

CORRESPONDENCE.

For the Religious Intelligence.

Messrs Editors and Dear Brothers,—As your paper for sometime has been quite silent on Sabbath School Concerts, many of your readers will perhaps conclude that what was prophesied of them by some, have emphatically come to pass, viz: "That they would very soon be worn thread bare and laid away among old duds." But it has been my privilege of late to attend two of those deeply interesting occasions, which convinced me that they were as good as new. And indeed it is the humble opinion of the writer that like the garments of the Israelites which were not out during their wilderness journey of forty years, that sabbath school concerts will bare inspection fifty years from their origin as well as they did then.

On the third sabbath of November at 3 o'clock, P. M., the superintendent, teachers and scholars of the Cornridge Sabbath School, together with a multitude of attentive spectators, assembled in their school room. And after singing and prayer, the children (first the males and then the females), recited their scripture lessons, hymns and other pieces of a suitable character, reflecting great credit not only upon themselves, but upon their instructors and the community in general, for indeed I do esteem it an honour and credit to any neighbourhood to have an orderly and flourishing sabbath school. An address was delivered by the writer, after which the superintendent and teachers took a very affectionate leave and farewell of their classes, until spring. Prizes of books, tracts, cards, and papers were distributed to the children and each and all returned home, abundantly satisfied that much good was being done for the rising generation through Sabbath School instrumentalities, and many praying to God to prosper them.

The second occasion was with the Union Sabbath School in Dutch Valley on the subsequent Sabbath. This school was organized by brother and sister Ganter, who, you will remember removed from Carleton to place a year ago or thereabouts. It is the fruit of much prayer, for offences before entering upon such an enterprise in behalf of the young in that community, did our beloved brother and sister present the matter to the God of wisdom, that they might be instructed how to move, so that their souls would be instructed and the Redeemer honoured. Their first attempt I believe was responded to by eight or ten who met with them in a little room secured for the purpose. Gradually however it increased. It was a seed which had the right kind of a germ in it and God was pleased to bless it with life and vigour, so that now it resembles a very fruitful tree bearing upon its healthy branches the best specimens of grafted fruit, and that of great variety.

I examined them, Messrs. Editors, and much pleasure did I afford me. On one branch I saw hanging a cluster upon which I could read with-out the use of spectacles, "Ecclesiasticus," upon another, "Presbyterian," &c., &c. But I must say, dear sirs, that upon examining the Parent stem I found to my great satisfaction that familiar name, "Free Baptist." What a blessing it is that Christians can thus unite in imparting Biblical knowledge to their children. Bless God then for Sabbath Schools. Yes, for Union Sabbath Schools. A three-fold cord is not easily broken.

But now for the occasion above referred to. On the fourth Sabbath of November, by request, I met in their school room with this last mentioned school. Old and young, Protestants and Roman Catholics too assembled in crowds to listen to the praises of high heaven sung by infant choirs, and chapters from the blessed book of God recited by the same. Over two hours were thus spent, when the writer was again called upon for a few remarks on his old subject, blessed be God, not worn out man, after which a very appropriate hymn was sung by two young women (sisters) scholars of the school. Then a few more recitations by the children, followed by remarks from the Superintendent, brother Ganter, who also presented prizes to the smaller ones for their encouragement. This school numbering in all upwards of seventy members; children and adults in this place appears to me like a mighty river of water of Life. May those engaged in it not grow weary in well doing, but remember that in due time they shall reap an abundant harvest of sheaves, the fruit of which shall glorify God. Amen and Amen.

Sussex, Dec. 2nd, 1860.

CANADA CORRESPONDENCE.

CORONRO, Dec. 4th, 1860.

