

ST. JOHN, N. B., DEC. 2, 1859.

## Notice to Subscribers.

The Subscribers to "The Religious Intelligencer" will please take notice that many of their terms of Subscription run out on the first of January next—only four weeks more. As our conditions are payment in advance, without which the paper will be stopped, we therefore respectfully request that they will forward through the post office, or by other conveyance, their subscriptions for the next year. Cannot many of our subscribers induce some of their friends to subscribe, and so do us a favour and their friends also? Let each please do what he can.

## NUMBERS ON THE WRAPPERS.

We have given instructions to have the wrapper of each paper marked with the number to which it is paid, so that subscribers can see weekly when their terms expire. By looking on the first page, just under the heading, and in the same line with the date, may be seen this week, **WHOLE NO. 309.** This number, of course, increases one each successive week; every fifty two numbers making a year. Many wrappers are now marked 312, being the last paper for this year, with which also the subscription term of many expire. Will subscribers please observe their wrappers, and ascertain when the time of their subscriptions run out.

## "The Religious Intelligencer"

For 1860.

## VOLUME VII.

On the first Friday in January next we shall commence the issue of the Seventh Volume of "THE RELIGIOUS INTELLIGENCER." The sixth volume will close in four numbers more. It may not be out of place for us at present to say a few things in relation to its publication. We have always stated and now reiterate it, that the "Intelligencer" was commenced with the sole object of doing good. It was conducted editorially, with this object full in view, during the period that its proprietorship was vested in the Free Baptist General Conference; and when the present Proprietors assumed the responsibility of its publication, it was still with the single object of making it a medium of doing good, and glorifying God.

Of the character of "The Religious Intelligencer" we need scarcely speak—its readers will judge of this. We have aimed at publishing a reliable, evangelical, family newspaper, free from objectionable matter of every description and devoid of all sectarianism. We pledged ourselves to do this in the beginning, and so far we have redeemed our pledge. We shall continue to do so. We are happy to say that our subscription lists include the names of ministers and others from all denominations in the Province, and which is good evidence of the independent and Catholic character of the paper. We are the sole proprietors and Editors of it, and the Denomination to which we belong, are not in any way responsible for the articles or sentiments published by us.

We adopted the pre-payment system in the publication of the "Intelligencer" because we could not sustain it any other way. To this system we intend to adhere. True, we have many good paying friends on our lists, who though they wish to continue the paper, do not always immediately renew when their terms expire; we should be glad to continue these if we could consistently. But a departure from our terms in a few instances, would derange our arrangements and cause much trouble. Neither do we always know who wish their paper continued, or who do not.

At such a time as the present, when the religious element is found in nearly every subject which agitates the nations, and also, when the Great Religious Awakenings which exist in different countries are occupying the attention of all classes, and indicate a revolution in the social habits of tens of thousands, with extraordinary accessions to the Kingdom of Christ, it seems as though there exists a special necessity for impartial, unsectarian religious Journals, that will faithfully chronicle the passing events for the information of the people. This, the "Religious Intelligencer" has done, and will continue to do. Events, secular and religious, at home and abroad, having relation to the present or future interests of the people, we shall continue to record.

Evangelical Christianity we shall endeavour to the best of our ability to continue to defend and promote. Whatever militates against it we shall oppose. To do good in every family where we are permitted to make our weekly visits will be our prayerful aim. To God the giver of all good we look for a blessing on our labours.

## CLUBS.

Some time since we proposed to supply the "Intelligencer" to CLUBS at a reduced price. Our object in doing this was solely to increase its circulation, that is opportunities for good may be increased. As a commercial transaction seen shillings and six pence is a very low price. But with the hope that the increase in the subscription list, would make up the deficiency in the price, we ventured to announce the reduction to Clubs. Our expectations have not been realized in this particular. We therefore now give notice that our CLUB TERMS will continue ONLY until the first of February next; after that time Clubs will not be received on the terms now published in our Prospectus. Until the first of February next, we shall continue to receive Clubs on those terms. It will therefore be necessary for parties wishing to form Clubs to do so immediately.

