

lightment without Christianity; and to speak more practically still, no one can see what I have without recognising the duty of acknowledging the enormous debt of gratitude to those devoted men and women who, as missionaries, are struggling for the conversion and education of the heathen, and our obligation to sustain them. I went to the East with no enthusiasm as to missionary enterprise. I came back with a fixed conviction that, in its true and harmonizing power, and its increasing influence on commercial adventure, it is, under Providence, the great agent of civilization; and I felt it my duty to add, that everywhere in Asia and Africa, among the Caffres in Natal, on the Continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the zeal and success of our countrymen as missionaries of truth is earnest and concurrent. I heard it every, and from authority. Their praises greeted me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good Hope, and when nearly two years afterward I bade farewell to Eastern lands, my last delightful duty was to visit, and for myself see, the largest missionary school in Egypt, kept and admirably administered by an American—a Philadelphia woman (Miss Dale)—at Alexandria."

Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 19, 1859.

Removal.

The Office of the Religious Intelligencer is removed to No. 28 Gorman Street, one door nearer King Street than formerly.

The words "Religious Intelligencer" may be seen in the window.

Letters, Memoranda, &c., for the Editors, may be put in the LETTER BOX in the door, when no person is within.

Special Notice.

We have heretofore notified Subscribers of the time when their subscriptions expired by enclosing their last paper in a Blue Wrapper. We have found this not to be the best method, the notice being too short, and other causes render it objectionable. Hereafter the number to which each subscriber is paid will be written in figures on the wrapper enclosing his paper, so that persons will at all times know when their papers will run out.

New Mail Arrangement.

The Office for Sussex, Salisbury, Moncton, and other Eastern offices now close at 6 o'clock in the morning, instead of half-past 4 o'clock in the afternoon as formerly. The Intelligencer for Eastern offices will, therefore, hereafter be posted as to go by Friday morning's Mail. Eastern Subscribers will, by this arrangement, get the news up to Thursday evening, on Friday.

Careless Christians.

After reviewing the manner of living by many Christians, we do not wonder that they do not enjoy any more religion, and that their testimonies when heard in the house of God, are continued tales of their meagerness and darkness. We would be astonished if the contrary was the case. If many of them were as careless about keeping their bodies clean, as they are about keeping their souls unsullied from the world, we should expect them to be too vile and filthy for decent society. If they laboured no more industriously for the good that perishes, than they do for the bread of life, we should not wonder at hearing them complain of hunger and seeing them looking weak and sickly. They might reasonably feel of perishing in the cold, if their clothing was no better calculated to protect their bodies from the winter's blast and storms, than the garments of their souls are to keep them from feeling the chilling influence of sin.

Negligence has made the prudent reckless, brought the high low, robbed homes of every thing earthly that makes the family circle happy, and reduced the wealthy to object poverty. No man can expect to prosper long, and be surrounded with the riches of this world who is not "diligent in business," neither may Christians hope to enjoy religion and be blessed with the riches of the grace of God, who are not "fervent in spirit serving the Lord."

God has made ample provision for all the wants of our souls in Jesus Christ, and has made it as much the privilege of his people for their souls to live in the kingdom of Christ, and feast on the fat things of the Gospel, as for their bodies to live in this world and enjoy the comforts of daily food and clothing. In Christ dwells all fullness. Our souls may bathe and swim in the ocean of God's love. Yes, we may be washed and made clean in the blood of Christ. He has given to us the bread of life, and we by faith may eat and be satisfied and live forever. But alas! How many there are, who in consequence of their own carelessness, are starving upon "husks." God has given to them His Holy Book, in which he declares, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and perhaps that Word of life has not been opened by them for days, or even weeks. God's truth and spirit are designed to be the life and light of the believer's soul, and the reading of His Scriptures, cannot be neglected without producing hardness and weakness of spirit.

Apologies of the want of time, are frequently offered, when the truth is, those very persons waste time enough every day in sleep or idleness to read several chapters of God's Word. How can persons thus expect to have the Word of God dwelling in them richly? Again, they are indifferent about attending the weekly prayer and social meetings. They get careless, and from time to time neglect the house of God, and go wandering about, or lazily lounging about their own homes, and they lose all their interest in the service of God and when occasionally they do report themselves among their brethren, their testimonies are just what they always must be under such circumstances, tales of gloominess and trials. If they were to spend as much time in going to God, and confessing their sins, and in pleading with Him to restore unto them the joys of His salvation, as they do in talking about their backslidings, their darkness would soon be turned into light, and they would be enabled to rejoice in the love of Christ.

