

direct them to the written Word—to what the Saviour himself said the anxious were to believe—what the Apostles said to the anxious in their time. We are fully satisfied that if, instead of keeping up the excitement with these poor stricken ones, they were instructed, they would soon recover; but to point out the disease without exhibiting the cure, is enough to make one mad. We are glad to observe that the clergy are beginning to take an interest in these revivals. The lay element is not to be despised nor abjured; but it is natural to think that men who make theology a study will be better able to direct the anxious than those whose time and attention are otherwise absorbed.—*Glasgow Examiner.*

Religious Intelligencer.

SAINT JOHN, N. B., NOV. 4, 1859.

Removal.
The Office of the Religious Intelligencer is removed to No. 28 German Street, on the corner of Spring Street, near the corner of the old Court House.

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

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

Special Notice.
We have heretofore notified subscribers of the fact that their subscriptions expired by enclosing their last paper in a Blue Wrapper. We have found this not to be the best method, and we are now enclosing the number to which their subscription is paid with the paper, so that persons will at all times know when their papers will run out.

The Free Baptist Denomination.

It is an obvious truth to all who are conversant with the Free Baptist Denomination in New Brunswick, that this Body is now passing through a severe trial, well calculated to try the faith and attachment of its friends, and to purge from those who can only be relied on in seasons of gloom and prosperity. It is not our object to point out in this article any of the several causes which have brought about this state of trial, but merely to refer to it, and suggest some words of encouragement to the despairing. As already admitted, we are contending with difficulties, neither have we any wish to deny this fact. Our financial embarrassment, and which is probably not the greatest incubus after all, is of itself a heavy burden on our Conference, and a serious draw back on our usefulness.

Until this liability is swept clean away, and the Denomination legally and morally freed from the least penny of its debts, we cannot expect to occupy any very enviable position among the sister religious denominations. But in the struggle which now exists, we see no reason for absolute despair. The worst results may be prophesied by some, and anticipated by others, but we ask what good cause has ever yet been matured without some adversity and struggle. A little over a quarter of a century has passed since the Denomination was first planted in this Province. No organizations abroad, no sister associations at home, contributed to, or propped up this fabric reared with trembling hands, and constructed in simple faith in Christ. Men unlearned, save in the knowledge of Christ crucified, and constrained by his love, planted the germ of this Body. That it was a necessity of the times, would scarcely be denied by any acquainted with the circumstances of its origin. It would not, however, be wondered at if, in the rapid progress of the Denomination during its early or subsequent history, elements were introduced, and remained unremoved, contrary to the best interests of the cause. All other religious societies and associations have had their trials. In all of these there exists more or less of human wisdom, and where this is, imperfection will be found. No organization has ever been perfected at once; often that which was found expedient and necessary at first, or in the early stages of development, has had to be superseded by something more adapted to greater numbers, as they increased. To adopt a fixed and unalterable rule or system in every respect, at any stage of history in organizations, is not always the wisest course. There is infancy and maturity to everything.

The greatest danger to churches and societies of all kinds, is always found to be from dissensions within. A very feeble body indeed, if dissension will endure a terrible pressure from without, without sustaining any great loss. But dissension and strife and division will very soon weaken and destroy the strongest organization. Some two or three years ago we suggested to some of our brethren in the ministry that we were approaching a crisis which would try our faith, and we looked from our fellowship many unworthy, and unwelcomed attached members. How far we were correct in this, remains to be seen. But the indications at present strongly lean that way. That there are strong and deep causes for dissatisfaction on the part of some, cannot be denied. But instead of contention let there be humility; instead of strife, agreement; instead of division, union.

