

Religious

Intelligencer

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.— ONE DOLLAR A YEAR, IN ADVANCE.

VOL. V—NO. 21.

ST. JOHN, NEW BRUNSWICK, FRIDAY, MAY 21 1858.

WHOLE NO. 229

THE RELIGIOUS INTELLIGENCER.

Published in St. John, N. B., every FRIDAY, for the Free C. B. Baptist General Conference, (Incorporated by Law) under the direction of its Board of Managers, chosen annually by the Conference.

Office—No. 25, GERMANTOWN STREET.

Advertisements on business connected with the paper, should be directed to the Agent.

ONE DOLLAR A YEAR IN ADVANCE.

Persons remitting money for this paper should state in what way they wish to pay, and great care will be taken to see that the money is paid.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

Advertisements on business connected with the paper, should be directed to the Agent.

THE DIFFERENT KINDS OF ANIMALS THAT ENTERED INTO THE ARK.

BY C. H. SUGGESS.

Of every clean beast thou shalt take to thee by sevens, and of beasts that are not clean by twos, the male and his female.

Listen to the statement. This great ark was meant to save both clean and unclean beasts.

In like manner, the great salvation of our Lord Jesus Christ is intended for sinners of all kinds, the clean and unclean. There are some people in the world that we may well reckon in the former class. They are in every way respectable; their conduct in society is beyond reproach; exact in their commerce; they were never known to err in a figure in their account books; they would not defraud their neighbours, nor would they be so negligent of their fair fame as to do a disorderly action; their character is so amiable, that their mothers might regard them from childhood as almost without a fault; they have grown up to mature years without the hideous taint of immorality; their practice has been ever skin to piety; their zeal for the law of God has been truly commendable, so that Christ himself might have looked on them and loved them, although he tenderly and pitifully admonishes them, "One thing thou lackest." Ay, but the desolations of the flood are so universal, that there is no escape except in the ark. The clean beasts must go into the ark to be saved. There is not a soul among you so good, nor a character so clean, but ye have need of Christ, whether ye know your need or not. Ye may be never so good and excellent, but ye will want a Saviour. There is something about your character not clean. Your lives require purification, which ye can never find but in Christ.

The best performance of our hands, does not appear before his throne.

But, then, the unclean beasts were in likewise. Here is the opposite class. Are there not some of you (we know there are such) whose education from early childhood has been vicious—certainly not virtuous? From your earliest recollections you have gone into the paths of open profligacy; you have dived into the kennel, and have steeped yourselves up to the very lips in the gulf of immorality. You have been drunkards, gamblers, Sabbath-breakers, and injurious. You are just the sort of persons we should like to unclean beasts. Ay! the ark was built for you—on purpose for you too. The most moral man will stand no better when he comes before God than you will. He must be saved just the same as you are. You must both be saved by the one common Saviour, or not at all. There is but one redemption for every one of you who really is redeemed. There is but one ark for the clean and the unclean. "Ah!" say some, "I suppose, then, you take the unclean beasts to come from the courts, the alleys, and the filthy slums of the metropolis." Oh! no, particularly so. We can find the unclean as plentifully in St. James's as in St. Giles's. There be some of what you call the "higher circles," who from infancy have revelled in vice. Soon did ye learn to break the rule of your parents' authority. You laughed at your mother's tears, you sneered at your father's counsels; you drank up iniquity in your school-days as the greedy o drunkard up water. You made a boast of your wild riors. You tell of your wickedness now with an air of impudent triumph. You brag of having sowed your wild oats. So infamous has been your career, in spite of good example and education, that, I suppose, "Newgate" could hardly produce a class of unclean beasts more to be loathed than you are. Well, now, to each class of sinners I preach. If thou feelest and deplorest thine uncleanness, there is mercy for thee, unclean as thou art. I beseech thee, come into the ark, and thou wilt never be turned out. The ark was for the unclean as well as for the clean—for the swine as well as for the sheep—for the poisonous asp as well as for the harmless dove—for the carnivorous raven as well as for the turtle. All creatures came in, some of every sort.

