

PROSPECTUS.

"THE RELIGIOUS INTELLIGENCER"

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

This Paper has been in existence nearly seven years; nearly the last of which it has been the sole property of the subscribers, who are also the Editors. The character of the INTELLIGENCER is so well known that we need scarcely allude to it. Suffice to say, it is a thorough EVANGELICAL NON-SECTARIAN RELIGIOUS NEWSPAPER; influenced by no party or denomination, but aiming at general usefulness, by adapting itself to the wants of the country. What it is, it will continue to be.

It contains a digest of the News of each week, Foreign and Domestic; and in this department also knows no party or men; its object being to inform its readers of current events.

It is intended for, and is acknowledged by many of those who receive it, as a first class Family Religious Newspaper.

It pays particular attention to Family reading; giving weekly a large amount of such as the Editors believe will interest and benefit the young.

The present Proprietors assumed the responsibility of its publication at a time when it was greatly embarrassed, and had much influence against it; but they have great pleasure in now announcing that with God's blessing, they have surmounted the difficulties they had to contend with, and they believe it is now established on a firm basis, and its continuance—with judicious management—insured.

They tender their sincere thanks to their friends and patrons who have stood by them in their struggle.

The PREPAYMENT system, adopted by them, has proved to be the saving of the paper.

The RELIGIOUS INTELLIGENCER is published in St. John every Friday. Terms, SEVEN SHILLINGS AND SIX PENCE, ALWAYS IN ADVANCE.

We solicit subscriptions. Will our present friends and patrons please aid us in increasing its already wide circulation, by recommending it to their neighbours and others as far as they conscientiously can.

ONE DOLLAR, enclosed to our address, will procure the INTELLIGENCER eight months; Seven and Six Pence, one year.

E. MCLEOD,
G. A. HARTLEY,
Office, No. 20, up stairs, Germain Street.

AGENT.—MR. WILLIAM CARR, Ambrosy artist is authorized to receive subscriptions for the "RELIGIOUS INTELLIGENCER."

AGENTS.—MR. REUBEN R. STEPHENSON has kindly consented to act as Agent for the INTELLIGENCER at the Mouth of Oromocto. Persons in that vicinity wishing to subscribe for the paper can do so through him.

MR. ARON MCLEOD will also act as our Agent at the Cold Stream, Beekaugumie, C. Co., through whom person in that place can order the paper.

Messrs. Jenks & Clark of Carleton, tender their sincere thanks to the Engine Companies, Hook and Ladder Company, and public generally in Carleton for their many and energetic efforts in trying to save their property at the fire on the night of the 6th inst.

Religious Intelligencer.

SAINT JOHN, N. B., JUNE 8, 1860.

EARLY PIETY.

At no time in life is piety so lovely, desirable, and truly beneficial as in youth. As an ornament it is exquisitely beautiful when worn by young men and women. The morning of life is the season in which we may commence a religious life with the fewest evils to renounce, and with the prospect of doing the most good. Early dedication will invariably render the duties and ways of religion easy and pleasant, and make those who thus give themselves to God a blessing to the world. It is a good thing for a man to bear the yoke in his youth. It is also the most honourable period in which we can enter upon the service of God. As the first born of both man and beast, were, under the legal economy given to God, so should the first fruits of our lives be devoted to the Master's use. Religion is profitable to all, but to none is it so much so as to those who are just entering upon life. The benefits inseparable from a pious life are numerous. It not only prepares for death and the world to come, but for life and the present world. "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." Without it none are either happy or safe. It is the true riches, and the only thing that properly qualifies a man for the discharge of his duty toward God and his fellow man. Admitting religion to be so profitable and desirable, we ask can it be embraced too soon? Can persons be prepared for usefulness too early? Can they be happy too young? If they are exposed to run into vice at every turn, can they be prepared to resist it too young? Every day of neglect is one lost. Blind persons do not think their eyes can be opened any too soon, nor the diseased that they can be healed of their maladies before they wish to. Yet sinners who are blind and diseased, and who are going astray from God, seem to think they have not wandered far enough yet, nor suffered enough from their spiritual maladies. Too many want to sin all their lives until they approach death and then be saved. This is presumption. God is not mocked. Persons who indulge in a course of sin because they think they will, before death, be able to repent of it, are guilty of base presumption and the most extravagant folly. The longer persons sin the sicker and more uncertain is their time for repentance; and the more sins they have to be repented of, and while delays become more and more dangerous and criminal, their accumulating sins become more and more aggravating. What ever is good and useful cannot be possessed too soon. The blessings and advantages of early piety cannot be gained in any other way, neither can they be engaged too early. No inexperienced youth is prepared to enter upon the arduous life without the grace of God in his heart. With high passions, impatient, rash, an unimpaired judgment, and ignorant of the nature and effects of vice, he is exposed to a thousand snares, and cannot fail to run into many sins, if not into open vice and dissipation. Few young men are strictly moral who are not pious. Most of the sorrowful old age are the fruits of early vice. When evil habits or associates are formed it is difficult to disentangle ourselves from them. Not a few have formed alliances in early life from which they have found it impossible to free themselves, and have gone to the grave doled to sorrow and gloom, while others have learned that late religion cannot restore what early piety would have pre-