Our embarrassment, and other causes of trial, are no more than have happened to others, among some of whom they still continue; but we are satisfied that a stronger and more thorough attachment to the denomination, and the cause of religion, on the part of its members, would in a very little while heal every difficulty, and restore every branch among us. That which is now wanted, more than any other thing, both in our churches, and in our ministers, is consecration to God. While we are constrained to utter the startling truth which forces itself upon our mind, that many have found membership among us, who have never known God, we are also constrained to say that many of those who are truly born of God, and have been made partakers of his grace, lack that consecration that is necessary not only to usefulness, but also to true religious enjoyment. That the present struggle in our denomination from embarrassment and other causes, will result in diminishing our numbers for a while, we do not doubt; but we are not apprehensive it will also produce inquiry, lead to a knowledge of certain evils existing among us, and cause their eradication, which until then we have been too weak to do. Of the final result we have no fear—we regard the present struggle as a disciplinary process to bring about

an order of things in our churches more desirable, and more elevated, both in discipline and piety.

To this end we shall labour. While our Christian fellowship embraces all those who love our Lord Jesus Christ in all other branches of the Christian Church, we nevertheless are strongly attached to our own, and with it we are ready to suffer. Assured of being in the path of duty, and where the Lord planted us, we shall continue to labour on, as he may open the door, offering all our works to him, who said to the storm "be still," and there was a great calm!

Unitarianism.

This peculiar phase of theology has never found root in these Provinces; it seems to have been on this continent, more especially the growth of New England, although found to some extent in other places. There may be some persons in the Unitarian Church who have "a deep intelligent conviction that the Saviour was and is divine;" but we think it impossible that any person really holding the Unitarian doctrine, that is, that Jesus Christ was not a divine person, in the sense held by evangelical believers, can be a true Christian, for the very reason that such do not believe in him—faith in Christ including in our apprehension, his character, his office, and his work. Unitarianism has long been a loose place for persons of no faith, and from it such men as Theodore Parker, and others of more shallow infidelity have merged to curse the world with the most deceptive form of error. It is a subject of joy to sincere and established Christians that many of the Unitarians of the United States are becoming dissatisfied with their own doctrine.

The practical effect of their doctrines has led them to see that they are not adapted to the wants of man, that they lack power to elevate and save the soul. A Unitarian Convention was recently held at Lowell, Mass., embracing ministers of that class from all parts of the country, and to which also ministers of other denominations were invited. The present want of vitality in the Unitarian Church was discussed by this assembly. From the following remarks made by some of the speakers—eminent men among Unitarians—it will be seen that growing dissatisfaction exists among themselves in relation to their peculiar doctrine, and that the tendency is to forsake it, and adopt the true doctrine of the DIVINITY OF CHRIST.

The Rev. Dr. Hedge said:—He believed the Unitarians had made a mistake in taking the Bible as the sole bond of union and confession of faith; not but that he greatly honored the Bible, but because of its various interpretations, *The Divinity of Christ* would be his basis for a Broad Church.

The Rev. Mr. Fuller said: "Christ must be made more prominent in our preaching as the one altogether lovely and the chiefest among ten thousand. The Scriptures must be made the great chart, and Jesus the great rallying cry."

The N. Y. Evening Post, speaking of the discussion remarks: "The majority evidently labor under the impression that something must be done to infuse vitality into the Unitarian organization, though not fully satisfied as to the nature of the remedy to be applied. The proposition advanced by Dr. Hedge, to re-establish the Church on the basis of the Divinity of Christ, is one of the most positive and tangible suggestions yet made by the friends of the Broad Church."

We consider this movement, and these utterances as further signs of the times. That the great "revivals" of religion in the Evangelical Churches in America and Europe, have awakened reflection among leading Unitarians is certain. The heaven has been cast in, and the friends of truth may expect that the result will be favourable to evangelical Christianity.

Why Not Now?