ADDRESS TO YOUNG MEN.—The Hon. Joseph Howe, of Nova Scotia, delivered an address to Young Men, in the Mechanics' Institute, last evening, under the auspices of "The Early Closing Association." The Hall, notwithstanding the unfavorable state of the weather, was filled. The address embraced many suggestions of importance to young men, and was an eloquent production, but lacked the Christian

## The "Carleton Sentinel" on Capital Punishment.

When we noticed a few weeks ago the strong grounds taken by the "Carleton Sentinel" on the subject of Capital Punishment, we had no expectation of being drawn into any further discussion on the subject. A subsequent article in the "Sentinel," however, seems to make it necessary that we devote a little time and space to the assumptions of the writer in reference to the death penalty. We think there is not a shadow of sound argument in all that he has said on the subject, while a portion of his remarks are calculated to do injury by giving very wrong impressions in relation to Scripture. We shall reserve his observations on the character of the Hebrew Nation for a future article, and deal at present with his arguments on Capital Punishment. He says:

"Because a peculiar people, under most peculiar circumstances, by a command of Heaven as express as any of the express and personal commands recorded in the Bible, punished certain crimes with death, shall we, under circumstances not parallel with theirs, without divine warrant, violate that great command which is not only contained in the Mosaic code of laws, but is also expressed in the New Testament in the most impressive manner in the New Testament—a command universal in its obligations—'Thou shalt not kill.' There can be no excuse for the Legislature violating the law, upon the grounds that the man the law consigns to death hath broken the divine command. In the New Testament there is no qualification of the law—'Thou shalt not kill;' no provision for its violation in any case."

If we understand this paragraph, the writer believes that the execution of a man for murder by the State, is a violation on the part of the State of the commandment not to kill, as much as the murder was on the part of the man executed. The reader will please mark particularly his reasons for this conclusion:—

1. The command is "universal in its obligations," therefore prohibits the taking of life under any circumstances by individuals or by States. We will see if this will bear examination. "Thou shalt not kill" is the sixth commandment in the Decalogue, and was given by God himself from Mount Sinai. Now we ask, did not God after this authorize the taking of life? Did he not command that certain crimes should be punished with death? If this law was "universal in its obligations," and in all cases binding, prohibiting even the State from punishing criminals of a certain class with death, why did Jehovah immediately after giving this command, give the Jewish people other laws binding them to violate this part of the Decalogue. Can the "Sentinel" explain a little on this point?

2. He says—That the command, "Thou shalt not kill" is re-enacted and enforced upon us in the most impressive manner in the New Testament; and "there can be no excuse for the Legislature violating the law." Has the "Sentinel" considered the dilemma into which this mode of reasoning will bring himself? Because the New Testament re-enacts the command, "Thou shalt not kill," therefore the State must not execute the murderer! Are there not other commands in the New Testament given by Christ as positive and universal as this one of the Decalogue? Are we not expressly commanded, on pain of not being forgiven ourselves, to forgive our enemies? Is the man who violates the law of both God and man by murdering his fellow the friend or the enemy of the State? We regard him as the latter. Then according to the "Sentinel" reasoning the murderer must be forgiven by the State, because he is its enemy, and the "express and universal" command of the Saviour binds the State to forgive its enemies! Let not the "Sentinel" say he must be punished by confinement. This would not be forgiveness in the spirit of the Saviour's command. If our cotemporary has no stronger arguments to sustain his position than this one founded on the "universal obligations" of the sixth commandment, and "its re-enactment in the New Testament," we think that a lengthy discussion on this subject will not be required.

But he tells us again, that commentators say, the words "Whoso sheddeth man's blood, by man shall his blood be shed," may be rendered "Whosoever sheddeth," &c. This is an argument really too far fetched to require further notice. He continues—

"But if this is not the correct interpretation of the passage, still it is far from evident that it should be regarded as a law perpetual in its obligations. There is one expression parallel in the New Testament, 'All they that take the sword shall perish by the sword.' It will not be presumed that this latter passage is to be regarded as a divine command to Christians to exterminate every member of the military profession."