vented. To embrace Christ when young, and become inured to the yoke in early life is the only sure preventive against life being misspent, an unhappy old age, and a gloomy death. Pious youth when entering upon the scenes of life have no trouble with evil habits and associates, and by the grace of God can resist any temptation. A thousand avenues of seduction may be thrown open around them, but they walk not therein. The fear of God is before their eyes. A thirst for vice has never been created in them, and the power of the tempter over them is comparatively weak. Religion embraced in youth and practised in life cannot fail to make life happy and useful, and at last induce its possessor into the Kingdom of Heaven.

NECESSITY OF DECISION IN RELIGION.

If, in the dark world of woe, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man, who, on earth, came nearest to the kingdom of heaven, and then lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft-repeated proffers of salvation here slighted; and as he lifts his weeping eye to that world of glory above, O, with what bitterness of spirit—with what sinking and dying of the heart within him, will he exclaim, "Time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptible inheritance. I did but just miss the path to those realms of light and life everlasting—just fail of being one of that happy company around the throne of God; I had my hand almost upon a crown like one of theirs; a little more, and now, instead of waiting here among the lost, I had been seen there among the redeemed!" O, that little more—it will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit must be damnation enough without the recollection of having plunged from the threshold of heaven.

NECESSITY OF CHRISTIAN EDUCATION.

Dr. Duff, of Calcutta, in a letter to the Convention of the Free Church Missions in Scotland, utters the following truthful words relative to the value of a Christian education, and its relation to the salvation of the people. The word of God—the knowledge of gospel truth, is the incorruptible seed by which men are begotten to God; the Holy Spirit is the agency employed to revive and develop its life in the soul. Where the former does not exist the Spirit finds barren soil, and it may be compared to the rain that falls upon the ground that beareth only thorns and briars; while knowledge without spiritual influences, is like good seed in soil unweeded with weed or rain, and hence withers and dies for want of moisture. We recommend the following extract, from the letter of this learned and truly devoted Missionary, to our readers:—

"Knowledge of gospel truth, powerfully brought home to the heart and conscience by the Spirit of God, is the usual antecedent of genuine conversion. But that antecedent knowledge is not ordinarily conveyed by the Spirit miraculously; if that were so, it would be inspiration. No; to convey this knowledge to all men is the grand duty of the Christian Church, its ministers, and its members. Now, hitherto, looking not only at the missions, but at all missions in India (perhaps in the heathen world), as a whole, we cannot fail to see that this work of communicating divine knowledge to old and young, whether by Bibles or tracts, by schools or out-door conferences, discussions, and preachings, has been the main work. And on this point we may take our firm stand, and declare, when I say, in Bengal alone, there are now living between twenty and thirty thousand instructed in our different schools, in whose minds is lodged as much of civil knowledge as would suffice for their conversion, and take them to heaven, were the Holy Spirit to descend and quicken that knowledge to the saving of their souls! In a word, were we only to be favoured with an American, or Irish, or rather scriptural Pentecostal revival, we should see thousands actually born in a day; thousands of more or less instructed, disciplined, soul-furnished Christians, who would at once proclaim to others the glad tidings of great joy! And such a vast extent of comparatively prepared souls, with its seed already sown, to be accounted as nothing?"

