

them for him. And should he take this or that from you, you will be found saying, like James Melville in the olden time—

"My blessed Master saved me from repining. So tenderly he cared for his own—So beautiful he made my babe's declining—Its dying blessed me, as its birth had done."

What are your children to you? The possessors of immortal souls, to be saved or lost—Do you thus regard them? Are you training them for both worlds, or only for this? or are you leaving them wholly to themselves? Are they objects of your intelligent and constant love—a love judicious, tender and occupied most of all with their internal interests?

What will your children be to you? Blessings or curses? Are they to gladden your heart when other springs of joy are dried up, or to make you wish that God had written your children's names in the book of the living? Will they be to you as the reflections of holy lessons taught them and holy examples set them, or will they think of you as beings to whom they only owe their name and their misery? Will they hail you at the judgment seat with gladness, or shrink from your presence? Parents! be it yours to think of these things now, to

"Hold the little hands in prayer, teach the weak knees their kneeling; Let him see thee speaking to thy God; he will get forget it afterwards."

Be it yours to begin early, lest you lose the fear of your children; and to go on wisely, lest you lose their love. Be it yours to train them for God, so that they may be friends, and companions, and delights to you, not in this short life merely, but in our Father's house in heaven.

J. H.

Religious Intelligencer.

SAINT JOHN, N. B., NOV. 25, 1859.

Removal

The Office of the Religious Intelligencer is removed to No. 28 German Street, on the corner of King Street 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, EVERY WEEK, so that persons will at all times know when their papers will run out.

CORRECTION—CLERUS.—Our attention has been called to an error in our club prices on our first page. Five copies are one pound fifteen shillings, instead of one pound ten shillings. This error occurred a few weeks since, by the Prospectus being thrown into pie, and in the re-setting was not examined by us. We shall publish an article in relation to Clubs next week.

Faith in Christ and Spiritual Life.

Men while in unbelief are in a state of spiritual death. Corporeally alive but spiritually dead. We do not understand, either from the scriptures or from the nature of the soul of man that it is possible either here or hereafter for it to cease to exist. Its death is spiritual and only spiritual. Life and death are opposite states either considered literally or spiritually. Corporeal life is the result of the union of the soul and body, and corporeal death the consequence of their separation. Spiritual life is that enjoyed by the soul when united to God by faith, and spiritual death the consequence of the soul's separation from God, by sin, this difference existing, the body being material by its nature depends entirely upon its union with the soul for animation, the soul if its nature being immaterial, having been made so by God, depends, now, in addition to its existence, upon God for spiritual life. Separation in both cases is the cause of death, and the soul while morally estranged from God is dead in "trespasses and sins," being entirely destitute of all spiritual life. This was the death experienced by Adam when he fell, and in this state are all his posterity naturally, and here they must remain until they believe in the Lord Jesus Christ. The unrenewed soul though in this state dead is nevertheless as the result of its nature, both in reference to its existence and state, actively engaged in sin, and as really exists when dead in trespasses and sins as when spiritually alive, the difference being in the condition or state of existence. The Devils and the damned although they will exist forever, have not spiritual or eternal life, only eternal existence without the spiritual life.

All men by the fall having thus become dead as depending upon some source greater than themselves for life. God has provided for us eternal life and that life is in His Son. The Word that became flesh and dwelt among men came that we "might have light," not but what men were already corporeally alive, neither was it the object of Christ's advent into the world to save from corporeal death, nor to give existence to our souls, but to provide for us a salvation by which it became possible for our souls to become spiritually alive before death, and ultimately in the resurrection that our bodies too might be made immortal. Christ is "the life" of the soul of the believer. He is the eternal life offered to men through the gospel, and the only Saviour. Faith in Him is essential, and the only way by which we can become quickened from our death of sin. In the preaching of the gospel man is called upon to believe in the Lord Jesus Christ. The life is in Him and it can only be in us when we by faith receive Him into our hearts as our personal Saviour.