Any cause which requires such bolstering as this to sustain it, must be feeble indeed. So far, however, from strengthening the "Sentinel's" view, is the expression of our Lord quoted by him, that it proves the very reverse. Those who came to apprehend Christ were the accredited officers of justice. Their authority to apprehend him and arraign him for trial, was admitted by the tribunal itself. They were apprehending a person who by their interpretation of the law was a criminal; whether he was so, or not, does not alter the lesson taught. Peter with his usual daring and resolution draws a sword to resist the officers of the law: "Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." This rebuke of Peter by Christ was consistent with all his former teachings; he had always inculcated obedience to law. "Let every soul be subject to the higher powers." Justice might warrant Peter in defending his innocent Master against even these officers of the law; but "resist not evil" was the spirit Jesus came to inculcate. Hence his rebuke may be simply rendered thus:—"Peter put up thy sword, resist not these men, they are officers of justice, they are acting under the sanction of law as they interpret it; to resist them, therefore, is to resist the law, and if you resist the law, the law will condemn you. 'If you take the sword you will perish by the sword.' This is the easy and natural interpretation of the words of Christ to Peter, and while it is in accordance with the spirit of all of Christ's teachings, it does no violence to the sense of the passage.

The effort of the "Sentinel" to make the command of God to punish the murderer with

death, to include also "manslaughter, excusable and justifiable homicide," &c., betrays, we think, to the most superficial observer, a consciousness of a weak cause. We do not conceive comment on this part of his argument necessary.

The case of Cain, the first murderer, is always referred to with a triumphant flourish, by the opponents of capital punishment, whenever the subject comes up for discussion. The "Sentinel" does not forget it. We have two or three things to say in reply to this argument of Cain.

1. What if God chose to spare the murderer during the antediluvian age of the world, does that argue that he should never authorize his execution? Because God did not give the Decalogue before the flood, should he not give it afterward?

2. Can our opponents on this subject give us any evidence that the sparing of Cain and Lamech after having committed murder, contributed to the peace or advantage of Society? We think the evidence, if any, is the other way. Wickedness so fearfully and rapidly increased that God was obliged to destroy the world on account of it; and the very fact, that the first law he gave Noah after the flood being that "Whoso sheddeth man's blood, by man shall his blood be shed," is presumptive evidence that the exemption of the murderer from this punishment before the flood, was a great cause of the terrible and rapid increase of iniquity. We have further suggestions on this Cain argument to make hereafter, if required. In the meantime we wish the opponents of capital punishment to ponder the foregoing.

Another remark of the "Sentinel" is as follows:—

"The divine command instituting circumcision bears much more appearance of being literally universal in its obligations than the phrase in question; yet Christians generally believe this law to have become for eighteen centuries null and void."

Why does our cotemporary drag the law of circumcision into his article? It only embarrasses his own argument. Who does not know that circumcision was a typical institution, and that the Christian church has its anti-type hence while circumcision is null and void, the thing signified by it is universal in its obligations, and will be to the end of time.

We have but one more extract to make from the "Sentinel's" first article;—it is as follows, and is the most extraordinary of all:—

"We have the same reasons for adopting polygamy, bigamy, assassination, and indeed for restoring the whole Jewish law of homicide, as for restoring the system of capital punishment."

This sentence truly astoundes us! Does the writer intend to say that God commanded polygamy, bigamy, and assassination? His words purport this! God did command that "whoso sheddeth man's blood, by man shall his blood be shed," but he never commanded any of these crimes referred to by the "Sentinel," neither did he ever sanction them. That they existed extensively, and were practiced by some of the best of men we admit—but that they were a law of Heaven we deny. The most that can be said favourably to them, may be said in the language of the Apostle to the Athenians,—"At the time of this ignorance, God winked at it," but never gave them his direct sanction or approval, much less commanded them. Hence while we have the positive command of Jehovah for the execution of the murderer, we have no shadow of divine authority, (and God forbid we should,) for adopting these base practices, which were a fruit of human depravity, but which the "Sentinel" would make his readers believe were of divine origin! Such unwarrantable assumptions by writers render them dangerous conservators of public morals.