The rumour afloat concerning the discovery of the art of making paper of good quality from straw, and the connection therewith of the proprietor of the *Globe*, Mr. George Brown, was given in a recent communication. It was stated that the *Globe* itself had said nothing about it. Subsequently it has been spoken, and the following is the extent of its revelation:—

"There is an old adage that fools and children should not see things half done, which certain Ministerial journalists would do well to take to heart and profit by. A very valuable improvement has been made by a resident of Canada, in the manufacture of paper, and protection has been secured for the invention in various foreign countries as well as this Province. The patentee has not yet, however, brought the article which he proposes to make into market, and has not invited public discussion upon it. Yet, because a political opponent has done his share in forwarding the invention, Ministerial journals declaim as warmly against the patentee and his labours as if he were doing an injury to the country instead of conferring a vast benefit upon it. We have never known a case in which party feeling displayed itself in a more stupidly malignant manner than in this matter. The statements made by the journal referred to, have been entirely erroneous—they hardly contain the germ of truth; but, as we have said before, Mr. Clemen does not seek public discussion of his invention. When all the details of the manufacture are perfected, when he is able to exhibit in every day business transactions the great importance of his invention, he will court enquiry and remark, and will seek from the public the measure of praise to which he is justly entitled. In the meantime he should be left to pursue his labours in peace."

This is pretty spicy writing, and must have been penned in a moment of irritation. It is not very definite in the information given; but we hope the discovery may be truly a "valuable improvement," and amply reward both inventor and patron.

The storm referred to in last week's letter has

THE RELIGIOUS

Religious Intelligence.

ST. JOHN N. B. DEC. 14, 1860.

Notice to Subscribers.

A large number of our subscribers will please remember that the term of their subscription ends with this month. As our terms are PAYMENT IN ADVANCE, the only way we have of knowing who wishes to continue their paper, or who intends discontinuing, is by the remittances we shall receive. We trust there will not be a single old subscriber who will fail to renew, and hope that very many of them are soliciting their neighbors to subscribe. We are anxious to have our list increased, and have no doubt that if our agents and friends will exert themselves at this time a large number of new subscribers can be obtained.

NOW IS THE TIME TO SUBSCRIBE.

Our agents will please make up and forward their orders as soon as they can. We would like to have them all sent in this month in order that our books may be properly arranged, and that all who intend taking this paper next year may get the first number in January. We therefore respectfully solicit that orders and remittances may be sent as soon as possible. When there is not a GOOD OPPORTUNITY TO SEND BY PRIVATE CONVEYANCE SEND THROUGH THE POST OFFICE AT OUR RISK. PLEASE RENEW AS SOON AS POSSIBLE.

DUTIES OF THE CHRISTIAN MINISTER.

It may be said that some ministers have but imperfect views of the dignity and responsibilities of the sacred office. We are quite certain that there are many private Christians, who have no conceptions of the vast importance of "a call to the Christian Ministry," and the solemn and weighty obligations resting upon the sent servant of Jesus Christ, to know nothing among men only the work in which he is engaged. We do not wish however to extend our remarks on this point at present; but we wish to call the attention of our brethren to the ministry, to the following stirring address recently delivered by an English clergyman to a brother in the Ministry, on the occasion of his ordination. It was founded on 1st Timothy 4: 6—"Take heed to thyself," &c.

He spoke of the responsibilities of the Christian ministry, and urged upon him whom they had just welcomed to be watchful solicitors as to the character of his ministrations. It was not enough that the minister's preaching should be truth and holiness, but the preacher himself should be holy and true. The minister should be particularly careful not to let his work as a minister injure his piety as a man. Ministers were not saved, if saved at all, as ministers, but as men. Many, saveful servants of God, had found it easier to do than to be; but all that the minister did outwardly he should be inwardly. The minister should never permit his piety as a man to fall short of what it ought to be as a minister. Personal holiness must be assiduously cultivated. It is absolutely essential for a minister's work. All study, prayer, pulpit labours, mingling with his flock in their joys and in their sorrows, should be carried on in the unmistakable spirit of vital goodness. Guard well the avenues of the heart, for as the heart of the minister is, so will his spiritual perception be. The minister should ever maintain a ministerial deportment, not as a lord over God's heritage, but as the servant of Jesus Christ. His pulpit should be especially cared for; all other labours must be, for him, subordinate to this. It is his work to proclaim the Gospel message. The point he has to gain is, instrumentally, to save men's souls. Whenever he preaches he should preach his best, delivering the message of salvation well. Let your doctrine (said the speaker) be exclusively Christ's doctrine. You have not a truth to discover, but a discovered truth to proclaim. Have clear views of Divine truth, and your preaching will be precise and decisive. For a minister to have only doubts to utter to those who listen to him, is to turn the Christian ministry into an impertinence. The minister should preach Christ, for Christ's sake, from a deep and abiding love to Him, and a prevailing sense of the importance of the work. Paul gloried in this, and could say to the Galatians, "Before your eyes Jesus Christ hath evidently been set forth crucified among you." Let moral and ministerial fitness continue. Be not weary in well-doing. Let the vital fire on the heart's altar be forever burning; and the ministry thus faithfully and earnestly conducted, cannot fail of being successful. View the work in the light of the Judgement day; try to regard it now as you regard it then, remembering who has said, "Be thou faithful unto death, and I will give thee a crown of life."