"This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." He must be in the soul as its life. Unbelief rejects Christ and bars Him out of the soul, while faith, and faith only can receive Him and trust in Him as the soul's Saviour. The apostle says "This is the record, that God hath given to us

eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." He then continues speaking to those who had believed in the name of Christ, to assure them of its glorious effects. "These things I have written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life." Man must believe the gospel—the record of Jesus Christ. The Saviour who "quickens whom he will" says the "dead shall hear," and "they who hear shall live." Faith comes by hearing and hearing by the word of God. The dead therefore, not only can hear, but must hear before they can believe, and must believe before they can live. The gospel is now the voice of the Son of God, and those who believe shall live, but those who believe not shall be damned. It can truly be said of every one who hears and believes the gospel as it was said of the prodigal Son he "was dead but is alive again."

God reaches the soul through the instrumentality of the church, by the preaching of the gospel, in which the voice of Christ is heard exclaiming, "I am the resurrection and the life, he who believeth in me, though he were dead, shall live." Preaching the Gospel, then, is something more than telling our experience, or even delivering scientific lectures. It is preaching Christ, the everlasting truth, and Him only, as our foundation and life. Declaring him to be the eternal, and the only name given whereby sinners can be saved. Philosophy is but philosophy, and can only be valuable in its place; so with all the sciences. Experience, also, is but experience, and is valuable only when considered as such, but when used for the Gospel, is much out of place, and makes a poor substitute. It is not faith in the experience of others, nor in ourselves, that will save the soul; we must believe in Christ as our only Saviour, or never have life. He must be held up to the world as the Saviour, or he cannot be believed in as such. We fear that too many who profess to be the servants of the Most High, preach themselves too much, both in experience and "opinion." They only are faithful ministers who can say with Paul—"we preach not ourselves, but Christ Jesus the Lord." We firmly believe that if the Gospel—which is the power of God unto salvation, when believed—was more faithfully preached, there would be far more true conversions among those who profess religion. Nothing short of true, trusting faith in Him who is the life, can secure for the soul the passage from "death unto life," which must be experienced before death, if the soul ever escapes eternal death and enjoys eternal life. No amount of excitement, sympathy, or even conviction, will answer without faith. Christ must be known, loved, and trusted in, as the only, and a personal Saviour. Those who disbelieve the Gospel and reject the Saviour, are guilty of the blackest sin. Unbelief is the damning sin. All to whom the gospel is preached, are taught the necessity of faith, and have presented to them the object to be believed in, and are left without excuse. God sends his spirit, and presents, and enforces His truth upon the mind, in order to give them life. He wishes to save, but can only do so in His own way, which is, through faith in Christ's atoning blood. Believe in the Lord Jesus Christ and thou shalt be saved; but if you believe not, you shall be damned. Reader, do not mistake feeling for faith. Never rest without the witness of pardoned sin. "He that believeth on the Son of God hath the witness in himself" and he that hath the Son hath LIFE.

"Signs of the Times."

One of the extraordinary "signs of the times" at present is the "spirit of grace and supplication" which God is being pleased to pour out upon his servants and people in different parts of the world. The "Great Awakenings" which have taken place, first in America, and more recently in Ireland, Scotland, Wales and England, have been of such unusual character and power, as to attract the attention of the secular press as well as the various religious bodies and organizations, and through these channels the "glad tidings" have gone forth to all lands, and the spirit of revival has seemed to have been begotten in the hearts of thousands of Christians. This is as it should be; and we cannot doubt but God will hear and answer prayer, and those extraordinary outpourings which have already been experienced, will prove to be only the precursor of much greater and far more extended revivals; embracing we trust lands of Papal, Mahomedan and Pagan sway.

As evidence of the truthfulness of our remarks we would refer to a circular, being "An invitation to united Prayer, addressed to the Church of Christ throughout the world," from the London Mission in N. W. India, which has been forwarded to British Churches, and thence to Christians in America. The following is the 3d resolution in this circular:

"And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore—

"Resolved 3d, That we appoint the second week in January 1860, beginning with Monday the 9th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth may see his salvation; that on the first day, that is, on Monday the 9th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, on Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this circular, onward, all be requested, in their secret family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing."