RAISED, AND WITH OUR LIGHTED CANDLES WE DESCENDED A CONSIDERABLE FLIGHT OF STEPS.

These led us to a number of dungeons which we could not but feel to justify the soldier who had said they were worse than the former range of prisons. We went into several that were of stone and domed, with a square hole in the centre of the dome, which might be used as a mode of giving food and water to the prisoners within. This range of prisons did not appear to have been so completely ransacked as those on the other side, as was shown by an article of prison furniture left, all indicating that these were, indeed, contrived as prison houses for human beings. From the time we had entered this part of the prisons we had been distressed by very offensive smells and unpleasant respiration, the cause of which was soon discovered when one of the soldiers removed a loose stone from off a horrible drain in the passage way, showing at once the principal cause of that unhealthiness which had driven the greater number of the soldiers away.

We hastened from this dreadful spot, and made our way up to the stone apartment, and thence through the guardroom into the quadrangle. Here I could no longer refrain from giving vent to the deep feelings excited by the evidence thus afforded of the unspeakable cruelty of the Court of the Inquisition—"the Holy Office," forsooth?—the regularly appointed court for searching out and punishing those who oppose the doctrine or authority of the Church of Rome—the legitimate and authorized administrator of the law of the Pope for extirpating Roman Protestants. Was ever audacity equal to that by which Dr. Cullen, the Pope's Legate in Ireland—himself brought up at Rome, and sent to Ireland to carry out there the canon law of Rome so far as he has power—could venture publicly to utter the sentence—"Look at all Catholic countries; you will see no penal laws against Protestants there!"

God at Hand.

Some years ago, there lived in Frankfurt, in Germany, a man who possessed worldly wealth, but was "not rich toward God." He had been seven times shipwrecked, but his heart was unshaken, and he was so far from praising "the Lord for his goodness, and for his wonderful works," that he absolutely refused to converse on spiritual subjects, or to receive a visit from a minister of the gospel. He, however, was not happy. The things of the world could not satisfy his soul; and there were seasons when he felt restless, needing something to do. In this state of mind one evening he took his Bible and began to read. A passage attracted his attention, but he did not understand it. He was unwilling to pass it by, and thought, "Who can explain it to me? I do not know any of the pastors in the city, and therefore I cannot go to any of them for an explanation." Still he wished to have the passage explained. He then thought of an eminent minister named Domaire, but said, "He does not know me; how can I get at him for an explanation?" Just then, his door-bell rung, and in his agitation of mind he opened the door himself, instead of waiting for his servant to do so. Mr. Domaire stood there before him. He cried out, "Mr. Domaire, heaven sends you to me; come, come." Mr. Domaire went in, and, surprised, asked the cause of his speaking thus. He replied, "I was just thinking that if I could see you, you would explain this passage of Scripture to me." Mr. Domaire gave him the explanation he sought, and further improved the opportunity to set before him the things which belonged to his peace, by pointing him to Jesus, the way, the truth, and the life. The instructions given were applied by the Holy Spirit; he received the truth, and became a man of prayer, a Christian.

As the two were not personally acquainted, what led Mr. Domaire to the house? He was intending to call on a friend in the same street, whose house he well knew, but from absence of mind he went to the wrong door. That mistake led him just where he was needed; it led to the salvation of a soul! But who will say it was a mere accident? Who does not see in it the providence of God?

A Convenient Season.

I knew a man more than forty years of age, somewhat given to intemperance, who was awakened, and for a time was greatly moved. He remarked, that "he always thought that he should be brought into the kingdom." I asked him when? He replied, "that he did not know; but he supposed that it would be in the Lord's own good time." But when will that be? I asked. How long is it to be? He answered, that he did not know. In reply, I said that I could tell him precisely when the Lord's own good time for him to repent was, God now commandeth all men everywhere to repent. You, sir, are one of these "all men." God therefore commands you to repent now. This is the Lord's own good time. Like most impatient men, he was not ready to repent at that time. He fondly hoped that at some future time he should be more disposed to forsake sin. Every day was binding the chains of sin around his soul more strongly, yet he deceived himself by supposing that at any moment he could break these chains and go free.