THE TEMPERANCE MOVEMENT.

This is one of the greatest reformatory movements of the age. The efforts put forth to arrest the progress of drunkenness, the prolific source of nearly all other evils are diversified. But we confess that long observation has pretty well convinced us that any moral efforts which may be used divorced from the Gospel, is only to signify fail in the object intended. We really have very little faith left in godless temperance men who are ignorant of Christ, and the spirit of true Christian philanthropy. The temperance movement has we think received no little injury from the frothy rhetoric of some who were loud and long in its defence. We do not think, as some have declared, that God has taken this great work of moral reform out of the hands of the church, and put it into the hands of another class of men. "The Gospel of the ever blessed God" is the only real hope for the poor drunkard, as well as for every class of poor sinners. Every other means is subordinate to this; and in fact where this is ignored—as it sometimes is, the progress of the movement is, we think, not only doubtful, but at least, very apparent.

The great reform from this vice, as well as all others, in all those places where the great revival movement of the last two years has extended, is a convincing proof that the Gospel alone is the most effectual remedy for drunkenness, and the greatest foe to the liquor traffic. From the *Banner of Ulster* we copy the following paragraph to show the influence of the revival in Ireland on the unhalloved business referred to:—

"An extensive dealer in the North of Ireland has given us (Banner) some interesting information with respect to the effects of the revival movement on the spirit trade. He mentions that some time ago there was no less than twenty-two public-houses in Bushmill—that number has been reduced to eight—and that these eight shops put together have not now as large a trade as any one of the twenty-two during former years. Referring to the effect of the revival movement on his own trade, he mentioned it was so serious that if he had not made extensive sales in England, on the Continent, and in America, the business of his establishment must have been brought to a close. A wholesale merchant in Coleraine has stated to him that it was customary, in former years, for farmers to send into town for two, three, or five gallons of whisky, in order to celebrate at this season the 'harvest home'; but this year he had not received a single order from this class of his former customers; and that for every ten gallons he sold before the commencement of the revival movement in 1859, he did not dispose of one gallon at present. Referring to a particular street, he remarked that, as an evidence of the influence of the work, one publican had closed his shop, believing that as traffic was demoralizing; and yet that person at one period sold more spirits than any ten of the trade in the locality. These statements convey their own moral."

AMERICAN PAPERS.

Parties who received American papers through us last year, and any others who may wish to order them for 1861, are requested to forward their orders with as little delay as possible. We want to send for them by the first of January, and want to know about how many to order. Last year orders continued to come to us until in February, putting us to the trouble of writing some three or four times. This year we want to make one order do. Persons who do not send in their remittances in season cannot be supplied by us without paying for extra expenses. The papers for which we act as agents, are "The Tract Journal," "The Child at Home," and "Genesee Farmer." Of the character of these papers we need say but little. The "Tract Journal" and "Child at Home" have only been published one year, but we believe they have given universal satisfaction. The "Genesee Farmer" is, in a word, the very best agricultural paper we have ever read.

We will supply these papers at the following rates:—
Tract Journal, 4 copies to one address, \$1.00
" " " 10 copies " \$2.25
" " " 20 " " \$4.00
Child at Home, 8 copies to one address, \$1.00
" " " 20 " " \$3.00
" " " 40 " " \$5.00
Genesee Farmer, 50 cents a number.

A number of the "Rural Annual" will be sent with the Genesee Farmer for 25 cents more. Persons remitting money to us for papers will be particular in stating the number of each they want, and giving their address, so that no stakes may be avoided.

