

direct them to the written Word—to what the Saviour himself said the anxious were to believe...

Religious Intelligence

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

Removal The Office of the Religious Intelligence is removed to No. 28 German Street, on the corner of King Street, near the City Hall.

Special Notice. We have heretofore notified subscribers of the paper when their subscriptions expired by enclosing their last paper in a Blue Wrapper.

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 it those who can only be relied on in seasons of prosperity.

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 that he greatly honored the Bible, but because of its various interpretations.

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.

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.

Never Converted.

That person never was converted, even though he may have been baptized and united with the church, which at the time cherished inquiry in his heart against his fellow creature.

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.

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.

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.

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."

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.

Canada Correspondence.

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.

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.

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.

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.

2. The value of sound teaching. That the movement has not generated a new sect of extravagants 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.

3. The need of the Spirit. We sowed our seed at home and abroad, and we forgot sometimes 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.

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.

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.

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, so 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.

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 countries. It cannot fail to interest and instruct the reader.

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 43 Quarterly Meetings, comprising 1,298 churches, 59,791 members, 2,044 ordained preachers, and 202 licensed laymen.

"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 here and throughout the most bound 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.

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 liberally do they adhere to the command that the first lesson taught to a child is the words above named.

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.

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 on the subject of education in Ireland, in which they claim to have exclusive control of two colleges, of a set of intermediate schools planted in the principal towns, and of the vast majority of the elementary schools throughout the country, as supported by State endowment; the Conference cannot but see in this claim another illustration of the grasping spirit of the Papacy, and of its fixed determination to regard, 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 to which your resolution refers, has not in the least surprised me. What is proposed, as I understand it, is that the British Government shall assign over a certain amount of organization and 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.

The Bishop of Down and Connor said: I would extend to every class, to 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 that their resolutions or their pastoral addresses, moving on the safe limits of a just toleration, and a sound regard for the rights of all, were a 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 sel-

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, so 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.

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 countries. It cannot fail to interest and instruct the reader.

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 43 Quarterly Meetings, comprising 1,298 churches, 59,791 members, 2,044 ordained preachers, and 202 licensed laymen.

"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 here and throughout the most bound 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.

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.

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 on the subject of education in Ireland, in which they claim to have exclusive control of two colleges, of a set of intermediate schools planted in the principal towns, and of the vast majority of the elementary schools throughout the country, as supported by State endowment; the Conference cannot but see in this claim another illustration of the grasping spirit of the Papacy, and of its fixed determination to regard, 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 to which your resolution refers, has not in the least surprised me. What is proposed, as I understand it, is that the British Government shall assign over a certain amount of organization and 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.

The Bishop of Down and Connor said: I would extend to every class, to 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 that their resolutions or their pastoral addresses, moving on the safe limits of a just toleration, and a sound regard for the rights of all, were a 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 sel-

ences. 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 chivies the drunkard with the murderer. He says that for such there is 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.

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 week. It is worse than theft, worse than highway robbery, worse than a hundred other crimes for which the law sends culprits to the penitentiary. So, even the imperfect legislation 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 for themselves, and for the sake of the public opinion, and for the sake of the law, both as to the vice and as to the traffic in notorious drinks, should be vigorously executed? Have any of us said, "It is not my business? I have my own life, and I do not drink and gamble; I have nothing to do with others who may thus offend?"

But where is Sterling our brother? "Dare I, dare you say, 'I am not my brother's keeper?'" Every man is his brother's keeper. Every man is his brother's keeper.

From every pack of cards in your office, in your parlour, in your chambers, in the voice of E. 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 acerbity. Teach your children to abhor them." Here, before God, I thank my own reverend Christian parents (now in heaven), that they never suffered me to trifle with the gambler's tools. I am sure my parish sermons on loved friends, and I am sure they shall not have to charge me with being even the unwitting occasion of their perdition. Happy was I to hear of one of your most beloved 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 speak of a Christian family, should ever tolerate or entertain a distinguished citizen of Alabama not long since described as "the well known implement of the gambler." If, hereafter, you have used them thoughtlessly, hereafter, when you would touch them, think of E. T. Sterling, and let them alone. If one so generous, so unselfish, so truthful, so honorable, so noble, could 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, and when we are glad to learn that among them have not heard the sound of vain words, we are glad to learn 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 the way of life, and that thou hast pity on my soul. Thou hast saved me. I am, I believe, 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 to you from the hospital at Braccia, where I have been for many 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 shown us the way of salvation; for the dear church at Lyons, which 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, for a 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 have already been 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 wit is terrible when used against an opponent.—Cor. of the Provincial Presbyterian.