Many persons who are now without Christ, expect to enjoy religion before they die. They believe it necessary to die by, and good to live by, but still they are living upon hope, not the Christian's hope, but only a hope that they will sometime possess the Christian's hope. We ask such, why not seek the Lord now? Are you not aware of the fact that the longer you live in sin the worse you are getting? Is the cross the trouble? If so, the more you sin the greater it will be. It is sin that makes it crossing the cross Christ, and the longer you put these things off the heavier the cross will become. Do you say you do not feel your need of it? We ask you candidly, do you not feel at this moment that you are unsaved and need religion? You know you are dying and almost dead, and that every day is cutting twenty-four hours off your life. You know your life is becoming shorter, your heart harder, and your privileges fewer every day. Twelve months ago you had many more privileges than you have now, and ere the half of that time passes again you may be in hell, lifting up your eyes in keen despair. Do you say you feel even less desire now than you did at some previous time. So much the more dangerous is your case. Remember what of feeling will not save you from dying. Feel or no feel, anxious or not anxious, you are rapidly approaching the judgment. Remember, whatever you may think about it, you are unceasingly rushing toward the last moment. Perhaps you are very near it. Life is short, sin hardening, death near and certain, the agonies of hell undeniable, and salvation from sin essential in this life, why not seek it now?

Never Converted.

That person never was converted, even though he may have been baptized and united with the church, which at the time cherished enmity in his heart against his fellow creature. A sinner never was forgiven his sins who did not feel as though he could freely forgive his greatest enemy.

Such were never converted who did not intend at the time of professing religion to run the race to the end. Until we give God our whole heart, which includes life and all we have, we can never feel our acceptance with Him. "Son give me thine heart."

Those were never converted whose religion does not make them happier. "There is peace in believing and joy in the Holy Ghost." The

joys of Salvation are evidences of pardon.

Those were never converted whose religion did not cause them to love God more. It matters not how much reverence they may have had for his name, and respect for His word previously; sinners after forgiveness of their sins will love God as they never could before. Man cannot be born again without his feelings and moral condition being changed. Though he may have been strictly moral from his youth up, when converted he will be changed and will differ from his previous life. He will live and walk by faith, have new principles and practices, new hopes, new joys, in short will be a new creature. Old things will pass away, and all things become new. Some may not know just the place and time, but unless they have experienced a change they are yet unconverted. A little girl who was converted under the labours of Whitfield, when asked if her heart was changed gave the following beautiful answer—"Something I know is changed; it is a great world, it may be my heart; there is a great change somewhere. I'm sure; for everything is different from what it once was."

The Revival and its Lessons.

The lessons which the Church ought to learn from this movement are such as these: 1. The power of prayer. A few young men meeting for prayer—such was the small beginning of this great work. During that gradual improvement alluded to above, still prayer was a neglected arm of the Church. In most cases when a prayer meeting was announced the audience met in a school-room, or a season-house. Ah! that school-room! it showed how few cared for prayer, how thinly scattered were the Lord's remembrances. Prayer is now justly felt to be the sweetest exercise of the believing soul.

2. The value of sound teaching. That the movement has not generated a new sect of extravagances is mainly due, under God, to the Bible-class, Sabbath Schools, and rich scriptural preaching of our Church during the last ten or fifteen years. Let us thank God, and take courage, persevering in the plain expository preaching and sound catechetical teaching that have borne such good fruits.

3. The need of the Spirit. We sowed our seed at home and abroad, and we forgot sometimes who giveth the increase. We organized the system of an evangelical church, joining bone to his bone skillfully enough; but life—where was it? We, indeed, baptized with water, but there is One mightier than we who baptizes with the Holy Ghost and with fire. That divine fire has consumed the sacrifice, and licked up the water round about. We tried to pick out a little bit of dress here and there by our temperance societies and town missions; now the Spirit, fusing the community, in a white heat, has burnt up the dress, where He has come in power. Let us henceforth honour the Spirit more and more.

4. Again, for the fifth time, we learn the power of the Cross. A crucified Saviour, the great Son of God wounded and bleeding for us—this is the power that has melted all these hard hearts, and brought so many rebels back to God. The publican in his monied pride, the harlot in her shame and sorrow, the Roman Catholic in his confirmed idolatry, the Unitarian in his frozen deism—each alike has felt the Cross to be the wisdom of God, and the power of God unto salvation.