Backsliding is not the work of a day, neither is it begun by committing willful sin. Carelessness is the first step. Occasionally the close bonds of sin are neglected, and in times of hurry family prayers are abandoned. Then they lose the relief that God's word, furnished His Secretary, and are soon in the highway to destruction.

Miss Starr's Case.

Some of the secular press of this city seem to think the abduction case of Miss Starr—the circumstances of which our excellent Canada Correspondent has given to our readers—is a very small affair in reality, and quite undeserving the extensive notice given to it by the Canadian press, and others. Another letter in our columns this week from our correspondent on the subject, giving some statements from Miss Starr herself, throws additional light on the subject, only however, to further exhibit the unscrupulous and wicked deception of Bishop Charbonnel and the priests who encouraged and aided her flight from her father's house. True, Miss Starr had come to years—being quite old enough to decide for herself in matters of religion and otherwise, but she certainly has proved to her friends and the world that she had not wisdom enough; and her lack of this afforded Bishop Charbonnel and his priests an excellent opportunity to practice their wiles, and encourage and aid her to inflict a most painful wound upon her too indulgent parents, by secretly absconding from her home under the darkness of night. Miss Starr's statements prove those made by the Bishop to be utterly false, and that he did encourage her, and advised her what course to pursue. Is such conduct toward a weak young lady, breaking up the peace of a family, and covering the crime by deliberate falsehood, a small affair? Had this Romish Bishop and his priests stolen the horse, or even the dog of Mr. Starr, the law would have seized him at once, and due punishment been accorded. But because it is Mr. Starr's daughter, whose weakness and extraordinary inebriation would afford advantages for the girl thief, rather than the former, therefore these plunderers may abduct a daughter, and plunge a happy family into the deepest grief, without an expression of just indignation and abhorrence from others whose households are exposed to the same invasion. Was this a solitary case? The kind, less public indignation might suffice. But it is only the repetition of what has been probably a thousand times practiced by Romish Bishops and priests. The abduction of children and young ladies is a common occurrence in some countries. The recent case of the Jewish child Morara is before the world as standing evidence of Romish guilt; and similar instances may again soon occur. The more these crimes are palliated, the more frequent and the more daring they will be; and it is to be sadly regretted that there are found Protestant parents who will expose their daughters to the temptations of Rome.

Of the religion and sanctity of the nuns, Miss Starr does not give very flattering testimony. In her letter to her father which has been published, she refers as follows to the nuns of Toledo, where she was imprisoned, and sick: "I did not experience the sympathy I had hoped to find in those who were espoused to Jesus Christ. I was left sometimes nearly a day without being spoken to, and the cold-heartedness of those sisters made my life miserable, and I did not find them actuated by loving dispositions, and I soon was taught that it was not necessary to be in a convent, to become religious, and that God had created me to be in the midst of this world's temptations, a good Christian girl, to be faithful to him, and affectionate to his parents."

The Boston Journal in closing a notice of this affair, very justly observes:—

"The entire history of this case displays in a striking manner the unscrupulous character of Romish priests."

Tract Society.

We learn that in contemplation to form a Religious Tract Society in this city. A preliminary meeting has already been held, and persons favourable are requested to meet at the Rooms of the Young Men's Christian Association, in Judge Ritchie's Building, on Friday evening, 26th inst., at 8 o'clock. We truly wish much success to this eminently Christian enterprise.

At the last meeting of the London Religious Tract Society, the Chairman, Lord Kincardine related the following incident of the benefit of a single tract. How much good might often be done by these silent little messengers. His Lordship said:—

"In conclusion, let me mention a little fact connected with the circulation of tracts. How many such cases there are can only be known at the last day; how many tracts have been the means of bringing man to a sense of his responsibility to his Creator can never be told till all secrets are revealed. A distinguished officer in Her Majesty's service who for many years scoffed at the circulation of tracts by some of his near and dear relatives, on taking leave of his business before his departure for a foreign command led a tract—forgot the name of it—placed at that moment by one of them in his hand. He put it carelessly into his pocket. He had a long voyage out. In the course of the voyage, having much idle time, he put his hand in his pocket and pulled out that tract. He read it; the effect which it produced was, and he said it became a completely changed being, and he was now one of the most earnest God fearing men in Her Majesty's service. I know that to be a fact; I know that that officer blesses this Society, and is a subscriber to its funds. There may, nay, there must be, many more cases of the same kind; there are doubtless multitudes who, like that officer, owe their conversion instrumentally to the reading of a little tract issued by this Society."

For the Religious Intelligencer.

Sabbath School Conventions.