We learn that an invitation will be given to the Churches of this City, through their pastors, at an early day, to comply with the noble request contained in this resolution. Truly these are "signs of the times" which should cheer the hearts of all true believers. Long has the Christian Church been struggling in her warfare against the powers of darkness, with but a

limited supply of the Holy Spirit; the necessity for great incomes of the Spirit are now beginning to be felt, prayer is being made for the spiritual baptism, and once enjoyed by the Ministry and Church, who can tell of glorious "signs" which will follow. Hasten O Lord, the coming of Thy Kingdom!

Capital Punishment.

The reply of the "News" to our article of last week on his "Theology," does not call for any further remarks from us. We were aware of the very strong grounds assumed by him on capital punishment, and did not write with the expectation of bringing him to believe as we do on that subject, but, to correct errors into which he had fallen on the nature of the atonement, and also in apprehending our views relative thereto. In this respect, the matter probably stands as fair now, as it would by further discussion.

Neither did we intend in our first allusion to the editorials of the "News" and "Sentinel" on the execution of Blaney, to enter into any dispute on the death penalty. We can hardly think that the public demands it at the present time, or that it would be acceptable to our readers. Our intention was to put in a protest against the dangerous and unwarrantable assumptions, particularly of the Woodstock "Sentinel." The last number of the "Sentinel" has just reached us containing a reply to our remarks. Other duties prevent us from giving it the notice in this issue which it merits—we shall attend to it hereafter.

The Irish Revival.

The great Revival in Ireland is still the subject of much correspondence to London and other papers. The fruit of the work as manifested in the great reduction of drunkenness and other crimes is beginning to silence its opposers; and some distinguished ministers and others, whose names are a guarantee against fanaticism, do not hesitate to pronounce the physical manifestations which accompany it "God's own method of performing his own wonderful work."

An English Minister's Testimony. A letter from an English clergyman—the Rev. J. E. Judson—who is on a visit to Belfast to enquire into and ascertain the character of the work, is published in the British Standard, from which we make the following extract:

I have now conversed with a considerable number of converts of both sexes, who have been "stricken;" and of these some remained for some time prostrate and speechless in their stricken state, and I have no more doubt than I have of my own being that the conversions thus strangely effected are real conversions: from darkness to light, from sin to holiness, and from Satan to God. It is also a fact that several of these fresh converts had been living for years in vice and degradation, and the most abominable soul of man. But we also believe that God is pleased to make use of instruments, and that against special evils special instruments must be employed. Intemperance is a special evil—is there an agency specially adapted for its removal? If so, upon its successful application one impediment to salvation is banished out of the sinner's way. More than this we do not profess to accomplish; but we are sure that if we can make the drunkard sober, the tendency will be to laud the influence of God's truth, and secure to him a better position with reference to the welfare both of body and soul.

We abstain ourselves because we believe that the drunkenness which prevails may be traced back to moderate drinking as its great cause. We are convinced that moderate drinking, and not drunkenness only, supports the traffic; the traffic tends to foster drunkenness, and drunkenness promotes the traffic, and so the cycle of sin and degradation is kept up. So long as drink is supplied there will be drunkenness. Which is most in accordance with common sense—to supply the cause and labour in vain to remove the effect; or to get rid of the effect through the banishment of the cause?

It is our belief that, taking into consideration the widely extended influence of the clergy among all classes of society in this country, were they called to abstain from the use of intoxicating liquors, they would receive such a shock as would make a marvellous difference in the statistics of drunkenness. Would this be desirable, or not, in our parishes?

We abstain ourselves because we are convinced that the force of example is stronger than that of precept. We see growing up around us numbers of young persons of both sexes, surrounded by temptations arising out of the example of abstinence on the ground that "prevention is better than cure." We have found from observation and experience the impossibility of exercising an effective influence over the working classes without setting them this example.

Our duty as Christian ministers is to oppose evil by all lawful means. Is total abstinence lawful? We conceive it to be neither, and claim for it the sanction of St. Paul, on the well-known principle already adverted to. We do not attempt to prove that it is a positive duty, nor that there is any direct command in Scripture enjoining it; we do affirm that we are acting not only in the spirit of the great Apostle, but also in that of our gracious Lord who "pleased not Himself," when for the sake of so manifest a benefit to our fellow-men, we practice total abstinence ourselves.