On a visit to the field of my former labors, ten years after this interview, I met my former parishioner, and asked him whether the Lord's own good time for him to be brought into the kingdom had yet come? He answered, "No." More recently, I again made the same inquiry, and received the same answer. I greatly fear that this man will go down to perdition waiting for the "Lord's own good time."

This is by no means a solitary case. Thousands are at this moment in the same state of mind. All that the adversary asks men to do, is to delay for the present. As time rolls on, he says, Delay for the present. They are led captive by Satan at his will. They are hoping to "be brought into the kingdom in the Lord's own good time."

If any reader is living in this expectation, let him take heed what he does. Resist not the Holy Spirit. Quench not the Spirit. While thousands are pressing into the kingdom, will you remain unmoved? Will you wait until death closes your state of probation, and the door is for ever shut?

"If two of you shall agree."

A few females who had long been associated as a "praying circle" were assembled, and one of them read from the eighteenth of Matthew. On reading the promise, "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," she paused a moment, and then said, "It is possible that we have so often met to make known our requests unto God, and have never noticed this promise? I have read it all my life, but it seems new to me. Why should our prayers be unavailing, when we have such an assurance from the Saviour's lips? Perhaps it is because we have not agreed on some definite object for which to pray."

She then proposed that some individual should be made the special object of their supplications. The proposition was acceded to, and a merchant of high respectability and worth, who seemed to lack only "the one thing needful," was the friend mentioned. He was exemplary in his deportment, a man of strict integrity, liberal to charitable objects, and a regular attendant on the public ministrations on the Sabbath; but was never seen at an evening meeting, and had never evinced solicitude of his highest interests. Perseverent and repeated supplications were made on his behalf by this little company; and when they dispersed, they agreed not to mention the course they had pursued, but to continue to entreat the richest blessings on the individual until they should meet again at the expiration of a fortnight.

Strong as the faith of these ladies had been, they were surprised, at the next weekly prayer meeting to see the gentleman for whom they had been so interested enter the room. In the course of the evening, he rose and said he felt constrained to state that a few days since he became deeply impressed with the thought that he was living "without hope, and without God in the world;" that he had been wretched ever since, and now had come to ask the prayers of those present.

Before the next meeting of the praying circle, this friend was clothed and in his right mind, sitting at the feet of Jesus.

Encouraged by this signal answer to their prayers, these ladies united in another object. There were two brothers in the village, both members of the church, but between whom there was such hostility, that years had passed without their speaking to each other. These brothers were next made the subject of fervent prayer. That very night one of them was sleeping, and musing on the unhappy state of feeling between himself and a brother once so dear to him, on the effect such an alienation was calculated to produce on their own character and on the cause of Christ, which they both professed to love, he felt the sting of an awakened conscience, and resolved to attempt a reconciliation. Early the following morning he repaired to the dwelling of his brother, who saw him approaching, and went out to meet him. They greeted each other most affectionately, and in tears "confessed their faults one to another." Each declared himself the aggressor, and the other comparatively blameless. After a melting interview they separated, forgiving and forgiven, loving brothers in Christ.

"Let us not be weary in well doing," said these ladies. "We will ask yet more of a prayer-hearing and prayer-answering God." They knew that one of their brethren in the church was rendered most wretched in consequence of being "yoked to an unbeliever." His wife was another Zantippe, and openly opposed to everything connected with Christianity. Her conduct was so obviously reprehensible, that she was the object of universal censure, and to her own family she was a terror. Nothing but the power of God could subdue a heart like hers, and this was sought most earnestly. Importunate entreaties for her conversion, and the emancipation of her husband from his miserable thralldom, were reiterated—and wrestling prayer prevailed.

There had been sunrise meeting for some weeks, and on the morning after this meeting of females, the brother who had so long writhed in anguish from this "thorn in the flesh," and gone in solitude to the place of

PRAYER, WAS SEEN WALKING THITHER, WITH HIS WIFE LEANING ON HIS ARM, WHO SEEMED BEING UNDER THE WEIGHT OF SOME TERRIBLE EMOTION.

