Through good and ill report, erect
Thy lofty spirit higher rose:
Thou still did'st keep thy even way,
And hold an adverse host at bay.

Though Temperance laments the fire,
O'ome whose zeal his strength outran,
Who led her legions to the gain,
Firm at his post in battle's van,
No dark despair o'erwhelms her mind;
Bright Smiler's yet are left behind.

When Moses died on Pisgah's top,
(Excuse the bold comparison,)
The host of Israel made no stop,
But to Canaan's coast press'd on;
Bold Joshua assum'd command,
And led them to the promis'd land.

The cause of Temp'rance never dies,
Though she may have a champion less;
Some Joshua will surely rise,
And wield that mighty sword the Press;
Let Smiler's deeds and fame inspire,
And fill him with heroic fire.

Sad, sore and heavy was the blow,
O widow'd mother to thy breast;
Wave other wave of surging wo,
Has wreck'd thy paternal broke thy rest—
One leoling balm to thee is given,
Thy lov'd ones died in hope of heaven.

O 'tis an honour to have borne
A son like him, for whom you weep,
Although you sight, in grief, forlorn,
For him who now is fall'n asleep;
His bright career reflects a glory
Upon his mother, weak and hoary.

Long will his honour'd name and fame,
Be held in very high esteem;
To spoil his praise, how poor and lame,
The tribute of a poet's theme;
No monument of stone he needs,
He's rais'd one, fourfold of worthy deeds.

JAMES RENDERSON.

St. John, June 29th, 1857.

The Intelligencer.

SAINT JOHN, N. B., JULY 3, 1857.

Our General Conference.

A considerable number of our brethren have already arrived in the city to attend our Annual Conference, and we trust we shall have a large gathering. An important meeting is before us, and we hope our brethren in both city and country will not fail to pray earnestly that the God of all grace may be with us, not only in the direction of our business matters, but also in the ministry of his word, so that our meeting may result in the conversion of some souls. We are looking with much anxiety for the influence of our Conference on our churches and congregations in St. John, Carleton, and Portland, and do not know that we can be satisfied without a special out-pouring of the Holy Spirit. *For this let all pray!*

Appointments for Saturday and Sabbath.

SATURDAY.—Public Conference Meeting commencing at 10 o'clock, a. m., in the Meeting House, Wesley St.

The Meeting of the Conference for business at half-past 2 o'clock, p. m. The Report of the Churches will be presented, addresses delivered, and other business attended to.

There will be preaching on Saturday evening, services commencing at 8 o'clock.

SUNDAY.—There will be preaching on the Sabbath in the following places, at the following hours:—

Wesley Street Meeting House, 11 o'clock, a. m., and 6 o'clock, p. m.

Portland Temperance Hall, (upper part) at 11 a. m. and 6½ p. m. There will be no service in this Hall at 3 o'clock as formerly.

Carleton Meeting House at 11 o'clock, a. m., and 6, p. m.

At 3 o'clock, p. m., a Social Meeting will be held, and the Lord's Supper administered, in the Meeting House, Wesley Street. The public are invited to attend all the above meetings.—Seats always free.

The Christian Ministry.

How solemn and responsible is the office of the Christian Minister! "He watches for souls, as one that must give account;" and well might the Apostle exclaim—"who is sufficient for these things?" It seems a matter of necessary importance that those who are already in the sacred office, and others who aspire to it, should be occasionally reminded of its nature and duty, and thereby stirred to faithfulness and devotion in the holy calling. The following article on this subject from a London paper we subjoin on account of its real excellence, and commend it to the prayerful consideration of every Christian Minister that may read it.

"Christ is the great Bishop, the direction of his church. He knows her wants, her perils; and provides for her necessities, by raising up a continual supply of holy men, adapted to the ministerial office. He qualifies them for their work, blesses them in it; and gives them a seal, which no earthly power can forge, a right, which no earthly authority can take away. The dominant hierarchy may refuse to acknowledge them, and treat them as usurpers of the sacred office; it may claim the sole privilege of ordaining men to the work, and of giving them authority to preach; it may provide men of learning and ability, and appoint them to exercise spiritual functions for which they have little taste, and still less fitness; but those only will be recognised by Christ, who feel their responsibility, and possess the qualities which alone can render them good ministers of Jesus Christ. Let us look at the portrait of such a minister.