5. Our last lesson is a Missionary one. We have seen, during this movement, how anxious the recent convert is to bring a brother or sister, a parent or child, to the same faith in the same Saviour. Nothing can hold him from telling other sinners of his Saviour. Oh! when the church is all leavened with this spirit, what a Missionary power she will be! She will lay hands of holy violence upon all, and seek to drag them to the Saviour. "Whom shall we send, and who will go for us? It is the treasury of Christ empty?—we will fill it; it is a country without Christ?—we will plant Christ there; it is a land without the Bible?—we will send them the Bible in their own tongue. Men and brethren, what shall we do; only show us what we can do for Christ, and for the love we bear Him we will rise up and do it."—*Mrs. Herald.*

Canada Correspondence.

COBURN, Oct. 28, 1859.

AN INTERESTING ACCOUNT OF THE CONVERSION OF A JEWISH RABBI.

We were favored with three lectures on Judaism this week, from a recent convert to the Christian faith, the Rev. Charles Freshman, who was the Rabbi at Quebec, where his family resides still. Mr. F. is supporting himself by lecturing in different parts of the country, and any one desirous of seeing this interesting people with the eyes of a Jew, have an opportunity which will be wise to embrace. Perhaps some facts may be acceptable to your readers. The most interesting one of all is the lecturer's conversion. I heard him tell it each evening, and in substance it was as following:—(to use his own style and phraseology.)—"About a year ago I happened to be in Montreal, and paid a visit to the Jewish Rabbi there, whose name is Dr. DeSola. I met there a Rabbi from the Holy Country, from Jerusalem, who was collecting money for the poor, and I invited him to my house. One night in my house we were conversing on Jewish theology, and the subject turned to Jesus of Nazareth. I asked him concerning a tradition which the Jews held about Jesus, and the answer he gave me was unsatisfactory. It was different from the tradition I had heard at Prague, where I studied for the Jewish ministry. I asked him other questions, and the answers were also unsatisfactory. I then asked him how it was that the Scriptures (Old Testament) were silent about Jesus; for the Jews say that they reject Jesus because there is nothing in the Scriptures which can be referred to him. I asked, how could that be, when the prophet Amos says, 'Surely the Lord God will do nothing but he will reveal his secrets unto his servants the prophets,' and all important events in the history of the world have been foretold? He could not answer me, but promised to write me after he had returned to his own country, and had consulted with the Rabbi; but he did not write. I was therefore left to myself. Of course

being a Jew I could not accept the New Testament, but after careful study of the Old Testament Scriptures I eliminated the truth that Jesus of Nazareth was the Messiah; that he was divine; and that he made an atonement for the sins of the whole world." His judgment being convinced, he sought for the new birth, and ere long embraced Jesus as his personal Saviour. The secret of his conversion he confided to a few Christian friends, and awaited the conversion of Mrs. Freshman. Christian ladies called daily, conversed and prayed, and at length she too yielded, first her judgment and then her heart. Whereupon, both the parents publicly renounced Judaism, and were baptized with their family, according to their views of primitive practice; ministers of different denominations taking part in the service. It is represented as a season of peculiar interest. Mr. F. has not as yet identified himself with any denomination. It is enough for him at present to hold fellowship with believers in Christ, as such, of whatever name.

I was particularly struck with the similarity of some Jewish and Popish superstitions. Both believe in Purgatory; both pray for the dead; both practice confession (although not alike in all particulars) and absolution. The chanting, of which specimens were given, reminded me forcibly of the Roman Catholic service. Some of your readers may not know what the phylacteries are of which they read in the New Testament. They consist of small leather boxes from a half inch to an inch square attached to very long straps of the same material. One of these is wound about the wrist seven times during the time of prayer; another, is bound around the forehead, the little box coming between the eyes. These boxes contain the words in Hebrew: "Hear, O Israel, the Lord our God is one Lord; And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." These words it will be remembered, are recorded in the sixth chapter of Deuteronomy, and are connected with the injunction to teach them diligently to their children; and it is added; "thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates."