My own firm persuasion is, that whether we, the weary, toiling pioneers, ploughers, and sowers, shall be privileged to reap or not, the reaping of a great harvest will yet be realized. Perhaps when the bones of those who are now sowing in tears shall be rotting in the dust, something like justice may be done to their principles and motives, their faith and perseverance, by those who shall then be reaping with joy, and gathering in the great world-harvest of redeemed souls. In the face of myriads daily preaching, and in the face of myriads instantaneously saved, under the mighty outpourings of the Spirit of grace, I feel no disposition to enter into argument, discussion, or controversy with any one. Still my impulses and tendencies are to labor on amid sunshine and storm, to leave all to God, to pray without ceasing that the Spirit may pour out on Scotland, England, India, and all lands, in the full assurance that such outpourings would settle all controversies, put an end to all theorizings about modes and methods, and other immaterial details, and give us all so much to do with alarmed, convicted, and converted souls, as to leave no head, no heart, no spirit, no life for anything else. Yes! I do devoutly declare that a great, wide-spread, universal revival would be the instantaneous and all-satisfying solution of all our difficulties at home and abroad! Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend thy heavens and come down? When wilt the stream descend? These, and such like, are our daily aspirations. We are like the hart, thirsting, panting, baying for the water-brooks.

We feel intensely that it is not argument, or discussion, or controversy, that will ever win or convert a single soul to God; that it is the Spirit's grace which alone can effectuate this; and it is, in answer to believing, preserving, importunate prayer, that the Spirit usually descends with his awakening, convicting, and converting influences. Our weapon, therefore, is more than ever the Word of God and the arm that wields it prayer. "Surrounded as we are by the bristling forces and the frowning bulwarks of a three thousand years' old heathenism, we crave the sympathies and the prayers of our brethren in more highly favoured lands. Painfully familiar as we are with the 'hope deferred' which 'maketh the heart sick,' we often feel faint, we have ever found ourselves still 'pursuing,' still holding on, with one foot resolutely toward the enemy, while the other is in open battle, or merely evading the sharp edge of the sword of the Spirit by timely flight. Our motto has ever been 'On-

ward! onward!" no matter what might be the Red Sea of difficulties ahead of us. But oh, as men—men of feelings and infirmities as others—it would tend to cheer and lighten us did we find ourselves encompassed with the sympathies and the prayers of brethren at a distance. Not that God has ever left us without some witness or manifestation of His favour. We have had our own share of spiritual success; a goodly number of souls, from first to last have been converted to God. For this we feel deeply grateful. But we long for thousands, yea, tens of thousands, and hundreds of thousands, and millions. Will the Church at home, if wearied of giving its moneys, assist us by a united, mighty host and army of prayers?"

WESLEYAN MISSIONARY SOCIETY.