REV. DR. CRAMP'S PAMPHLETS.—We have received two sermons by Rev. Dr. Cramp of N. S., in Pamphlet form. One is an answer to a question, "What will become of the wicked?" the other a centenary notice of the Baptists of N. S. They were preached by him at the last session of the Western Association in that Province in June. The last named contains a full statistical account, as well as a historical sketch of the rise, progress and present state of that denomination in Nova Scotia, and must be regarded as a valuable pamphlet by at least all the members of his own denomination. The other is of more general interest. It is a refutation of the notions entertained by some people about the annihilation of the wicked. It is able and well written. On this subject Christians of all names are agreed. A wide circulation of this pamphlet will do good.

THANKSGIVING DAY.—Thursday of this week being appointed by His Excellency to be observed as a day of Thanksgiving, on paper will be struck off on Wednesday evening.

Religious services will be held in nearly all the churches in Carleton, Portland and the city proper.

We hope the day may be observed throughout the Province as it should be, as a day of hearty thanksgiving to the Almighty Giver of every good and perfect gift for the bounties bestowed on us the last year, and not as a day of sport and rioting.

AVERY'S ALMANACK.—This well known annual has been sent to us by the enterprising publisher Mr. Avery. Of its merits we need scarcely speak. Every body who knows anything about it, knows that every family in the Province should have it. In addition to its calendar it has much statistical and other useful matter.

REV. J. B. NORTON, N. S.—The Papers ordered by him have all been sent. If they do not reach the subscribers it must be in consequence of some mistake in the address, of which you will please inform us at once. Give us the name of the County and Post Office to which the subscribers wish their papers sent.

FREE WILL BAPTIST QUARTERLY.—Notices of this quarterly and extracts from its pages have frequently appeared in the *INTELLIGENCE*. We value it highly, and wish we could induce more of our brethren, both preachers and others to take it. Our old subscribers who wish to renew for it and any new ones who may think to order it will please forward the price of subscription \$1.25 by the 10th of January.

MISSIONARY NOTICE.

Brother J. T. Parsons is now labouring at Upper Sussex. In a private letter written on Monday he informs us that he left Coverdale last week. His first meeting with the Church at Upper Sussex was in conference on Saturday. He preached on the Sabbath and proposed holding meetings during this week. He writes that the cause of religion is very low here, but has faith that God is about again to visit them in mercy. Our prayer is that God will abundantly pour out His Spirit, and give His servant and children there to see the desire of their hearts in a powerful work of grace.

Gems for the Household.

CHARITY.—It is a pious and valuable maxim which says, "a judicious silence is always better than truth spoken without charity."

PREPARE.—Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.

It was a sweet saying of one, "As God I have offered to thee, please thee, no, O Lord, without myself; so the good things we have from thee, though they may refresh us, yet they cannot satisfy us without thyself."

Get a view of Christ, and you have seen more than mountains, cascades, valleys, and waterfalls can ever show you. Thunders may bring their sublimity, lightnings their awful glory, earth may give its beauty; but all these put together can never rival him.—*Spurgeon*.

THE ATONEMENT.—The atonement by the cross is not so much a member of the body of Christian doctrine, as the lifeblood that runs through the whole of it. It is not an important truth but what is presupposed by it, included in it, or arises out of it; nor any part of practical religion but what hangs upon it.

1. You never can fully know the cause of the love of Christ.
2. You never can fully know the beginning of the love of Christ.
3. You never can fully know the greatness of the love of Christ.
4. You never can fully know the tenderness of the love of Christ.
5. You never can fully know the immutability of the love of Christ.
6. You never can fully know the value of the love of Christ.
7. You never can fully know the end of the love of Christ.

"To him that overcometh will I grant to sit with me on my throne." Let us keep the grace ever before us. We are nothing but Christ's creatures. He gives us the victory—he gives us the throne. Are perpetual prayer and praise, then, becoming us? Are not these the natural attendants in the train of grace? The hand of prayer receives the grace—the voice of praise produces the grace. Then, brethren, let us pray without ceasing and in everything give thanks, giving to Christ who shall, if we thus do give us (his word for it) the victory and the throne!

MORALS OF SORROW.—But for the sorrows of the heart, where would the affections find their strength? Our virtues, like the aromatic shrubs of the forest, only give out their sweets when their leaves are bruised and trampled. He who has not felt sorrow may be sincerely said to have known love; since the most precious joys of the soul arise from sympathies that are seldom known till they are sought, and never sought till they are necessary to soothe an infinity or satisfy a need.