It is obvious, yet too often overlooked, that the Christian pastor must be a Christian; and hence must manifest the qualities displayed by the Christian. He must possess that vital religion, which he is to unfold to others; his mind must be filled with holy thoughts, and his doctrines flow from Christ; his heart must be the seat of those affections which he endeavors to arouse in others. He must realize the portraiture a Christian, that he may allure men to copy it; and ought to be able to say with the apostle, "Brethren, be followers together of me." It is impossible to lay too much stress upon this, for no other gift can fully qualify him for his office. He may possess great talents, commanding oratory, a brilliant fancy, and wonderful energy; but without real Christian character, of what value will these gifts be to him? How can he teach what he has never learnt; how can he recommend what he has never tried; how can he exhort to tread a way in which he disdains to walk, and to pursue a course which he avoids? The Christian minister must have personal religion to give value to his official; Christ's love must warm his soul; the grandeur of the gospel must expand his mind, and the sweets of religion mellow his heart: and, catching the spirit of his divine Master, he must go to his work, full of faith and compassion, to instruct, warn, console, and cheer his people.

It is not every Christian, however, who is fitted to sustain the responsible position. There must be an adaption to the ministerial office. His life is to be one of constant toil and unceasing application. He has to study the great Book, and come into contact with the greatest themes; to investigate mysteries, and follow the threads of divine providence in all their manifestations. He has to investigate error, that he may destroy its power; truth, that he may reveal its beauty; human conduct, that he may test its principles, and regulate its changes. He is to be in the world, but no of it, observant of passing events; resisting the currents of influences, which are circulating around him; and ever on the alert to give alarm in time of danger, and to stimulate to holy activity. He must advance with the spirit of the age. The more active and enterprising it becomes, the more zealous must he be; the more intelligent and searching the general mind is, the more assuredly must he satisfy its demands. He is the standard bearer of the cross; the foremost rank is his place; and he must never suffer, through indolence or indifference, the enemy to thrust the ensign to the ground, or drive it to the hindermost ranks.

He requires adaptation not only to learn, but also to teach; not only to gather, but also to scatter. He has various wants to supply, various capacities to which to adapt himself, various prejudices to remove. He has to instruct the educated and the illiterate, the saint and the sinner, the rich and the poor, the old and the young. He must condescend to the feebleness without offending the mightiest; warn the turbulent, without stirring up wrath; and render to all their portion without manifesting partiality. The doctrine has to be harmoniously blended with the practice; the historical with the spiritual. He has to pass, as it were, from Sinai to Calvary, from earth to heaven. There must be a pleasing variety, yet a comprehensive unity, in his topics; a richness of feeling, combined with a power of thought; a closeness and sequence, expressed in simple yet forcible language. He has to be plain, but still attractive; pointed, but not personal; energetic, but not raving; dignified, but not proud. He is to be as wise as a serpent, and as harmless as a dove; a champion of the truth, and yet, like Moses, the meekest of men.

He must possess great discretion, wisely to regulate the affairs of his office. He has to hush the rising storms of discord and party spirit.—He is the peace-maker when contention has arisen; the sympathizer, when sorrow has stricken down its victim; the consoler, when conscience breeds fear; the adviser, when clouds obscure the path and perplex the soul. He must possess great activity; and must ever be on the alert to do good. The public teaching of the sanctuary is but a part of his duty. He must study diligently to provide instruction for his people; and visit them to ascertain their spiritual condition; like Christ, he is to go about doing good, and ready to sympathize with everything philanthropic and elevating. He undertakes every duty with a willing and joyful spirit; and conscious of his own weakness, he wrestles mightily with God in prayer for strength and success. He steadily pursues his course, undaunted by the fear of man; and tries to arouse the indolent to activity, the penurious to liberality, the worldly-minded to holiness, and the mere professor to a more consistent course. To some his message may be too alarming, to others too consoling; the tongue of slander may insinuate many reflections on his manner and motive; and his sensitive nature may be pained by sights he is obliged to hear. He, however, will his trust resorts to the throne of God; and having refreshed and strengthened himself by communion with Christ, he is prepared to renew his activity, to fight the good fight of faith. Nor will he lay down his weapons until the time of his departure has arrived, when his Master will welcome him with the joyful salutation, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Such is a feeble portrait of the Christian pastor; one who is filled with love to Christ and to men, who is ever actively engaged in his work, whose dangers name legion, are repeatedly disarmed, who lives in Heaven, and labors on earth, and deems it his highest ambition to win a soul for Christ! O! what would have been the condition of the world, if all who have filled the sacred office had been animated with such principles! The desert would have blossomed as the rose; the dark places would have been enlightened; the orisons, which now stain our annals, would have disappeared; and the millennium would have dawned upon us in its peaceful splendor! May the Spirit baptize us afresh, and unite every christian pastor "a good minister of Jesus Christ."