Thus they carry out the instructions literally. One would have supposed that as they are incorporated with the injunction to have them in their hearts, they would not have fallen into such an error. So literally do they adhere to the command that the first lesson taught to a child is the words above named.—Some of the Jews are so strict in keeping the Sabbath that they will not even go to the synagogue; and if they cannot speak Hebrew remain dumb throughout the entire day. Among the commands given by the Rabbi, and regarded as equal in authority to divine laws, it is enjoined that the Jew must not beat his wife on that day; implying that on other days he has this privilege! Polygamy is permitted by scarcely practised. Divorce is allowed for trifling causes; but is not common.—Among the duties devolving upon the Jewish Rabbi is the killing of all the animals eaten for food. For this purpose he has knives of rare sharpness, said knives being sent annually to the Chief Rabbi for inspection. A pretty difficult undertaking in a numerous congregation. In that case, however they employ a person for the purpose. A. B.

Evangelical Alliance.

At the recent Anniversary Meeting of this Alliance held at Belfast, the following resolution was moved and unanimously carried:

"The attention of the Alliance having been called to the resolutions of the Romish hierarchy for the subject of education in Ireland, in which they claim to have exclusive control of two colleges, of a set of internuncio schools planted in the principal towns, and of the vast majority of the elementary schools throughout the country, as supported by State endowment; that the Conference cannot but see in this claim another illustration of the grasping spirit of the Papacy, and of its fixed determination to retain, if possible, its ancient ascendancy in the British kingdom, especially by bringing the youthful mind of the country under the influence of their pernicious principles, and express, therefore, its deliberate opinion that the required concession cannot be made; but greatly to the injury of our national Protestantism, and its earnest hope is that it will meet with the united opposition of the whole Protestant community of the realm."

Rev. Dr. Uawick, of Dublin: The measure that has been taken before the public by the Roman Catholic prelates, and in which your resolution is so clearly and so justly expressed, is a matter which I do not intend to discuss. What I wish to say is, as I understand it, that the British Government will assign over a certain amount of organization and of money for purposes of education in the Roman Catholic hierarchy of Ireland, they so employ that organization and those funds according to their own views of religion. If mistake not, something of this kind was indicated more than thirty years ago, in the very first report, or rather in the appendix to the first report, of the Commissioners of Education appointed in 1825, and strongly surprised was I that men on the other side of the Channel did not see the thing that I thought I saw, and observe the conclusion and inference from it which pressed on my own mind. Sir, we have gone further still. Others have made advances. But I am not surprised at this movement on the part of the Roman Catholic hierarchy upon another ground. The Spirit of God has been moving on the waters. O I trust the power of that Spirit, despite all the hierarchies upon earth, and all the power of earth and hell. Let but that Spirit in His majesty and might divine, and purity, and energy divine—but come down into this our land and to its evangelization, and at once I say, that not only many of the priests will abandon that faith, but all the priesthood—not only multitudes of the people, but all the people. (Loud applause.)

The Bishop of Down and Connor said: I would extend to every class, and every creed, and to every section of the Christian Church, the same rights, the same privileges, the same advantages, civil or political, moral, social, or ecclesiastical, which I claim for my own self, and hold myself. (Applause.) But, Sir, when I saw the movement made by my Roman Catholic fellow-countrymen, I felt that their claim was not toleration, which I certainly would have extended unto them, but their resolutions or their pastoral addresses, have passed without the safe limits of a just toleration, and assumed the character of an ascendancy. (Loud applause.) That Sir, I neither claim for myself, nor will I be willing to extend it to others, for it is not a just toleration, but toleration which I hold to be the foundation, and the keystone of our civil and religious liberties. (Loud applause.) I can show you that the sol-

legiate institutions now existing in this country give the Roman Catholics in Ireland every right and privilege we enjoy ourselves; and I feel satisfied that if any one who guides and governs this great country be inclined, from any cause or from any circumstance, to favour one ecclesiastical body in the country, no matter what that ecclesiastical body may be, to the injury of the others, he will lose the support of the great and independent Liberal party, to which it is my pride and privilege to belong. (Loud applause.)