THE NEVER-FAILING LOVE.—Ingratitude destroys affection among men. But not so with respect to the love of Christ. If ingratitude could destroy the love of Christ towards us, it had been destroyed long ago. Not a day has passed in which we have not failed in the duty of gratitude. We have uttered murmurings and complaints, when we should have uttered thanksgiving and praise. If coldness, distrust, ingratitude, disobedience and dishonor to his cause could have destroyed Christ's love to us, we should now be oceans without happiness and without hope.

Unforgiveness! may I say a word to you? Christ says, "Wherefore do the carcasses lie, there will the eagles be gathered together." Now mark! Wherever the carcass lies, there will the eagles be gathered; and wherever the carcass of crimes lies, there will the curse of curses hover over. You ask, "What is the crime of crimes, to which God binds the curse of curses?" Let God Himself answer you.—"If any man LOVE NOT THE LORD JESUS CHRIST, let him be ANATHEMA MARAN-ATHA!" I dare not add anything but "believe on the Lord Jesus Christ, and thou shalt be saved."

ETERNITY.—Eternity has no gray hairs. The flowers fade, the heart withers, sin grows old and time; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever present, unborn, undecaying and undying, the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth and its beauties, but time shrouds them in the grave; its honors are but the sunshine of an hour; its pleasures, they are but as morning bubbles. Not so in the undimmed bourne. In the dwelling of the Almighty can come no footsteps of decay.

THE HOME IN THE WALL.—Lady Huntingdon once spoke to a workman who was repairing a garden wall, and pressed him to thoughtfulness on the state of his soul. Some years afterwards she was speaking to another man upon the same subject, and said, "The man, I fear you never pray; not look to Jesus Christ for salvation." "Your ladyship is mistaken," said the man, "I heard what passed between you and James at such a time, and the words you designed for him, took effect upon me." "How did you hear it?" "I heard it on the other side of the garden, through a hole in the wall, and shall never forget the impression I received."

Surely the love of Christ is all we need. The love of Christ is a sweet cure for every disease of man. A deep fountain from which all blessings of grace flow out! A great treasury in which all heaven is hid! And a broad ocean of life and glory everlasting! So precious is it that all the riches of time and eternity cannot purchase it; yet so free, that the poorest child that ever breathed may have it. No precious is it, that all the pains of poverty, misery, and damnation cannot merit it; yet so free, that the vilest sinner that ever wept in penitence may receive it. A King of empires without this love is poorer than a beggar with it, and a beggar with it is richer than an angel without it; Whoever has this love, has everything; who ever has not this love, has nothing. Surely, its value is beyond knowledge.

FOREVER WITH THE LORD.—A few more trials—a few more tears—a few more days of darkness—a few more days of trouble, and we shall be forever with the Lord!

Think what one about two weeks before he entered into rest. His life was such that there can be no doubt but that he desired to be forever with the Lord, and that his desire is being gratified.

Reader, do you desire to be forever with the Lord?—Could you enjoy his society? Could you begin to love him as he loves you? Why then are you so far away from him now? You do not needlessly keep away from the friend whose society you desire. If you are content to live so far from God, how will you then, I ask you, delight to be forever with him hereafter?

fold of Christ, or are they such as to induce carelessness with regard to their future state. If so, then we must, according to the words of our blessed Saviour be scattering abroad consequently are against Him.