## "So."

This little word, though very short has many significations, and is used in a great variety of senses. There are many sayings in God's word in which it bears great prominence and significance. In that full, thrilling and heart-rending text,—"For God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life." God not only declares His love by His decree. He tells us how he loved the world. "For God so loved," irrespective of our unworthiness He so loved us, so pitifully, so ardently, so intensely, so fully so God-like "that he gave his only begotten son, &c." Paul and Barnabas after entering the Synagogue of the Jews at Iconium, "so spoke that a great multitude both of the Jews and also of the Greeks believed." They not only spoke but "so spoke." It was the manner and matter of their speaking that caused so many to believe. There is now much speaking but far too little believing. It is not the most words that produce the best effects. It is so speaking. In order to see the cause of God advance and souls converted we must speak more as did the Apostles. So plainly, so pointedly, so affectionately, so earnestly, so truthfully and so constantly that sinners will be constrained to receive the truth and believe in the Lord Jesus Christ. Christians who are said to be "the light of the world" are told how to let their light shine. "Let your light so shine before men, that they may see your good works" &c. Not putting it under a bushel, or in secret places, hiding it from the world but let it shine "before men" so brilliantly, so constantly, and so faithfully, in faith and all good works, that others may see your good works and glorify your father which is in heaven. Let all remember that "God so loved the world," and ministers that they are to "so speak," and all Christians that they must let their "light so shine" that God in all things may be glorified.

REVIVAL IN WOODSTOCK.—We have received a private letter from Woodstock, informing us of a glorious work of revival being in progress in that place, under the labours of Brother Dwyer. Our correspondent informs us that the house is crowded every evening, that many are enquiring the way of salvation, and that thirteen have been baptized. May God continue to bless. His word run and be glorified, and many souls be converted is our sincere prayer.

AVERY'S ALMANAC FOR 1860.—We have received from the publisher, Mr. Avery, this indispensable Annual. It is neatly printed and contains much statistical and other important matter that should be in every office and family.

## Important Discovery.

An important discovery (if true) has recently been briefly as follows:—A Professor Tischendorf, a celebrated Biblical critic, employed by the Imperial Government of Russia to perform a scientific mission in the East, has discovered in the cell of a Convent at the foot of Mount Sinai a Greek M.S. containing large sections of the Old Testament—the whole of the New Testament, several Apocryphal works, and some of the writings of the early Fathers. The M.S. consists of 346 leaves of fine parchment, and bears evidence of being the work of the fourth century. The discoverer communicated his success to the Leipzig Gazette in April last, and through the London Athenaeum it was made known to the British public. The wonderful providence of God in the preservation of His Word in various forms and places, and causing it to be discovered in different ages of the world, is evidence of his special care of His own testimony, and of our obligations to value, search, and love the Bible. Professor T. suggests that an edition of the newly found M.S. may be given to the public in the course of three years.

## Temperance Alliance.

The inaugural meeting of the "New Brunswick Temperance Alliance" was held in the Mechanics' Institute on Wednesday evening. A very fair audience was in attendance. The Hon. S. L. Tilley in the chair. The meeting was opened by prayer by the venerable Rev. John Armstrong. The President, Mr. Tilley, in his very excellent and appropriate opening remarks referred to the organization and objects of the Alliance. If a membership of 5,000, with an annual subscription of \$5 each, can be obtained in the Province, they purpose having at least two lecturers constantly in the field, travelling throughout the length and breadth of the province, lecturing and labouring to educate the people on the subject of temperance, forming juvenile societies, &c.; also to circulate a monthly Temperance periodical, and tracts by the thousands. Mr. Johnston, of the Railway office, spoke at some length, and said many things to the point. Mr. Potts followed with the concluding speech. Several gentlemen who were expected to address the audience were prevented on account of sickness and other causes. A number of clergymen and other gentlemen were on the platform. We consider the objects of this Alliance unobjectionable and well worthy the hearty co-operation of all the friends of temperance and humanity.

We subjoin the following constitution of the Alliance:—

1st. This Association shall be denominated "THE NEW BRUNSWICK TEMPERANCE ALLIANCE."

2nd. The object of the Alliance shall be to call forth and direct an enlightened public opinion in favor of Total Abstinence and Prohibition, by the employment of Lectures and the distribution of appropriate Publications.

3rd. All persons approving of its object, and contributing not less than Five Shillings annually to its funds, shall be Members of the Alliance. The payment of not less than Five pence shall constitute a Life Member.

4th. The Alliance shall be under the direction of a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and an Executive Committee composed of fifteen members selected at the October Sessions, together with all Clergymen who may be Members of the Alliance. Five Members of the Committee shall constitute a quorum, and the Office bearers shall be ex-officio members of the Executive Committee.