We do not believe in the nutritious qualities of strong drink; any, we are sustained by the highest medical testimony in assuming the position that intoxicating drinks are neither necessary nor beneficial to persons in health. Our own experience bears out in this statement, and we ask, if this be so, why should we or any of our brethren refuse to make the sacrifice of a little self-indulgence for so vast a benefit, as health, moral, and religious?

We appeal to you, brethren, is it not drink above all things which tends to nullify the preaching of the Word, which keeps back numbers from the house of God, which degrades the masses of society, and mars almost every effort to win souls to Christ? Shall the fear of man shall conformity with custom, shall a shrinking from self-denial prevent you from furthering a cause which, amid the greatest possible discouragements, has through God's mercy, already been made productive of mighty effects reaching, through the body, to the priceless soul?

Reverend and dear brethren, we beseech you to investigate the claims of the Total Abstinence Movement prayerfully, impartially. May the Holy Spirit lead you to such a conclusion as shall most tend to the glory of our Lord and Saviour Jesus Christ. Amen.

Francis Close, D. D., Dean of Carlisle.
J. Bevington, M. A., Hon. Canon of Peterborough Cathedral.
E. Jenkins, M. A., Canon of Llandaff.
Island Noel, M. A., Vicar of Exton, Rutlandshire.
E. P. A. Talbot, M. A., Vicar of Evercreech.

have ceased? May it not be that the church has settled down into a state of inactivity, and that the sinners around are in slumbers so deep that God has to step forth out of His ordinary way just to arouse them? Was it not so on the day of Pentecost, when the Spirit came like a rushing mighty wind?

The Temperance Movement in England.

Our London Correspondent has enclosed to us the following excellent address, bearing the signatures of some of the most distinguished ministers of the Church of England, on the subject of Total Abstinence. The friends of this movement in this country may be assured that the Temperance Reform is advancing, and finding friends in high places. The progress in England, though slow, is of a character to warrant confidence in the expectations of the most ardent friends of the cause.

ADDRESS TO THE CLERGY OF THE CHURCH OF ENGLAND FROM MEMBERS OF THEIR OWN BODY.
Reverend Brethren, We, the undersigned ministers of the Church of England, and total abstainers from the use of intoxicating drinks as beverages, having, we trust, at heart the glory of God and the welfare of our fellow-men, earnestly invite your attention to this important subject. While heartily thankful to Almighty God for the efforts which are being made in our day for the religious and social improvement of the people in this land, we cannot close our eyes to the fact that at the same time an agency is at work which well nigh nullifies them all—we refer to the drinking usage of society—against which and everything that tends to foster this fertile source of evil, we desire to send forth our earnest and conscientious protest. Parliamentary Reports, Registers Returns, the evidence of the Commissioners of Lunacy, of parish relieving officers, of physicians in hospitals, of chaplains in garrisons, as likewise the strong language of our judges on the bench, all unite in testifying that the prolific generator of the varied crime and misery by which we are surrounded is intoxicating drink. On this point no difference of opinion exists.

The fact is patent and everywhere confessed, that, what, we are, the ministers of the national church, doing to counteract this frightful and wide-spread evil? From the pulpit efforts have been made. The schoolmaster and Sunday-school teachers have laboured to instil principles of sobriety. Tracts have been written and circulated, but with what success? Alas! an answer may be found by comparing our Sunday evening congregations with the hideous assemblages to be found in our gin palaces, public houses, and beer shops.

Hitherto we have been content to deal with drunkenness as with other vices, overlooking its preponderating magnitude and prevalence, and neglecting to employ direct special and well-adapted agency to oppose its influence.