Giving to the Cause of Religion.

Among the numerous duties devolving on the christian, it is possible that none is generally less understood than the rule relating to liberality. In the *American Messenger* for the present month, we find an article on this subject which we commend to the consideration of our readers:—

"To give systematically is to give intelligently, for system presupposes forethought, purpose, prudence, and a good degree of resolution. Systematic giving recognizes giving as a matter of principle, and not mere impulse. It perceives the duty which it enjoins, and lays plans to fulfil it. It is a giving which costs something, and therefore is worth something.

The giving of the Hebrews was quite systematic by law. Under the new dispensation, it is committed to the voluntary choice of Christ's redeemed people. The Christian is left to greater freedom of action, to show that his piety is not born of outward constraint, but is eminently a principle within, an internal devotedness of himself to his God and Saviour. Its external duties are *fruits*, and not *seeds*; not planted to gain eternal life, but *fruitful* evidence that eternal life is already his. So Paul, thanking the Philippian Christians for their contribution, raised and sent to him, calls it "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God;" "not because I desire a gift," he says, "but I desire *fruit*, that may abound to your account."

In this light what significance is there in our givings to Christ's cause, and how important that they be systematically arranged for, in the circle of our religious duties. What evidence have we that we have given ourselves to him, unless we cordially and prayerfully give also of our means, be they little or much, to extend his kingdom in the world? Our Christian duties begin indeed with ourselves at home, but they are not bounded thereby: we are to befriend souls in the far West; we are to spread the gospel in China, and gather infants to Jesus on the banks of the Indus; but this must be done by proxy—by stretching out our influence and Christian sympathies through our money, or other equivalent means, to the farthest bound of a fallen world.

As this is a personal work, it commends itself with the same urgency to believing women and to believing men, to children as well as to their fathers and mothers. Believing women, how is it with you? Do you arrange your expenses, spring and fall, winter and summer, with direct reference to this subject? Perhaps some of you may think you have so little to spend that the question is scarcely worthy of your regard. But giving much is not the scriptural measure of obligation; it is rather, giving what you can. I was once told of a poor, aged, and infirm Christian, who used to give one cent to five different religious objects, making the sum of five cents a year for her Christian churches. "When I first suggested it to her," said her pastor, "she could see no way of getting five cents, but I told her to trust God for it; it came, and never shall I forget the look of gratitude and joy which shone in her face as she handed it to me, and now there is not a member of my church that prays so for these objects as she does." If giving follows prayer, it is quite certain prayer will follow the gift, and who can tell what a blessing it can bring with it?

Systematic giving must, in a great measure, come from saving. Lavish living, thoughtless purchases, selfish indulgences, must necessarily limit the power for religious charities. Now, where can we retrench? What purchase, what new style can we forego, for Christ's sake? We need scarcely take time in vainly waiting for more to do with, or chide ourselves out of present duty by imagining what could be done under more favouring circumstances, but may gratefully what we have to give by this strictly personal question, "If I have been bought with a price, and redeemed from sin and death by the blood of the Son of God, how much shall I give, rather, how much shall I not give, to make known redeeming love to others?"

Individual Christian Effort.