5th. The Executive Committee shall meet on the first Tuesday in each month, or oftener upon the written request of not less than three of its Members, to be delivered to the Recording Secretary.

6th. The Annual Meeting shall be held on the Evening following the Annual Session of the Grand Division of the Sons of Temperance.

## Religious Items.

HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Rev. John Brewster formerly of Fredericton, gave a very satisfactory lecture before the Association a few days since in Halifax, N. S., on "Re-vivals." He had a crowded house and Halifax papers speak of it as a very popular lecture.

PRAYER MEETINGS.—The Halifax daily prayer meetings are well sustained, and are attended fully as well as ever.

DR. BAYNE, of Canada West, one of the leading Presbyterian Ministers of that Province died very suddenly on the 3rd ult. He was a very active and useful man. A friend of his who left him in bed, returned after an absence of only twenty minutes and found him dead.

The Rev. E. C. Cady has received a call to the Pastorate of the Baptist Church in Portland, and we believe is to be ordained next Sabbath.

A Baptist Church has recently been organized at Middle Simonds, C. C., and comes under the pastoral care of the Rev. J. G. Harvey, who on the following Sabbath baptized four believers.

A correspondent to the Montreal Witness who has been on a visit to Nova Scotia, speaks as follows of the Sabbath observance in that Province:—

Nova Scotia has already set a good example before her neighbours in the matter of Sabbath observance. We have a hundred and thirty miles of railway, but no engine ever snorted or stirred on it on the Lord's day. We have our morning and evening papers in abundance, but none of them are printed or circulated on the Sabbath. We have daily mails to almost every village of importance in the province, as well as to New Brunswick and the United States; but all post offices are closed, and all mail carrying ceases on the Sabbath. We have now been without Sunday mails since 1850—nearly ten years; and my sincere belief is that six-tenths of our people are delighted with the change, and would not willingly deprecate a relapse into the old state of affairs. We have never had any Sunday theatres, excepting always when the Roman Catholics manage to get up something like their own chapel. —Cor. Montreal Witness.

MAINE STATE SEMINARY.—We have received a catalogue of this new and flourishing institution. The whole number of students during the past year is 170, which is a very much larger number than has ever attended in any one year since the organization of the institution. The financial affairs under the management of Rev. O. B. Cheney, are in a satisfactory state, the institution being entirely out of debt. The two

buildings already erected have cost thirty-six thousand dollars.

The catalogue also contains a well executed engraving of the Seminary buildings.—*Morn. Star.*

This seminary is a Free Will Baptist Institution.

Jews in the U. S.—The Israelite population in the United States is estimated at above two hundred thousand souls, who have established one hundred and seventy synagogues. Of these forty thousand dwell in the city of New York, and alone outnumber the entire Hebrew population resident in the British Isles. Of this aggregate about three-fourths is derived from the immigration of the preceding twenty years.—*Israelite.*

RELIGIOUS MOVEMENT IN TURKEY.—A Constantinople correspondent to the "News of the Churches," writes a remarkable movement in Turkey. He says:—

"The existence of anything like extensive or earnest religious inquiry among the Mussulmans has sometimes been denied, and two years ago the statement, that a rush to Protestantism was to be expected, awakened surprise and incredulity even among friends of the gospel. But it is a literal fact, that not a few thousand Mussulmans have just expressed to Christians their desire to profess Christianity, adding that they have been studying the New Testament for years, that some of them can repeat it largely by heart, and that there are double their number who sympathize with them, though not prepared as yet to take any decisive step. Whether anything may result from this cannot now be determined; the consummation of such a transition would involve most important consequences of various kinds; and it is pre-eminently the duty of Christians to pray that wisdom may be given to all who may be called to act in this matter."

This letter also announces the death in Constantinople of the Rev. Mr. Barker, for nearly forty years the active and worthy agent for Turkey of the British Foreign Bible Society.

## Letter from the Rev. D. M. Graham.

NEW YORK, Nov. 17, 1859.

MESSES. EDITORS.—Long time has passed since it was my privilege to communicate through your columns with your readers. I presume few, if any, have noticed my absence, yet it has been to me a painful absence in regard to them. My visit to your province some years ago greatly endeared your readers to me, and also greatly increased my interest in your field of labor. I hope hereafter to communicate with you more frequently than for the past two or three years, especially after I get a little more settled in my own field of labor.