The Anniversary of this large and influential Society was recently held in London, and was presided over by Sir Andrew Agnew, Bart., M. P. The report gave most satisfactory and encouraging accounts of the Missions, in Germany, Gibraltar, in India, China, South Africa, the Indies, the Cape of Good Hope, and Australia. The mission of the Canadian Conference, exclusive of the mission to the new and partially settled districts, were there seventeen stations and sixteen missionaries. In the territory of the Hudson Bay Company and on Lake Superior seven stations, and seven missionaries. Among the French Canadians five stations and four missionaries, and in the newly-commenced mission to British Columbia and Vancouver's Island seven stations and four missionaries. In many parts of the connection, both in the colonies and the foreign field, the work had been revived and the church edified and enlarged. The number of members returned this year was 32,180, which was an increase in the colonies of 1,335, and in the missions stations of 2,687, being a total increase of 4,022. Besides this, there were 6,897 persons on trial for membership, leaving in the colonies 1,758, and in the missions 5,139. In Fegoe the total number of those who had renounced heathenism, and wished for Christian instruction, was not less than 60,000. But it was just because the advantages resulting from missionary labour was so manifest that the demand for it was heard in almost all directions. There was scarcely a mission carried on by the Society which did not seek and require to be reinforced and extended. The unoccupied fields, too, which everywhere invited their care, were numerous and promising. In the present circumstances of several of the Continental nations there was an evident need of the specific influence which a well conducted mission would exert. Italy might be named particularly as a land where the former superstitions of the people had been greatly weakened and a spirit of inquiry awakened; while, turning from professing Christians to the votaries of Islam, what a specimen did Turkey present of a people prepared for the Lord! While in South Africa twelve additional missionaries were asked! and in India alone the whole resources of the Society might be employed in preaching the Gospel to those who had never heard it, and that without trenching on the province of others. The same remark applied, if possible, with additional force to China, while from the islands of the Pacific—nations born in a day—could be thenceforth food of their new life, which they had as yet but partially and imperfectly applied. The balance-sheet showed an income for the year of £140,005 5s. 11d., and a general expenditure of £126,504 7s. 5d.

THE GOSPEL IN NEW BRUNSWICK.

On Wednesday evening Mr. Dever, late of the Church of Rome, lectured in the Old Meeting House in Carleton on the Gospel in New Brunswick. Mr. D. has recently been converted from Romanism to the Protestant religion, and seems very zealous and intent on exposing the thuggery of Popery. Of many of the dogmas and superstitions of the Romish Church he made a full exposure. Transubstantiation and image worship were handled without gloves, showing them to be at once gross impositions and contrary to Scripture and reason. He expressed great sympathy with the duped people, but was sarcastic upon the Priests and leaders. Of the Scriptures he said, nothing is more dreaded by the Priests and professed spiritual guides of the Roman Catholic Church than the circulation of the Word of God, and that during his entire connection with that church he never heard the reading of the Bible enjoined, or even recommended, to the people. He never heard the words, "Search the Scriptures," fall from a Popish teacher. They were prohibited, and were not even allowed to read the Douay version itself, alleging that the educated, meaning of course the Priests, were the only proper persons to read the Bible. He regards the circulation of the Word of God as the indispensable duty of the Christian church, and denounces every one who rejects it, or in any way hinders its free study, as an enemy to religion and the world of mankind. He justly argued that the Bible should be read in every school in the country, and that no man should be supported by Protestants who would lend his influence toward appropriating any part of the Provincial funds to the support of any school or institution prohibiting the use of the Bible.

MR. D.'S FAMILIARITY WITH THE SCRIPTURES.

Mr. D.'s familiarity with the Scriptures shows that he must have read them with studious care since he renounced Popery. He expressed great thankfulness to God that his attention was ever directed to their study, by which his eyes have been opened and he taught the truth as it is in Jesus. With the lecturer we have but a slight personal acquaintance, but with the lecture were well pleased. Truth coming from such a source cannot fail to accomplish good.

UNION PRAYER MEETING.

The monthly union prayer meeting in Carleton for June, was held in the Old Meeting House on Monday evening. The house was filled and the interest good. These meetings are exerting a salutary influence upon the Christian public. The spirit of union evidently pervades each meeting. Ministers and laity of the several churches unitedly engage in prayer and exhortation. We trust that the union and Christian love that now exists will continue and increase until the world will be constrained to say, "Behold how these brethren love one another."

EXPLANATION.—The despatch sent us from Sussex on Saturday last, to attend a funeral at Smith's Creek on Sabbath, did not reach us until Monday morning, which accounts for our not going up as requested. E. M.