Such an agency, we believe, is to be found in the practice of total abstinence from all intoxicating drinks; and so far from its being opposed to the spirit of true religion, we conceive it to be in strict accordance with it, as an expression of that enlightened benevolence which prompted the Apostle to abstain from anything that caused his brother to offend. Neither is it to be regarded as a dangerous substitute for the higher principles of revealed truth. We believe in our hearts that the finished work of Christ is that alone by which salvation can come to the sinner. We look to the power of God the Holy Spirit as being that alone which can regenerate the soul of man. But we also believe that God is pleased to make use of instruments, and that against special evils special instruments must be employed. Intemperance is a special evil—is there an agency specially adapted for its removal? If so, upon its successful application one impediment to salvation is banished out of the sinner's way. More than this we do not profess to accomplish; but we are sure that if we can make the drunkard sober, the tendency will be to laud the influence of God's truth, and secure to him a better position with reference to the welfare both of body and soul.

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G. T. Fox, M. A., Incumbent of St. Nicholas, Durham.
J. M. Pandall, Vicar of Langham, Norfolk.
J. Bardsley, M. A., Rector of St. Ann's, Manchester.

E. Davys, M. A., Vicar of Peterborough.
W. Acworth, M. A., Vicar of Plumstead, Kent.
C. Hosketh, M. A., Rector of North Meols, Rural Dean.

J. P. Alcock, M. A., Vicar of Ashford, Rural Dean.
J. Fawcett, M. A., Incumbent of Low Moor, Bradford.

And about one hundred others.

Mr. Spurgeon.

The real secret of the Rev. C. H. Spurgeon's power and success as a minister of Christ, cannot probably be better explained than in the following paragraph from a letter to the British Standard, by a gentleman in Cheltenham, England, where Mr. S. had been preaching:—

Mr. Spurgeon is a man of real prayer. When engaged in this solemn duty he appears as if disconnected entirely from this world. He seems as if standing on Pisgah's top, "viewing the land that is afar off," though in sight; his soul mounts up as "on eagles' wings" to the very throne of God, and, like the "rapt seeraph," "adores and mutters"; no dull, sleepy, incongruous, vain repetitions. He stands as Aaron of old before his God, pleading with God with cries and tears, and of a truth God lends His ear. Oh, for more of this wrestling spirit with our God, for more of "taking heaven by storm!" Would that all praying men did but hear the converts in the revival pray, for certainly it would teach us "how to pray," as God's Holy Spirit, in dictating their earnest cries. My God stir us up to more earnest prayer! The blessing is now at our door, why not seize it?

DR. AND MRS. PALMER.—We learn by the British Standard of October 28th that this devoted couple, whose visit to those provinces last year was blessed to many souls, were engaged in a revival in Sutherland, England. The Standard says:—

"The Divine power would seem to have descended on Sutherland, where great efforts for some weeks past have been made. Dr. and Mrs. PALMER, the amiable instruments of communicating the work in Newcastle, have been there labouring with special tokens of the Divine presence."

New York Correspondence.

Dedication of Free Will Baptist place of worship—Baptism.

MASSA EDITORS:—The first (and thus far only) Free Will Baptist Church, in this city dedicated their house of worship to the service of God on the first Sunday in this month, with appropriate services, and the occasion was one of deep interest. The weather was favorable, it being in the midst of our "Indian Summer," and the house was densely filled. The dedication sermon was preached in the forenoon by our pastor, Rev. D. M. Graham, from the text in Matt. xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them." From this he showed that the only true consecration of any place consists in so dedicating ourselves to God that whenever we meet it will be really in His name, and then He will meet with us, and by His sacred presence hallow any place, however humble, where His true church may meet, even though their number be but "two or three;" and that without His presence no formalities can impart any sanctity. During the discourse he briefly traced the history of the church from the time when, about eleven years ago, four or five brethren, finding there was no Baptist Church in the city to which they could belong and at the same time be permitted to commune with all Christians, established a prayer meeting at a private house, which soon increased so as to warrant them in hiring a little hall. Briefly, and with much feeling, he recounted the joys and the sorrows, the discouragements and the triumphs of the little band, until now, with greatly increased numbers, and under circumstances of great encouragement, they enter as their tenth place of worship the commodious house they have just erected on 28th street near Broadway.