I have observed of late that you speak in your papers as if it is a time of peculiar trial to your people, a crisis in your progress in your development as a denomination. It would seem that owing to this fact in your history some are discouraged in a measure, and some fall away. There must be those times wherever the Divine seed springs up and grows in a world like this. Few persons are disposed to keep sufficiently alive in their memory the saying, that they who endure to the end shall reap the reward. Judas set out with great courage, but the time of trial came and he sold out his chance in the kingdom of God for thirty pieces of silver. Many people have a sort of religion that is a little pecuniary trial will break into a thousand fragments. Some good seed you know perished because of the hardness of the soil, others because of its shallowness, and others still because the thorns sprung up with the seed and choked it. So the hearers of the word are characterized in this way. The seed that produces good merchantable grain alone reaches its true destiny. The harvest that brings forth fruit "with patience" alone bears the word to profit; all others, however numerous, are greatly worse off than those who never heard, as Capernaum is to fare worse in the judgment than Sodom.

The general standard of religion in these times, I am led to believe, is exceedingly defective. Religion is made to consist altogether too much in giving states of feelings rather than in the ends to which the will, the voluntary portion of our nature, under God consecrates itself. These trials though they seem for a season adverse often serve as the fans with which the chaff is separated from the wheat.—The mountain storms cause the roots of the ash to strike deeper into the soil. Courage then, brethren. You have a great and glorious mission to accomplish on this continent. Let none because it is a season of faintness sell out a glorious inheritance, which God desires to give you among the denominations that serve him, for a mess of pottage, and then through tears of bitterness seek in vain for a place of repentance.

It has fallen to my lot to raise many thousands of dollars for benevolent purposes. My experience leads me to this remark: Few persons know the importance of small sums in benevolent operations. It is pride that hinders their progress a thousand times more than poverty. Many from pride will not give small sums, when if they could give large, they suppose they would be willing. Pride, more than covetousness, rules the treasury of God. He will give special blessings to those who have the humility to put in the farthing provided he sees it according to the ability.

I have many times told a fact about the ants of Africa as illustrative of the right of principle in benevolent operations. I think it will bear telling once more.

The ants in that country, I am told by missionaries gather into armies so large as to threaten to apartment. It is these marches they find open park barrels they soon remove the entire contents by taking each a little piece. How ludicrous it would be to see one ant undertaking any of these feats, for instance, one ant undertaking to carry the barrel, pork and all. In benevolent operations the great mass stand and look on while a few tug away at the barrel. If the great number would take a lesson from the ant and each pay a little, the aggregate would astonish and bless every one who bestowed upon it.

Who does not see at a glance it would greatly improve the piety and joy of thousands by thus having even a little share in the mighty schemes of benevolence, which could thus be accomplished.

Of course it would not be in place to speak of your specific operations, but I trust all will co-

cord me the privilege of thus dealing with the principle that I believe so peculiarly pertains to the kingdom of God. May the blessing of God come upon all who love him in deed and in truth.

Yours in Christ,

D. M. G.

[Communicated.]

## Nova Scotia Quarterly Meeting.

The first Quarterly Meeting, since the Annual Meeting, was held with the church at Chebogue Point, commencing on Saturday, the 19th ult., at 1 o'clock, P. M. Quite a number of Brethren and Sisters from adjacent neighbourhoods came together. After the opening remarks were made by Elder Swin, the majority of believers present reported themselves with a good degree of peace and joy.

Sabbath morning.—Prayer meeting was attended, as is usual in these meetings, and with a pleasing degree of interest.—After which, Elder G. E. Eaton, Delegate from the Free Will Baptist Denomination, addressed the congregation from Psalm 137:5th and 6th verses.

This was truly an interesting season, and many animated remarks and exhortations followed in quick succession for one hour after the sermon, and during the season of communion, and for a space of time afterwards. The whole duration of the meeting was full five hours, with unabating interest,—and surely Jesus reigned.

Service in the evening again at 6 o'clock. A portion of the time was occupied by myself in speaking from John's Gospel, 3 d. chapter, 19th verse.