Permit me through the columns of your paper to remind our friends of the Report received by our General Conference concerning Sabbath Schools. I was in hopes that that report would have been noticed by you in the Synopsis of the proceedings of Conference; but as it has been omitted, and less the Minutes should not be published at an early date, I beg the privilege of laying before those whom I know to be deeply interested in Sabbath Schools, the nature or character of the report above mentioned; and in doing so, I think that I am safe in saying, that I speak the minds of all who have the spiritual welfare of the "little ones" at heart.

Sabbath School Conventions, however well approved of and supported in the United States and Upper Canada, yet remain an experiment in New Brunswick. Now, from the very limited knowledge which I have gained of this enterprise,

I conceive it to be of intrinsic value, and an efficient means of carrying on the great work of Sabbath School instruction, and also of awakening a very deep and sincere interest in behalf of Sabbath Schools. Our Conference also seeing the necessity of more zealous efforts on the part of our ministering brethren as well as others, recommended that a Sabbath School Convention be held as soon as practicable, and at some place to, and from, which the facilities for travelling would be advantageous.

This subject has occupied not a little of my attention of late, and after mature deliberation I have come to the conclusion to stir up the minds of my brethren and friends relative to this matter.

For my own part, I hold myself in readiness to attend such Convention when ever and where ever it may be held, the Lord granting me health so to do. But after looking over the various places, I have thought that the Free Baptist Church at Upper Gagetown would be the most convenient place both for the friends up the river, and down. I ask in conclusion—WHAT SHALL BE DONE?

Very respectfully yours,
BENJAMIN F. RATTRAY.

A Card.

With many thanks, I would hereby acknowledge the receipt, on the morning previous to my departure from St. John, of a "token of esteem," in the form of a beautiful Purse containing Twenty-two Pounds, accompanied with an expression of kind regard, bearing the names of John Owens, Esq., Thomas Jordan, and twenty four other gentlemen members of the congregation at Zion's Church.

It gives me particular pleasure also to express my thanks to those ladies whose names accompanied the rich and beautiful gift presented to me on the afternoon of the same day.

Let all these dear friends be assured that their kindness and affection is fully appreciated and highly prized.

During the past year their cordial friendship and faithful co-operation has rendered my labors all the more delightful and profitable, and we can now rejoice together that the first year of Zion's Church and Sunday School through the Divine blessing, has been a year of great success.

To my worthy friend John Owens, Esq., the generous patron of the Church, many thanks are due for his liberal and unceasing efforts to promote the prosperity of this mission; and while thoughts of friendship toward himself and family will ever hold a prominent place in the memories of the year now past, many prayers shall ascend for the success of the Christian enterprise which he has founded, and in which, with a goodly number of faithful friends, it has been my privilege to labour.

With assurances of kind regard,
I remain, Dear Friends,
Yours affectionately,
W. H. DANIELS.
Franklin, Mass., U. S., Aug. 11th, 1859.

CANADA CORRESPONDENCE.

The Abduction Case Again.

COBURG, 12th August, 1859.

Since my last, Mr. Starr has published in the "Montreal Gazette," a communication extending through several columns, and embracing a statement and two letters from Miss Starr, which I have read with interest, but from which I cannot give extracts, as the paper is not in my possession. It will not be difficult, however, to give from memory the more prominent points elicited by the communication. Mr. Starr visited his daughter at Saratoga recently, having been summoned thither by telegraph, as Miss Starr was in a state of feverish excitement, the result of the perusal of the many things which had been written about her, which retarded her recovery, and led her to desire to see her father. Before the despatch by telegraph, Miss Starr had forwarded a letter by mail, meant only for private perusal, as internal evidence shows, which Mr. Starr did not receive till after his return from Saratoga. Then, acting upon the advice of his friends, he committed it to the press, accompanied by the remarks to which I have already adverted. Except in matter of detail no new light is thrown upon the subject. The general impression remains. Miss Starr states, that she was not urged to communicate her intentions to her parents, as both Bishop Charbonnel and Mr. Granet declare, and did not represent herself as the victim of domestic persecution. She was persuaded, however, her parents would oppose her becoming a Roman Catholic, but especially a nun. She also contradicts the Bishop's statements in other particulars, as that he expressed himself delighted to see her, not as the prelate declares "having met her in my house, I blamed her imprudence in coming,"—that she had taken the sacrament more than once in Toronto,—the Bishop stated the reverse—that she was so well aided by the Bishop, through his agents, that she cannot understand what he means when he says: "She was not aided by me even during one hour in her concealment." Miss Starr admits that he did not see her, but that he sent her word that this would be best, so that should he be questioned he could truthfully reply that he had not seen her! I hold back the comments which would almost write themselves, if they could. She also tells us that she did not find the sisterhood of the convent the holy and devoted persons she thought them, and while determined to remain Catholic—strange infatuation! she is persuaded she can be as good a Christian in the world as in a nunnery. She admits that in words she was permitted to go in and out at her pleasure, (for she was a guest, waiting for a favorable opportunity of going to France,) but in fact she was a prisoner. Her letters were sent enclosed to a priest in Toronto, and thence to a priest in Montreal, and by the way they were not delivered, and she was compelled to forward privately to the Post Office the letter which informed her father of her place of abode. That letter may be given in a subsequent letter. In it she instructs her father as to the means of teaching her. When she heard his voice, and exclaimed for joy, and was about to rush from the room to meet him—he was in a room adjoining—the Superior pushed her back into her seat and slammed the door. She also