During the services, the husband told the audience that he had passed a sleepless anxious night, and his wife one of indescribable agony; that her sin like a mountain was pressing her in the dust; and he besought all to pray for her relief. Ere many days elapsed she was, with the support of a little child, learning in the school of Christ.

Do not these facts afford powerful encouragement to united, ardent, and believing prayer for particular individuals?—*American Messenger.*

The Protestant Alliance.

Three short printed papers, published in Halifax (Nova Scotia) a little time ago, have caused an astonishing commotion. These documents were the Letter, Constitution, and Circular of the Protestant Alliance of Nova Scotia. This Society is a Branch of that English organization whose head quarters are in London and its president is the well known Earl of Shaftesbury. It has adopted the principles and objects of the English Alliance, while to a large extent it has copied the language of its Parent. Thus, the letter signed by the Secretaries in Nova Scotia is an almost verbatim copy of one of the English printed documents transmitted for their guidance. So also is the Constitution of the Alliance.

The third document (the Circular) was drawn up in Nova Scotia. It is impossible for any honest minded man to read these papers and to mistake their meaning. More than three hundred years have elapsed since Europe awoke from the sleep of Pagan darkness. Men fitted for the task sounded the trumpet of freedom and the nations heard. Luther stood up in Germany to proclaim the long concealed truths that their is only one Saviour, and that all men have a right to read the Bible for themselves. At Geneva Calvin proved these truths with triumphant logic. In Scotland Knox with burning words wrought them into the national character. Men of inferior mental mould spread this divine knowledge through England. Wherever the Reformation spread it brought to the people the light of God's Holy Book. It was seen by that revealing brightness which comes from the upper sanctuary that the Pope of Rome is the Antichrist of which the church is forewarned in Scripture; that this way is incompatible with any true allegiance to an earthly Sovereign or with the reverence due to God. And men rose up in the spirit of freedom to cast aside the abominations of Rome along with the chains of her tyranny. The Huguenots of France, the Protestants of Britain banded together to maintain and defend their sacred liberties. In exact proportion to their success in this great cause is the relative prosperity of other lands. There were other countries such as Spain, Portugal Italy out of which the Reformation was almost entirely crushed—these were at the time among the foremost, they are now the meanest of European Kingdoms. The history of the last three hundred years proves by the teaching of experience that Popery destroys national prosperity, while Protestantism advances it. It becomes therefore a matter of patriotism to urge on the advance of Protestant truth and institutions. No enlightened well-wisher of his country can desire to see it trammelled by the yoke of Rome, he will look with suspicion on any government that will yield to her pretensions, and oppose without hesitation any schemes to aggrandise her power. But if this course is that of plain common sense in regard to these affairs and that national procedure which belong to civil matters it assumes the aspect of an urgent necessity when its bearing on religion is considered. The Church of Rome is not only a well compacted system of tyranny but it is a soul-destroying Apostasy—it is the bitter opponent of Christian truth—it would rob men of all that can render time valuable or that can give assured hope for Eternity—for its great aim is to lower the Saviour and exalt the priesthood. So that if the Patriot must oppose Rome from motives of Reason, the Christian is compelled yet more strenuously to do so by the superadded power of Faith.

At a time when Protestant nations were beginning to forget the teaching of their Re-forming forefathers, when Protestant statesmen were tampering with the idolatries of Rome an Alliance has been formed to maintain and defend those civil and religious rights handed down to us by our forefathers. A Branch of this Alliance has been formed in Nova Scotia and the violent opposition it has encountered proves the necessity for its institution.—(*Halifax*) Presbyterian Witness.

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

THE PROTESTANT ALLIANCE.

Three short printed papers, published in Halifax (Nova Scotia) a little time ago, have caused an astonishing commotion. These documents were the Letter, Constitution, and Circular of the Protestant Alliance of Nova Scotia. This Society is a Branch of that English organization whose head quarters are in London and its president is the well known Earl of Shaftesbury. It has adopted the principles and objects of the English Alliance, while to a large extent it has copied the language of its Parent. Thus, the letter signed by the Secretaries in Nova Scotia is an almost verbatim copy of one of the English printed documents transmitted for their guidance. So also is the Constitution of the Alliance.