The Saviour came to earth on a definite mission. For the accomplishment of our grand purpose, he left the joys of his Father's house, and spent a weary life among men. Never for one moment was he diverted from the work, nor could contempt or insult drive Him from it. With wondrous long suffering, he endured it all, until that sacred hour when he rose above the sound of human strife, and returned to the right hand of the Majesty on high. The Apostles, fired with the same spirit, devoted themselves to the definite work of the Gospel ministry, making themselves "all things to all men, that they might, by all means, save some." Reformers in all ages have felt themselves called to perform a particular work, and by concentrating their efforts upon this work they have exerted a mighty influence. All who have been blessings to this world have been devoted to some object that aroused and concentrated their higher powers. Definiteness of purpose does not require that a man shall confine and cramp his mind, and narrow down his field of thought. Let us take an illustration. The honey-bee has one specific work to accomplish, namely, to fill its hive with "honeyed sweets;" yet he exercises all the faculties of his being, and roaming over the broad fields, joyous in his activity, he wanders whithersoever he will, and from luxurious flowers prepares a feast, of which man partakes with gladness. Thus it is with man. A worthy purpose will expand the soul, and send it in many directions for aid. The only limitation will be his own limited capacity. Doubtless there is a "central star" which would absorb the greatest finite intelligence, and afford it food for eternal activity. But the puny mind of man can grasp only a minute department of this mighty work, and to this he must be content to devote his energies. No matter, then, how small the work may seem, if it be all that a man can do thoroughly, he must be satisfied to perform it faithfully. In view of these things every professor of religion should ask himself, "What am I living for?" Some may answer, "I am living for the glory of God." But to many minds this remark conveys no definite impression. Can you mention any specific sphere of labor and call it yours? Have you a clearly fixed purpose? If so, and it be a worthy one, and one for which you are fitted, you should think God and take courage. If not, see to it, lest your profession be vain, and seek grace to become a faithful laborer in the Lord's vineyard. There are many ways in which a Christian may glorify God. First, by example. There is nothing that brings more reproach upon religion than the inconsistency of its professors. Consequently, every one who maintains a godly walk and conversation, does much to remove this foul stain. His exhortations will be heard with respect, though they be given in homely language, and with stammering tongue. Without consistency of conduct, appeals, prayers, professions, and all mere words, will emitte more offense than conversion. Christian! if your efforts seem fruitless and vain, look to your daily life and see if you can find the reason there. This is the first point, but there is something more. Upon this vantage-ground you must plant your battery.—Look around you. Is there a friend, who has grown up by your side, to whom your heart is bound by the ties of sympathy, who is yet without love to God? Have you spoken to him of the love of Christ and the "beauty of holiness?" Perhaps his heart is ill at ease, and yearns for liberty, and wonders why you do not speak to him of divine things. Ah! here is a definite work to be done! In the one whom you can best influence, far away? Blessed be God! the communications of the soul are not confined to words. Write, and resolve, in the strength of Christ, that no letter shall be sent by you to any one, without containing some word of instruction, warning, or encouragement to the soul. Nor should you be satisfied with general efforts. One or two, or as many as your faith can fully grasp, should be presented continually at the throne of grace. Their dispositions should be studied, and the best means of influencing them. Thus, by individual effort, shall the world be evangelized, and Our Father's "will be done on Earth as it is in Heaven. B.

Wesleyan Methodist in Canada.

We copy the following notice of the late Conference of this body from the *Montreal Witness*:

The thirty-fourth annual session of the ministers of the Wesleyan Methodist Church in Canada, which was held in Toronto, closed on the 13th inst. A very large number of ministers—about 240—was in attendance. The Rev. James Spencer, who was at a later period re-elected editor of the *Christian Guardian* for the ensuing year, was also elected Secretary of the Conference. The English Wesleyan Conference was represented by the Rev. Joseph Stinson, D. D., who, it is understood, intends to make Canada his home. He will be quite an acquisition to the administrative department, as well as the pulpit of the Canada Conference. The Revs. Dr. Evans and Knight ably represented the Wesleyan body in the Eastern Provinces. Dr. Evans also returns to Western Canada, where he will again take his place among his ministerial brethren. After several years of joint service, the Revs. Enoch Wood and John Ryerson resigned their positions as President and Co-Delegate of the Canada Conference. Their brethren, however, very cordially and unanimously reconsidered them for election by the parent body in England—a movement that cannot fail to perpetuate the best interests of Methodism in this country. There were 37 candidates for the Christian Ministry received on probation; and there were 17 probationers received into the full work of the Ministry and ordained. Between two and three thousand persons have been added to the membership of the Wesleyan Church during the past year; and a very gratifying improvement in all the connections has taken place.—A considerable number of new churches have been erected during the year. The important subject of a division of the Canada Conference into two or more Conferences, was seriously, though kindly discussed; and the period is not far distant when such a proceeding will necessarily take place.