states that she much regrets having destroyed the correspondence of several priests, which would have corroborated some of the statements she has made. More anon.

A. B.

REVIVAL RECORD.

The Work in Ireland.

A very long letter appears in a late number of the *Christian News*, published at Glasgow, written by a clergyman who went to Ireland to witness the work of God there for himself. From this letter we subjoin some extracts which we think will be interesting to our readers. He says:—

"I saw in Londonderry, Presbyterians, Methodists, and Independents harmoniously labouring in the Master's work. I saw hundreds, day after day—business men, working men, ladies, and women with caps on, meeting in the Corporation Hall, at half-past two p.m., that they might spend half-an hour at the throne of grace. I saw, night after night, upwards of two thousand persons assembled in the Corn Market for prayer, and to hear of the soul, sin, and salvation; and night after night, I have seen the Independent Chapel filled after the public meeting, and every night souls brought to the Saviour; and I know that in other places of worship it was the same. With the exception of the Episcopal ministers in Derry, all the Protestant ministers have united to carry on the work, and are labouring earnestly in it. The Rev. Mr. Sewell, the Independent minister, and his down, are most indefatigable. Mr. Sewell told me that he and his deacons would have conversed in their own chapel, in some three weeks, with above two hundred and fifty anxious souls. The first case of conversion which occurred in the Independent Chapel in connexion with the revival was the following:—

At the close of a Corn Market meeting, Mr. Sewell initiated a meeting for prayer for the anxious, in the schoolroom of his chapel. It was filled. While they were singing, a lad passing was attracted and went in. He sat down in a corner. In a little while he began crying out 'Lord Jesus, have mercy on me! Jesus, save me!' Mr. Sewell prayed with him, and directed him to Jesus. In about three-quarters of an hour he found peace. He then said, 'Oh, I must tell it; will you let me speak?' Permission was given him. 'Friends,' said he, 'I came in here a careless lad. I had no expectation of meeting Jesus; but while Mr. Sewell was praying, and pleading the promise, "Where two or three are gathered together in my name, there am I in the midst of them," the thought struck me, "Is Jesus here?" My sin burst on my view, I saw myself lost, in danger of hell, I cried to Christ for mercy. He has had mercy. He has saved me. I know you, friends, I know there are many here who have not Jesus or peace. O come to Jesus. He is willing to receive you; he is willing to receive you. O come to Jesus. Come now. Let us pray,' he said; and Mr. Sewell says he seldom ever heard such a prayer. In glowing words, he thanked Jesus for saving him. He prayed for his father, mother, sisters, brothers. When he went home, he roused his father and the family, and for the first time there was family prayer in that house led by that lad. Since then, his mother, two sisters, and two brothers have found peace in believing.

The two Sabbath evenings I was in Ireland I preached in a Presbyterian church some miles from Derry, in a country district. The meetings were simply announced for prayer. Both evenings there would be from 1000 to 1200 present. On the first evening, while preaching, and during the after part of the meeting, there were some seven or eight persons "struck down," and led to cry out for mercy. At the close of the meeting I am sure 100 persons waited for conversation.

"Many professors who used to think they were all right have found that they only had a name to live, but are now rejoicing in Christ as their Saviour. Ah! it is found in such a searching time that profession will not do. Nothing, nothing will stand but the knowledge of a living, loving, all-sufficient Saviour.

It is sometimes said, even yet, that the work is confined to the uneducated. This is not true. There are many cases in Derry which prove it a mistake. The week I was there, one of the most learned gentlemen in the city was led to Jesus; and was found immediately in the midst of a family reading Romans 6th, and with tears on his cheeks, speaking of God's love to us as enemies, in giving his Son to die.