Oh, how often are professors of religion pointed out to us, clergymen not excepted, as persons whose lives and influence are in diametrical opposition to their profession. "Their council and admonition, if they ever venture to give any say they are immediately contradicted by their own example." And are not many who set themselves up as spiritual guides, shorn of more than half their power, influence and efficiency, by their inattention to and laxity in this very particular. We sometimes hear persons say, "O, yes I suppose we might possibly get to heaven if we were to do as Mr. G.—says, but then I think the risk would be very great were we to do as he does." And of Mr. T.—say they, "his real usefulness is confined to a very few, just the aristocracy of the church, for the poorer of his flock, and those residing in more rural districts are seldom or never called upon by him, nor even enquired after." "Yes, says another, his preaching never does me any good; on account of his intolerable stiffness towards those who do not happen to be his favourites in the church, and his studied nonchalance towards all who are out of it." And then there is Mr. C.—it is patent to every body that that last horse trade with uncle Benjamin cut the final ligament that held his church together. Thus, what was once considered a prosperous church, now lies prostrate at the feet of the enemy all through the party-politics and horse swapping of its pastor." "This," they say, cannot be living for God, unless God approve of such, which his word everywhere denounces. These are surely blind guides for their conduct and general demeanor only tend to weaken our confidence in christianity instead of binding us to it." Now there are always some to be found in all churches who are naturally querulous, or habitually finding fault, yet we ought not to be entirely insensible to what even our enemies say about us, they often open our eyes to several blemishes defects in our own lives and conversation which we would not have observed had it not been for them. A man that has no enemies ought to think; no calamity that he has no enemies to be his effectual monitors. But to return to the less prominent members of the church, or those for whom our dissection was at first intended. Among the many beautiful and sacred injunctions of the Apostle Paul, may be mentioned one in particular which we should always remember especially when getting at ease in Zion. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." This, as you will observe, implies ceaseless progression—"walk." We should settle in our minds at the commencement of our heavenly pilgrimage, that there is no standing still in religion. We are every day drawing nearer to God or departing farther from him. O then for a ceaseless surrender of the heart to Him, that not a day of our lives may be allowed to pass without being marked in some way by religious progress.

We have this for our encouragement if we abide in Christ, we are hourly growing into His likeness.

Yours, with most prayerful solicitude,
A. D. F.

Nova Scotia, Nov. 17th, 1860.

CONVERSIONS IN INDIA.—The Christianization of the Kols in the Chota Nagpore district is (says the Bombay Guardian) proceeding at a very rapid rate. Two thousand have already been baptized, or rather this was the number six months ago. The number of those who have been baptized and have applied for baptism is also very large. Ninety were baptized in January last. A missionary writes that in the neighborhood of Ranches the Gospel is spreading like a fire in the jungle. As many as 800 villagers have received the Gospel. So many Kols were pouring into the station from the jungle that three missionaries were employed all day in giving them instruction. The Lieutenant Governor of Bengal visited the district he saw. His secretary remarked such a sight in India as this. This referred to the gathering of about 2,000 native Christians, at which he was present. From the province of Pasheta, Mahabepunthea has presented themselves to the number of 47, out of 11 villages, asking instruction. They say that large books of this sect are ready to embrace Christianity. There are six missionaries in Chota Nagpore field, German, sent forth originally by the Government. We see it stated that in Lucknow and the surrounding villages 80 natives have been baptized since the rebellion. The American mission at Ahmednager is receiving many new converts. In Seikote the revival of religion, already noticed in our columns, is going on among our soldiers.

THE REVIVAL IN DUBLIN.

With regard to the city of Dublin, the "News of the Churches" mentions some of the signs of an unusual religious movement:—

"In most of the large warehouses, prayer meetings have been established among the young men by some of their own number; and these meetings, instead of provoking scoffs, are treated with respect by those who do not care to join them; while some very striking instances of conversion have assisted to deepen the general impression. Meetings for prayer and reading the Scriptures have sprung up in some of the boarding-schools; the boys in the Blue-coat Hospital were recently found to have originated one, and conducted it with admirable prudence; private houses are still thrown open for weekly prayer, and not only is the number of these on the increase, but there is a greater blessing resulting from them.

Religious conversation seldom meets with a repulse, but on the other hand is responded to in the most mixed companies, and in even public places with a singular and unexpected eagerness. Religious efforts are more hearty and practical, and meet with more sympathy. Only yesterday many hundred young men were assembled at a soiree in the Metropolitan Hall, under the auspices of the Young Men's Christian Association, in order to bring before them the necessity of receiving Christ. Among the poorer population the same tendencies manifest themselves, though not to so great an extent, the predominance of the Romish element being there a great stumbling-block.

Even the Romanists, however, have in more than one instance, been led to Christ through the prayer-meetings, and Romanists are to be found not only in the hall and in the garden, but at the assemblies in private houses. All this is a cause of much thankfulness to Almighty God, and a call to more earnest supplication."