In the afternoon a sermon was preached by Rev. G. H. Ball, of Buffalo, N. Y. at the close of which the communion of the Lord's Supper was administered, according to our usual form of invitation to "all persons present who receive our Lord Jesus Christ as their only Saviour, and are manifesting this by a godly walk and conversation." The Holy Spirit was evidently present, and we felt that the place was indeed sacred.

It was our privilege at that time to welcome eleven new members—the precise number with which the church was organized ten years ago. In the evening a crowded congregation was addressed by Rev. G. T. Day, of Providence, R. I. At the close of the service our pastor administered the ordinance of baptism to four candidates, one of whom was a lady about seventy years of age, and another was her daughter.

The house is 50 by 80 feet in size, built of brick, with a front of brown sandstone, and its general appearance is neat and comely, without excess of ornament. In the basement are the Sunday School room, lecture room (for lectures upon week-evenings, small prayer meetings, &c. and several smaller rooms for various purposes. The principle audience room occupies the floor above, and is entered from the street by a broad flight of steps. This has seats for about 600 without any inconvenience of crowding, and is without galleries, which can be erected whenever the congregation becomes too large for the present accommodation. The plan of congregational singing is adopted, therefore the only necessity for galleries would be to furnish additional room for the congregation. Instead of pews are cushioned settees. The organ, which is not yet completed, will occupy a niche behind and above the pulpit, and under the platform of the pulpit is a tank for baptizing. As the house is in close contact on each side with other buildings, the light is principally admitted through the roof, and is modulated by passing through stained glass. At night it is lighted by twelve gas-burners placed beneath reflectors encircling the central skylight, which gives a more equal distribution of light to all parts of the room than any other plan ever devised.

The cost of the land occupied (50 by 100 feet) was \$13,000, and the house with fixtures about \$19,000 more, or about \$30,000 in all. The church, with all the help it has received from abroad, has not yet been able to raise this amount.

Th Scientific American states that there are in the city of New York about 200,000 smokers, each using two cigars daily making 400,000 cigars every day. These, at an average of four cents each, make the enormous sum of \$16,000 daily consumed in smoke, in New York alone. There are some 900,000 cigars manufactured in that city annually, which, at the same price amount to \$36,000,000.

Mr. George Robinson of Augusta, Me., son of the late George Robinson, editor of the Augusta "Age," has been chosen Professor of Natural Sciences in Jefferson College, Louisiana. Mr. R. is a graduate of Bowdoin College.—Boston Journal.

Mr. R. is the grandson of the late J. D. Emory, formerly residing at Union Point, Saint John.

A few days ago, the daughter of a well known citizen, a prominent merchant and wealthy man, of Albany, N. Y., was found in the street, by some friends of her father, in a beastly state of intoxication, and taken home. A crowd of boys were about her, who were throwing piles of leaves upon her. She was tastefully and richly dressed, and wore a large amount of jewelry. From some cause or other, she has become addicted to strong drink, and her parents are obliged to keep a continued watch upon her movements. She is a beautiful girl, about 19 years old.

LADY PEEL, widow of the late Sir Robert Peel, was found dead in her bed a few days ago at her family residence in London. It is stated she died of an apoplectic fit, and was in her sixty-fourth year.

JOHN B. GOUGH recently delivered a Lecture on Temperance under the auspices of the "Abstinence Union" in Glasgow to a very large audience. The lecturer handled his subject in an astute manner, and it was well received. A Melbourne paper says that Mr. Gough has received an invitation to visit Australia to deliver lectures on Temperance there, and it is intimated that he will accept the invitation.

THE LATE ROBERT STEPHENSON, Civil Engineer, bequeathed £25,000 to various public and benevolent institutions.

A new Cunard steamer has just been contracted for with Nathan's of Glasgow, to exceed the Persia by 500 tons, and will in every other respect be larger and more powerful than that vessel. Efforts are to be made with her to surpass anything afloat, both as regards speed and internal arrangements.

and is consequently considerably in debt, though not so much so but that there is a very reasonable prospect of being able to pay it, and thus sustain our position.