"In Derry, as in other places, Roman Catholics are brought under the awakening influence and led to Jesus. The night before I arrived, there was one struck down in Mr. Sewell's chapel. It was a very severe case. In a state of insensibility to all outward things, she at first kept crying, 'O Christ, ye'll not let him take me, ye'll not let him take me.' It then changed, 'O Christ, ye'll not leave me now; O, ye'll not leave me now.' Again it changed to 'Come back, Christ; O come back, Christ.' When she came to herself she was happy. And to show that the happiness was a proper basis, she said to some one some days after, 'It's a wonderful difference to have Christ pardon one's sins, and the priest. I used to go to the priest and tell him all, and he pretended to pardon me, but I never felt any better; but since Jesus pardoned me I am perfectly happy.' O, let every Christian pray that the poor benighted Catholics may be brought out of darkness into the marvellous light of the gospel."

New York.—There are now eight daily prayer meetings in the city of New York. The Young Men's Christian Association have recently established a prayer meeting on the morning and evening of every day in the week. The Fulton Street daily prayer meeting continues to be a place of great religious interest; and in them all a deep, earnest, state of religious feeling is reported. Requests similar to the following are being daily presented at the Fulton St. Meeting:—

"The prayers of the Fulton street prayer-meeting are earnestly requested—oh! how earnestly—by a daughter for the conversion of her father, and the other eleven members of her family."

For a town, that there may be a revival of religion, and that many who are leading godly lives may be brought to a knowledge of the truth."

For a young man in the last stages of the consumption, that God will give him the Comforter in the hour of death."

A young man, who was educated in the Roman Catholic religion, feeling anxious about his soul's salvation, solicits the prayers of God's people in his own behalf, that God would grant him more of the illuminating and sanctifying influence of the Holy Spirit, and that he may be brought to a saving knowledge of the truth."

A gentleman asked prayer for a grand-daughter—an orphan—who is very sick, and is without hope. He said he felt very anxious about her soul. Another gentleman arose immediately and said that clergyman, now in the room, had requested him to present him to the meeting, as a special subject of prayer. He felt that the Lord had shut the door of usefulness against him, on account of his former unfaithfulness. The same gentleman wished us to pray for a young lady, now sick at his house, who hoped she had recently found the Saviour, in this very room. She was providentially with him, to spend a few days in his family, and had been snatched with dangerous illness.

We find the following sentence in the last Report of the American Seamen's friend Society. May we not hope that the time is driving near, when "the abundance of the sea shall be converted to God?"

"This has been a year of the 'right hand of the Most High. Never have so many sea-captains been hopefully converted to Christ or the faith and prayers of friends is their behalf so manifestly prevalent. Many a ship has become a *Bethel*, and here and there the captain has become the officiating priest at the altar of God! Never have so many sailors come in from sea, moved by a mysterious power, they scarcely know why, to the inquiry, 'Sirs, what must I do to be saved?' or so many have been subjects of God's grace, or the converts so active in the work of seeking and saving their brethren of the sea. The Christian sailor is feeling, under the influence of love divine, that he has a mission to perform, he can be a Christian on shipboard, and the 'daily prayer meetings' can be sustained at sea, and that Jesus himself often attends them."

At a late Meeting of a Missionary Society in England, it was publicly stated that the King of the Feejee Islands was a Methodist preacher, and that perhaps no nation on earth had in the same time risen more rapidly than had the subjects of this monarch since the gospel had been introduced among them.

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"This has been a year of the 'right hand of the Most High. Never have so many sea-captains been hopefully converted to Christ or the faith and prayers of friends is their behalf so manifestly prevalent. Many a ship has become a *Bethel*, and here and there the captain has become the officiating priest at the altar of God! Never have so many sailors come in from sea, moved by a mysterious power, they scarcely know why, to the inquiry, 'Sirs, what must I do to be saved?' or so many have been subjects of God's grace, or the converts so active in the work of seeking and saving their brethren of the sea. The Christian sailor is feeling, under the influence of love divine, that he has a mission to perform, he can be a Christian on shipboard, and the 'daily prayer meetings' can be sustained at sea, and that Jesus himself often attends them."

At a late Meeting of a Missionary Society in England, it was publicly stated that the King of the Feejee Islands was a Methodist preacher, and that perhaps no nation on earth had in the same time risen more rapidly than had the subjects of this monarch since the gospel had been introduced among them.

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A young man, who was educated in the Roman Catholic religion, feeling anxious about his soul's salvation, solicits the prayers of God's people in his own behalf, that God would grant him more of the illuminating and sanctifying influence of the Holy Spirit, and that he may be brought to a saving knowledge of the truth."

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