THE EIGHTEEN CENTURIES, by the Rev. JAMES WHITE, author of a History of France, &c., with a copious Index. 12 mo. pp. 538. Perry & McMillan, Philadelphia, 1859.

This is a volume of rare excellence,—a valuable contribution to history. The author takes up and presents in a most attractive style the principal events in the history of those centuries. It cannot fail to interest and instruct the reader. The following headings to some of the chapters, each of which embraces a century, will give some idea of the character of the work. First Century: The Bad Emperors. Second Century: The Good Emperors. Third Century: Anarchy and confusion—growth of the Christian Church. Fourth Century: First Crusade against Heretics—The Albigenses—Magna Charta—Edward I. It has a copious and valuable index, and is an attractive volume of over 500 pages. For sale by the Messrs. McMillan.

Free-Will Baptists.

The Free-Will Baptists of the United States and Canada have just been holding their 17th Triennial General Conference at Lowell, Mass. The General Conference is composed of delegates (one clerical and one lay) from the Yearly Meetings; those are composed of delegates from the Quarterly Meetings. There are 30 Yearly Meetings and 143 Quarterly Meetings, comprising 1,298 churches, 59,791 communicants, 2,044 ordained preachers, and 202 licensed preachers. The increase the past year has been one Yearly Meeting, 11 Quarterly Meetings, and 92 churches. The Morning Star, the organ of the denomination, published at Dover, N. H., says of the meeting:—

"Our General Conference terminated on Thursday evening last, after a session of nine days. It was a season of surpassing interest and we trust an influence which shall be productive of great good has gone out from it to the utmost bounds of our denomination. We understand that there were about five hundred persons in attendance from abroad, consisting of two hundred ministers, one hundred laymen, and two hundred ladies. During the conference, greater amount of money was paid and subscribed for benevolent purposes than at any former meeting of our denomination. We are not able to state the precise sum; but as near as we can now ascertain, it was not far from \$6,000. And what was still better, a large measure of the Spirit of God seemed to be enjoyed by the members of the conference, and visiting brethren. On Wednesday afternoon, on the introduction of a resolution by the committee on the state of the denomination, entreating our ministers to seek for the baptism of the Spirit, and a proposal to spend a few moments in silent prayer, it seemed to come down upon hearts of those present in great power. There was spontaneous weeping all over the house. It was also present in a great degree at the last resting closing meeting on Thursday evening."

The Voice of Warning.

Some few months ago a gentleman in Cincinnati by the name of Stirling, who for many years had enjoyed a high reputation as a man and a Christian, came to his death under the most melancholy circumstances. From the funeral sermon preached on the occasion, by Dr. Claxton, the Minister to whose church he had belonged, and who was for many years his intimate friend, we make the following extract. May the warning words be heard and pondered:—

More than two years ago, as his pastor, I could not but see and lament the beginning of a change in the aspect of his Christian character. Business troubles annoyed him, and called him often from his home. I feared that he was forming new and injurious associations. Soon his attendance at the Communion Table became irregular; and ere long, it ceased. At last the members of the church, who were his friends, and who were tempted above his steps, luring him to his ruin, I shall not recite what took place in the reported interviews between the pastor and his erring brother. He ever took kindly my admonitions and my counsels. He ingeniously, and with self-loathing, acknowledged his faults; wept, he prayed, he resolved, he struggled, he promised, he tried; but the arch-tempter had many willing helpers, watching, laying snares for the destruction of body and of soul.