Sailor's Prayer Meeting.

A great many mother's and families who read the *Intelligencer*, have sons and friends on the sea. And as efforts made for the welfare of the sailor must be cheering to them, we therefore copy the subjoined from a New York paper, for their comfort and encouragement:—

"We have, in the Sailors' Home, 190 Cherry street, an "upper room," occupied by sailors in prayer and supplication; where they sing the praise of their Redeemer—

"And talk of all he did and said,
And suffered for us here below;
The path he marked for us to tread,
And what he's doing for us now."

It is in the north-east corner, fifth story of the Home. Last November, a sailor came from the sea a new man, and occupied that room. On board of one of our ships of war he had not only experienced the blessedness of the man whose sins are pardoned, but had been instrumental in bringing some of his shipmates to the enjoyment of the same unspeakable gift. He had met with them for prayer under the lee of the launch on sea, and why should he not invite them to Jesus, and pray with them in his "upper room" at the Sailor's Home?

Hence originated this prayer meeting. Every morning, for more than two months, after family worship and breakfast, from eight to twenty sailors have repaired to the room to spend an hour in religious exercises. In the meantime, the family devotions conducted by the superintendent have been better attended than ever before, and a more general religious atmosphere has pervaded the whole house—about twenty, during the months of December and January, having hopefully passed from death unto life. These enjoyed much and highly prized the seasons spent in that retired "upper room." Here those just going to sea have been specially committed to the care of Him who rules the winds and the waves. Four of them, who had just commenced the Christian life, sailed in one ship for San Francisco. Here the inquirer and the anxious have been directed to Christ, and earnestly commended to his mercy. Among those who give evidence of a recent spiritual change, two Roman Catholics, one Irish and the other Italian.

Another is a Scotchman, who hopes to return to his native hills and declare what the Lord has done for his soul in America. Another, an Englishman, who was a soldier in the Affghanistan war, left the bloody battle-field for the sea, and is now enlisted to fight the bloodless battles of the Prince of peace. Another, a mate, is of New England origin, where his pious mother still lives to pray for her seafaring son.

It is worthy of record, that almost every one of these recent converts had received more or less religious instruction in the Sabbath School—verifying the oft-repeated remark of a former Superintendent of the Home: "I always find those sailors who have had early Bible instruction the most hopeful, for however far they may have wandered from the right way, they have a conscience to which I can appeal, and good exchange in their hearts where the truth will hold."

Numbers within the last two months have gone to sea from the Home, pondering, and some of them deeply, the great question of salvation from sin. All such, as well as those who are yet young in their Christian experience, have a claim on the remembrance of those who enter their closets, and will not be forgotten by those who meet in the "upper room" at the Sailors' Home."

THE WILL WERE ROSES.—Part 23 of this work is received, containing a beautiful engraving of Miss Nightingale in the Hospital at Scutari; and another of the Highlanders attacking the Russian Redoubt at the Battle of Alma. The history is brought down to the proceedings of the Allied Squadron in the White Sea.—For sale by R. Hunter, Agent, Market Square.

The Catholic Religion in Italy.

A friend of Mr. Peter Drummond of Stirling, publisher of the *British Messenger*, having just visited Rome and the principal town of Italy, writes the following interesting particulars of what he has seen in that beautiful but blighted country. No comment is needed. The wave system is extinct ourselves, and is daily increasing in strength and magnitude, backed by the whole influence of Government.