The third document (the Circular) was drawn up in Nova Scotia. It is impossible for any honest minded man to read these papers and to mistake their meaning. More than three hundred years have elapsed since Europe awoke from the sleep of Pagan darkness. Men fitted for the task sounded the trumpet of freedom and the nations heard. Luther stood up in Germany to proclaim the long concealed truths that their is only one Saviour, and that all men have a right to read the Bible for themselves. At Geneva Calvin proved these truths with triumphant logic. In Scotland Knox with burning words wrought them into the national character. Men of inferior mental mould spread this divine knowledge through England. Wherever the Reformation spread it brought to the people the light of God's Holy Book. It was seen by that revealing brightness which comes from the upper sanctuary that the Pope of Rome is the Antichrist of which the church is forewarned in Scripture; that this way is incompatible with any true allegiance to an earthly Sovereign or with the reverence due to God. And men rose up in the spirit of freedom to cast aside the abominations of Rome along with the chains of her tyranny. The Huguenots of France, the Protestants of Britain banded together to maintain and defend their sacred liberties. In exact proportion to their success in this great cause is the relative prosperity of other lands. There were other countries such as Spain, Portugal Italy out of which the Reformation was almost entirely crushed—these were at the time among the foremost, they are now the meanest of European Kingdoms. The history of the last three hundred years proves by the teaching of experience that Popery destroys national prosperity, while Protestantism advances it. It becomes therefore a matter of patriotism to urge on the advance of Protestant truth and institutions. No enlightened well-wisher of his country can desire to see it trammelled by the yoke of Rome, he will look with suspicion on any government that will yield to her pretensions, and oppose without hesitation any schemes to aggrandise her power. But if this course is that of plain common sense in regard to these affairs and that national procedure which belong to civil matters it assumes the aspect of an urgent necessity when its bearing on religion is considered. The Church of Rome is not only a well compacted system of tyranny but it is a soul-destroying Apostasy—it is the bitter opponent of Christian truth—it would rob men of all that can render time valuable or that can give assured hope for Eternity—for its great aim is to lower the Saviour and exalt the priesthood. So that if the Patriot must oppose Rome from motives of Reason, the Christian is compelled yet more strenuously to do so by the superadded power of Faith.

At a time when Protestant nations were beginning to forget the teaching of their Re-forming forefathers, when Protestant statesmen were tampering with the idolatries of Rome an Alliance has been formed to maintain and defend those civil and religious rights handed down to us by our forefathers. A Branch of this Alliance has been formed in Nova Scotia and the violent opposition it has encountered proves the necessity for its institution.—(*Halifax*) Presbyterian Witness.

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

At a time when Protestant nations were beginning to forget the teaching of their Re-forming forefathers, when Protestant statesmen were tampering with the idolatries of Rome an Alliance has been formed to maintain and defend those civil and religious rights handed down to us by our forefathers. A Branch of this Alliance has been formed in Nova Scotia and the violent opposition it has encountered proves the necessity for its institution.—(*Halifax*) Presbyterian Witness.

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

PURSEYTH REBUKED.—The Rev. MATTHEW RICHTAY, D. D., President of the Wesleyan Conference, when lately in Bermuda, communicated to Bishop Field of Newfoundland, through the Rev. Mr. Lighthorn his desire to pay his respects to the Bishop with a view especially to thank him for his kindness to the widow of a Wesleyan Minister who had recently died in St. John N. F. The Bishop replied that if Dr. Richtey "proposed to call professionally as President of the Wesleyan Methodist Church, that was an attention to which he could lay no claim, and which he must beg leave to decline." Dr. Richtey writes an admirable letter in reply in the course of which he assures the bishop that "it is utterly impossible he can be more indifferent to

PURSEYTH REBUKED.—The Rev. MATTHEW RIC