Monday afternoon was devoted to Christian Conference. Many were refreshed. Christ was with us. Monday evening.—Presence by Bro. Z. Porter, from Psalm 62: 8v. Several came forward for prayer and God was manifestly among us.

Tuesday morning Bro. Knowles baptized two sisters, previously received by the Church. This also was a season of gladness and praise, and the Spirit of our baptized Lord was with us at the water. Another season of social worship was held through the day. On the evening of Tuesday, it being stormy, a number of individuals collected together at Capt. Anson Crosby's, when he addressed them from Haggai 1: 7v. It was a profitable season. Every person present spoke.

Your Brother in Christ,

S. W. BENISON.

## A Christian King.

The King of Hanover is said to be a sincere Christian. Recently the foundation-stone of a new place of worship in his Capital was laid.—His speech on the occasion, as follows, breathes the true spirit of religion:—

"Since, by the graciously paternal care of Almighty God, the royal chapel has been established in the midst of my hereditary dominions, my capital and residence city has so vastly increased in extent and population, that I was last summer enabled, under God's good providence, and invoking His blessing, to sanction an additional civil and ecclesiastical division of the city. This measure necessitated a new place of worship, and gave rise to my heart to a lively wish to erect the building out of my private purse, and bestow it, as my gift, on the congregation, in order, 1st, to present thereby a thank-offering to the Lord for all the countless and innumerable blessings which He has showered down on my land, my family, and my capital, ever since the old dynasty has been re-seated; 2nd, to furnish a permanent memorial of my love for my native city; and, lastly, to testify openly how true and ardent is and ever will be my desire to stir up and foster the fear and love of God in the hearts of His people, and how zealously I seek to promote the spiritual welfare of my subjects, regarding that as the most sacred of all my kingly obligations."

"On this day, therefore, on which, fourteen years ago, the gracious condescension of the Almighty vouchsafed to the country a large, to the royal house generally, and to our parental hearts in particular, the richest jewel which divine goodness could bestow on us, in the birth of a son and successor—on this day, on which the Lord God thus laid the foundation of peace and joy and future glory, the hearts of prince and people, I lay the foundation of this house of God, and dedicate it to Him who is the foundation corner-stone of our faith, the pillar and ground of our salvation. It is to be called Christ Church; temple and parish are to be as the name of our beloved Saviour; and my humble and fervent prayer to God is, that He will be pleased to take both church and congregation evermore under His gracious protection; that His beloved presence may I feel within it, and His beloved heart of merciful Redeemer, be revealed in the heart of every individual member of the congregation, so that it may become and ever remain in faith, in life, and in conversation, a true and faithful church of Christ—a blessing which indeed I fervently implore may be sent down from heaven on all my people. Furthermore, I entreat the Almighty to permit that the pure gospel of His dear Son may be proclaimed in this church to all hearts, and that it being my desire and resolve, that all who are admitted into the walls of this Christ Church, which may thus become a well of salvation, not only to its own congregation, but to the nations of the farthest regions of the globe. And whilst to these fervent prayers for this church and congregation, and for my people at large, I superadd my heartfelt petition, that the bond which in ancient times united the Gospel, rulers and people in one united gladness, and that the bond which in our times united the Gospel, rulers and people in one united gladness, may still link them together, until the arrival of that great day when we shall all stand before the throne of our divine Redeemer, to receive the salvation purchased for us by His precious blood, I lay the foundation-stone of Christ Church in the name of the Father, of the Son, and of the Holy Ghost."

The Warrantow Flag contains an account of the death, on last Thursday week, of a little girl of 8 years, daughter of Mr. Travener Gough, in the absence of all other than herself, her clothing took fire. She first tried to suppress the flames herself, then she asked her little sister of ten years to throw water on her; but the little one ran instead, to call the neighbors. When they came, they found her lying on the yard, and in reply to the question "what she was doing there?" she said she thought if she stayed in the house, that the house would catch fire, and burn the baby up, too. God bless the darling, every mother will say. She retained her faculties the last, conversed freely, and bore her suffering with a degree of fortitude remarkable for one of her age.

The Harrisburg (Pa.) says: A lady had the habit of picking her teeth with pins. A trifling humor was the consequence, which terminated in a cancer. The brass and quackster used in making these pins will account for the circumstances.