"I have walked the streets of Rome, admired its palaces, entered the catacombs, once the refuge of persecuted Christianity, and mused amidst its ruins, to its enslaved people, and every day has convinced me we know little of Popery at home, and deal far too lightly with such a soul-destroying system. As it is in Italy, no one can portray, no mind can fully conceive, and no language can express. Every eye is turned towards it, and every Christian heart utters the cry, "How long, O Lord?" In Sicily the people sigh for freedom, but still cling to the system that has chained them. It is a fair and lovely land, but it is blighted. The number of priests in it is incredible, and the education of the young is wholly in their power. I saw here a branch head of John the Baptist in a charger carried from door to door, every one placing money in the charger, and in many streets you meets men thumbling money, having, on a box carried for the purpose, the words, "For the souls in purgatory." At Naples it is worse. On every church you read, "Indulgencia granted!" and you see at every step men and women prostrated before the picture of the Virgin; and at one column raised in her honour, it is written, "An indulgence of fifty days granted to all praying here." I saw on the Grand Square more than one thousand people prostrate before the Host, and asked one what it was, to which he replied, "It is Jesus Christ." Terrible is the condition of Naples. Terror is marked on every face; and I could hardly get one to speak to me, because every third person in the streets is a spy. Many shops are shut, and you feel the very atmosphere oppressive; whilst contrast is to be seen pointing down its principal thoroughfares. Naples is a land where few Bibles have yet entered, and the people are deeply sunk in ignorance, and bound to Romanism more than any other people in Italy. Political and spiritual freedom are the results of Protestantism, and go linked together. There are no Bibles in Rome. I entered every bookseller's shop in it, and could only find two—one in Latin, the other in Italian. Preaching. There is none in Rome. The glory of the Cross is darkened, and the way of salvation through it is never proclaimed. You have relics, Mahomans, holy altars, indulgences by thousands, and masses for living and dead; but no pointing to the Lamb, no inviting of weary sinners, no proclamation by faith. Christian literature! Truly you may say there is none. You have heaps of lying legends, of lives of saints, of flimsy novels; but the Holy Evangelistes—including all works worth the reading, and spreading with holy water to sanctified more safe than allowing the mind and giving scope to the intellect. Freedom! Ah, it is not in Rome! Ask the inquisitors, and they will tell the price of seeking it, and as you ask, listen to the music coming from the Pope's dungeons. Commerce, trade, agriculture. Alas! a withering blight is on the land, and the fairest portion of God's earth is left untilled—as true as it is that wherever Popery has most potently manifested herself, there life has become extinct, and prosperity and morality have disappeared, as if under the influence of some mysterious malefactor. The worship of Italy is the worship of Mary—pictures of Mary—statues of Mary—churches of Mary—columns to Mary—songs to Mary—prayers to Mary in every spot. Idolatry! where is it, if not here in Rome? Go to the church of Ara Cœli, and there you will see a small image of Jesus, with many dressing its hair and adorning themselves before it. Wait for a little. The priests take it up, carry it round, and drop, that the sight of it will cure some dying person. You startle not. The priests said so it had performed many miracles; and the people prostrating themselves before it is a proof that they believe it. Common as it is to see written over many altars, "Specially privileged." "For the dead."

Every mass said at this altar frees a soul from purgatory; and in large gilded letters you often read, "Plenary indulgencies granted by special favour of the Pope!" Where is the Luther to dry with trumpet-tongue, and proclaim the wondrous natures of such Pagan Christianity as the blinded devotees, pointing them only to Christ, as the Way, the Truth, the Life? Sadly deserted are the Churches of Rome, and most of the edifices have become infidels. They asked for bread, but got a stone. The craving for something better could not be met, for the Gospel was withheld, and Christ was not named. It is the natural result of such treating, and sad is the account to be rendered by the authors of it.—Pleasing was it to go from all this to the glorious catacombs, and see engraved tombs of the early christians; the calm, sublime hopes which they enjoyed. Simple are the inscriptions, yet what cheering? "In Peace!" "In Christ!"—Rome has nothing there to favor one of her doctrines. They knew them not.

Now I tell you, Italy knows no Sabbaths.—Forty days have more authority; and the people look astonished when you tell them God has commanded all His day to be kept holy. It is their day of greatest enjoyment. Every theatre is opened in Rome; and if any one had witnessed the Sabbaths of the Continent, now ended, they would go home resolved to keep it inviolate, and be led to bless God they lived in a land where its great memory the keeping of the Sabbath is known.

Sixth District Meeting.

CARLETON, June 30th, 1857.