Where were the men who ought to have been his brother's keepers? God only knows how far he was responsible; God only knows whether, by a miracle of grace, in the last hours, the fatal injury was reversed, when, perhaps, seemingly unconscious, he so sought God's mercy in Christ—so believed—and the work of God's Spirit was so wrought as to rescue his precious soul. That soul is now in the hands of the Judge of all the earth, who will surely do right. Happy is it that man is not the final judge of his own mortal. But here I arrest you, as guilty of his death, even as man, knowing his weakness, partook with him in that most debasing of vices, in which, only when reason was debased by alcoholic drinks, he could not stoop to indulge.

These men (knocking, saloon keepers, hotel keepers) who, during the first glass would open up the flood gates of evil, supplied him with the maddening poison, must answer to God when he makes his inquisition for blood; and who to them that dare say, with the first murderer, "Am I my brother's keeper?"

Those men who, masking themselves as friends, lure their victims into their lurking dens, and when they have destroyed for the time all self-control, plunder them of that which belongs to their families, it may be their creditors, or their employers—those men must meet the investigation of an omniscient, inflexible Judge, who has power to cast soul and body into hell. There will they find what is the guilt of him, who, not his brother's keeper, has lured him to his destroyer. There they will find what is God's estimate of conduct like that which the past week's investigations have disclosed; what the decision of Heaven's Supreme Court will be as to the man who, professing friendship, could take to his own room a companion who, he knew, was a self-control and body into hell. The first intoxicating glass; who made of that room what the just verdict of society's unanimity exclamation calls a hell; who, with a man in the realm where the devil (the first murderer) rules, plied his companion with the draught of moral death; who won from him (so the world describes this trade of robbery) all the money he has in his possession; and who (if his own tale be true) opened his door, and forth his victim, though he would insure his injury, if not his death, extinguished the light, and left him in darkness on the stairs, to grope, and to stumble, and to plunge headlong to destruction.

To each one of us, my hearers, the providence of God in this calamity has a voice. It speaks to each of us of the sin of drunkenness. There is not one word, in this sacred book, from first to last, of the disease of drunk-

ness. I do not say it is never a disease, nor ever to be treated as a disease; but, where a man has such use of his mental and moral faculties as enables him to know right from wrong, he cannot excuse himself before God, if, whatever be his appetite or his propensity, he yields to the temptation. God chides the drunkard in no part in the kingdom of Christ and of God—not that it is an unpardonable sin, but that it is like any other sin of the flesh, and one which the Divine justice cannot let go unpunished. The current conversation of society, the common language of the press, deals altogether too lightly with this offence against God and against man. Even Christian men and women are too ready to make a jest of the drunkard and his habits, a fault which may well result in the Divine declaration: "Fools make mock of sin."

Of the other vice into which our friend fell, I can scarcely bring myself to speak at all. Drunkenness drags a man down to the level of a brute. Gambling, persevered in, degrades him to the baseness of a fiend. It is only by destroying his moral sense through the intoxicating cup, that he could be made to stoop to such degradation. The essential nature of gambling is seen in the relation that has been even partially made in the investigations of the most well ordered communities deals with it. Why, then, let me ask, has it been tolerated in this city? Why has not public sentiment demanded the enforcement of existing laws? Why have not those in authority felt themselves under a moral pressure of public opinion, in enforcing the laws, both as to this vice and as to the traffic in poisonous drinks, should be vigorously executed? Have any of us said, "It is not my business? I have no say, if I do not drink and gamble; I have nothing to do with others who may thus offend?"

But where is Sterling's brother? Dare I, dare you say, "I am not my brother's keeper?" Every one is very guilty concerning our brother. Every one is bound to be his brother's keeper, his guardian, his instructor, his encourager. There are other men in like peril at this hour! Other brethren, fathers, sons, citizens, are in danger of being plundered, degraded, ruined, it may be, murdered, through the allurements of these destroyers. Men and brethren, before God I charge you, save them! Let the thunders of public indignation expel from our city all who would continue to ply this trade of death amongst us! Let the voice of our brother's blood be heard—if not crying for vengeance, for moral protection, legal protection, for our own sakes; for your husbands, Christian wives; for your fathers, young men; for all who are lured into the society of those vampires who would plunder and destroy them.