We are grateful to you for your appeal to your readers in our behalf, and those contributing may feel assured that a little money so given will do much toward sustaining the cause of God and of our denomination in a difficult but important place.

News of the Week.

AGENT FOR THE "INTELLIGENCER."—Mr. William Wilson, formerly of Cambridge, is authorized to receive subscriptions for "the Religious Intelligencer."

FURS.—We would call attention to the Advertisement of D. Nagy in another column. Mr. N. has a large and excellent assortment of Furs—very cheap.

ENGLISH NEWS.—We refer our readers to our London Correspondence for the News, by the last Steam-boat at Halifax.

SCHOOLMASTER WANTED.—We are requested to state that a first or second class Schoolmaster is wanted immediately at Beaver Harbour, Penfield, Charlotte County. One of temperate, moral habits is required, and a young man would be preferred.

SENTENCE.—The young man Bowyer, who stabbed another man, Clark, in St. Stephen's last summer, has had his trial, and been convicted of Manslaughter. He has been sentenced to seven years in the Penitentiary. Another by the name of Garnett, convicted of an assault with an attempt to kill, has been sentenced to five years in the Penitentiary.

The Hon. S. L. Tilley will deliver a lecture in the Portland Temperance Hall, next Tuesday evening. Subject—"New Brunswick as a home for the Working Man."

MOORE ELLIS and wife charged with the death of one Cassidy, have been acquitted.

MECHANICS' INSTITUTE.—On Monday evening last, the Hon. Joseph Howe will lecture on the "Future of British North America."

Thursday, the 24th instant, is to be observed throughout Prince Edward Island, as a day of thanksgiving to Almighty God, for the inestimable blessing of a plentiful harvest.

MR. T. T. VERNON SMITH's lecture on the life of the late Robert Stephenson, delivered at the Mechanics' Institute on Monday night was well received, and the subject ably handled. The attendance was good.

A large Steamship, supposed to be the "Indian" of the Canadian line, is reported by telegraph on shore at Maria Joseph, near Liscomb Harbor, on the Nova Scotia coast, about 100 miles to the eastward of Halifax. No particulars, as yet, received here.

A correspondent informs the Halifax Presbyterian Witness, that some Throat is very fatal in Arichat. No less than eight funerals took place there last Sunday! In Big Tracadie and many other localities this malady is carrying off large numbers of young people.

A VERY PRETTY FORTUNE FOR FORTY DOLLARS!—Notwithstanding the frequent exposures that are made of the swindling lottery schemes that are got up in some of the Southern States, their unprincipled managers continue to send seductive circulars to individuals in States where lotteries are prohibited by law, and the sale of tickets in them is made a crime. They doubtless find customers foolish enough to part with their money for a package of worthless tickets, although it is surprising that any person capable of reflection should be imposed upon by their plausible representations. One of these circulars, worded with uncommon ingenuity, has been handed to us by a gentleman who does not see fit to invest forty dollars for the "very pretty fortune" which it promises him. The circular is to be the form of a letter, evidently lithographed, copies of which have no doubt been freely distributed over the country, wherever it was thought gullible enough to believe its statements could be found.—Boston Journal.

Th Scientific American states that there are in the city of New York about 200,000 smokers, each using two cigars daily making 400,000 cigars every day. These, at an average of four cents each, make the enormous sum of \$16,000 daily consumed in smoke, in New York alone. There are some 900,000 cigars manufactured in that city annually, which, at the same price amount to \$36,000,000.

Mr. George Robinson of Augusta, Me., son of the late George Robinson, editor of the Augusta "Age," has been chosen Professor of Natural Sciences in Jefferson College, Louisiana. Mr. R. is a graduate of Bowdoin College.—Boston Journal.

Mr. R. is the grandson of the late J. D. Emory, formerly residing at Union Point, Saint John.

A few days ago, the daughter of a well known citizen, a prominent merchant and wealthy man, of Albany, N. Y., was found in the street, by some friends of her father, in a beastly state of intoxication, and taken home. A crowd of boys were about her, who were throwing piles of leaves upon her. She was tastefully