DEAR BRETHREN,—As I attended the Sixth District Meeting, held with the First Church in Springfield, (Middleburn settlement,) I take the liberty of giving you some account of it. According to appointment, Brethren Wallis, and Perry, and other ministering Brethren met at the Meeting House at 10, A. M., with a number of the ministers of the place, and brethren from a distance. We spent about two hours in prayer and christian conversation, the meeting was one of interest and much comfort. At half-past two o'clock, we met to hear the reports from the churches, some were brought in by letter, others were verbally reported. I could but observe the difference between this year and last. Last year almost every church in the district was low, weak, and almost discouraged; this year they were much encouraged and had enjoyed good seasons. The secret of this is, they have had public labour, and ministerial oversight. After getting through with the reports, we had a short intermission, and Brother Hartley preached from Solomon's Song, iii, and 3-10. Some exhortations followed, and then we closed. Sunday morning, at 8 o'clock, we met for prayer; at 10 o'clock brother Dunnet preached from Isaiah, 26th chap. and 20th verse. At half-past 2 brother Perry preached from Hebrews, 12th chap., and 22-23. After a short intermission, the writer preached a sermon from 1 Cor. 11th chap., and last part of 23th verse, and then the Lord's Supper was administered. It was a season that will be long remembered by some. A number of good warm exhortations were given through the day, and altogether a great multitude was together, so much so that the house could not hold half the people, yet good attention was given, and some good effect, I trust, was produced. The people of the place received us kindly, and spared no pains to make us comfortable. It really seemed as if they wanted us there. Monday, at nine o'clock, we met for business. In the afternoon Brother Hartley preached; the Lord did truly help his servant, and the word was quick and powerful; we then separated, never all to meet again in time. May the Lord prepare us all to meet at His right hand. Amen.

JEREMIAH NORCLE.

[From our Canada Correspondent.]

Theodore Parker — Intemperance — Gale day, &c.

MONTREAL, June 27, 1857.

MR. EDITOR:—A contest of some month standing has been going on among the members of the Montreal Library Association, in which many outsiders have taken a part, and which most have watched to learn the result. A partial, and it is hoped, a final settlement of the point in issue has been effected by the decision of last Tuesday evening. The Committee of the Association extended an invitation to the well known Theodore Parker, of infidel notoriety, to lecture under its auspices. Mr. Parker has unquestionably the right to lecture, and no christian truly enlightened would desire to silence him by other than moral means; but his sentiments are so opposed to the principles of christianity that an Association embracing a majority holding the Bible to be the Word of God, was very properly agitated by the action of its official members.—Had those persons in their individual capacity invited Mr. Parker, while good men might have deplored it, and foolish men might have ridiculed it, those only would have been implicated whose request was borne to the lecturer. An official invitation was the act of the society; and hence subsequent agitation which led to the withdrawal of the building by order of the Association. The result was offensive to some of the most active members, including the majority of the committee, whose action had been censured, and the subject was brought forward again last Tuesday evening. A long and stormy debate ensued, not very fairly reported, it is said, by the daily papers, with one exception; and the action of the previous meeting sustained. The Committee of Management have called another adjourned meeting, which we may be permitted to hope will damage nothing already done.

Canada can hardly lay claim to sobriety and temperance. The quantity of proof spirits manufactured in this country last year was enormous, being no less than 1,267,321 gallons, being in excess of the preceding year, 599,321 gallons.—What an increase! Here then half a million of gallons in one year! This does not include spirits below proof. It is computed that the Canadian consumption in 1856 was equal to three gallons of proof whisky for every man, woman, and child, making no account of importations.—Will Canada become a glutton country at this rate? The spread of drunkenness is not the less fearful because it is ignored. Many of our sons and daughters must yet be sacrificed before the morality and religion of the country shall be roused to vigorous and united effort. May the good Lord hasten it!

Last Wednesday was a gala day among our French population. Occurring on a working day and having nothing blasphemous in it, one could look on with pleasure, as the gaily dressed children, and sober clad men paraded in procession. St. Jean Baptiste was thus honored; and in a car a lamb, a brothers gentle about the lamb, but not engaged in eating locusts and wild honey, when I saw him, was the good man's representative.

The closing of the mail compels an abrupt conclusion. Our weather is delightful, and Dan Rice's Circus knows to crowds daily, to the full employment of Colonel and the vendors of drink from pop upwards: or shall I say downwards?

A. B.