The day before this deed was done—eight days ago—sitting at my own table with the venerable B. T. Sterling, I was giving vent to my feelings of strong indignation against every man that had the remotest semblance to gambling, and even the experienced Bishop seemed to think me in danger of taking an extreme view. The next morning, he understood why I spoke and felt as I did.

From every pack of cards in your office, in your parlour, in your chambers, the voice of B. T. Sterling's blood cries to you: "Touch them not; except to consign them to the flames. Every spot upon them is a spot of blood—of acal blood. Teach your children to abhor them." Hear, ye God, I thank my own revered Christian parents (now in heaven), that they never suffered me to rifle with the gambler's tools. If my sons perish as our loved friend has perished, they shall not have to charge me with having ever the unwitting occasion of their perdition. Happy was I to hear of one of your most honored fellow-citizens (not a church communicant) say, this week: "I have never played a game of cards in my life. I do not know one card from another." Would that every man, in public or private life, could make the same honorable avowal. No respectable man, not to say no Christian family, should ever tolerate what a distinguished citizen of Alabama not long since described as "the well known implements of the gambler." If, hereafter, you have used them thoughtlessly, hereafter, when you would touch them, think of B. T. Sterling, and let them alone. If one so generous, so unselfish, so truthful, so honorable, so noble, could not resist the fascinations of evil in this form, who can safely make an experiment of going so far and no farther?

Religion in the French Army.

At a moment when a generous solicitude from all sides has accompanied our soldiers to the battle-field, we have been glad to learn that many among them have not heeded the gospel in vain. News comes to us still that in the Russian War many soldiers from Lyons honoured the gospel in the Crimea. The same favour is now granted us, and we receive it as a valuable encouragement. Before setting out for Italy, a young soldier took his farewell of some friends who had met in a room; they prayed for him, and he for himself. "Lord," said he, "I thank thee that thou hast revealed to me my soul. Thou hast saved my soul. Lord, I believe in the Saviour whom thou hast sent, and who has shed His precious blood upon the cross for me. I am called to leave this earth, and to shed my blood upon the battle-field, I know and believe that thou wilt receive me to thy rest." A number of very interesting letters reached us from the theatre of war, and we give ourselves the pleasure of quoting a few lines at least from one of these letters, dated the 22d of June:—"I write you from the hospital at Brescia, where I have been four days, and in the most piteous condition, I assure you; I am covered over with plasters, but I cannot say, notwithstanding that I have to complain, for I am more free to think of the kindness of our good Father, to thank Him for it, and to pray in silence for you, dear friends, who have the church at Lyons, and I love so much, for all the church whom I embrace in the same love, for the army, for the chief of France, and for myself, who most need it. Your brother in Christ, R., a corporal in the 53d of line."—*Report of Lyons Mission.*

The Temperance Reform.

The cause of Temperance is receiving special attention at this time. In Massachusetts its movements are assuming a new form, which must do incalculable good. A "State Temperance Alliance" has been organized, and it has commenced the publication of a monthly paper, called "The Temperance Alliance," under the editorial management of Dr. Jewett. It is proposed that the "State Temperance Alliance" shall consist of, at least, ten thousand persons, who shall pay annually into the treasury of the society one dollar each. The ten thousand dollars are to be expended in publishing the new temperance paper, and giving it a wide circulation—in employing agents in canvassing all parts of the State—and in promoting the cause in such other ways as may be judged best. About three thousand names were already obtained to the Alliance, with the prospect that the remaining seven thousand will soon be secured. The new paper, "The Temperance Alliance," has reached its third number—and is a spicy, stirring thing. The editor, Dr. Jewett, is well known for his ability as a writer. His keen eye is terrible when used against an opponent.—*Cor. of the Provincial Presbyterian.*