SLAVERY AND CHRISTIANITY.—The disturbing element of Slavery seems destined to trouble every thing within the limits of the great Republic. The Methodist General Conference has recently been in session in Baltimore. Two hundred delegates from forty annual conferences were present. They represented directly 7000 ministers and indirectly 90,000 lay-members. A committee of forty-seven were appointed to draw up a report on Slavery. Thirty out of this number reported adverse to the "Institution," and the remaining seventeen presented a minority report in which they deplore the agitation of the question, and recommend the "let alone" policy. It is not impossible nor improbable—but this question may yet divide this large and influential body. It is said that about 219,000 slaves are owned by members of the Methodist Church.

BAPTIST FOREIGN MISSIONS.—The Baptist Foreign Missions Society in England is said to be in a state of remarkable efficiency. The income last year reached about £30,000; the expenditure also was increased, especially in India, where the number of missionaries had been increased from 28 to 35, besides a large addition of preachers.

ENGLISH WESLEYAN CONFERENCE.—In the Wesleyan body in England, much anxiety is said to be felt relative to the next President of the Conference, which is this year to be held in London. Five hundred ministers have received permission from their respective district meetings to attend, so that it is likely to be one of the largest ecclesiastical gatherings on record. The Rev. W. Shaw, for many years the General Superintendent of the Wesleyan Missions in South Africa, is freely talked of as likely to obtain the honor of presiding over this assemblage of five hundred ministers.

REVIVAL IN EDINBURGH.—An English correspondent to the *Morning Star*, says:—"The dawn of a long-awaited day of blessing is now apparent in Edinburgh—a spirit of religious inquiry is awakening. The churches are thronged, prayer meetings are held in numberless places, persons anxious about their souls are seeking instruction. In one of the lowest 'closes,' a nightly meeting in an old dancing saloon has been crowded for several months past; and it is estimated that several hundred persons have been awakened within its walls. Successful missions from this place, have taken place recently in other parts of the city. In another part of Edinburgh, about seventy mechanics, lately among the most riotous characters in the city, meet constantly for prayer and Scripture reading, and the ranks of the drunkards, the abandoned, the seceders, and the ungodly are being daily thinned."

AN OLD DISCIPLE.—A correspondent writing from Acton, Me., to the *Morning Star*, makes the following notice of an old disciple in that place:

"It is interesting to know that there yet remain among us a few of the fathers who, from the infancy of our denomination, have watched over its interests. Among these, Bro. Ralph Farham, of Acton, is probably the oldest person living in this section of country. He was converted to God in 1780 and united with the Free Will Baptists in the days of Randall and his contemporaries; and from that period to the present day has continued with the people of his early choice, participating in their joys and sorrows. He is still in excellent health—was never sick—and contemplates attending the York County Quarterly Meeting, to be convened at Acton, on the 4th and 5th of June next. Should his life be continued to the last mentioned date, his age will be 103 years and 11 months. R. W. B.

PROTESTANTS IN PARIS.—There are at Paris at the present time nineteen Protestant Churches in full operation, 97 Protestant Clergymen, and 2,000 children regularly attending Protestant Sunday Schools.

REVIVAL IN SHETLAND ISLANDS.—A remarkable religious awakening has commenced in the Shetland Islands. In a couple of towns, called Lewis and Harris, about one hundred men and women have been wonderfully changed, and the work is spreading in every direction, in a quiet unobtrusive manner.

REVIVAL IN AUSTRIA.—The religious spirit so marvelously revealing itself in different countries at the present time, is being manifested at Papal Austria as well as other unlikely places.—A foreign paper says:—"Since the commencement of the year conversions have been very numerous in Austria." In the environs of three towns, whose names are given, at least 500 persons have quitted the Romish Church. In other places it is said that even entire villages are embracing the evangelical faith. The heaven once deposited will level the whole lump. The truth once planted will diffuse itself.

HORRIBLE MASSACRE OF A MISSIONARY CREW. The following letter has been received and published in England, giving an account of the massacre of the Patagonian mission brig Allan Gardiner:—

"Stanley, Falkland Islands, March 13.

"Sir—I beg to inform you of the loss of the Patagonian Mission schooner, Allan Gardiner, sailing from this port on the 7th of October last for Woola, Terra del Fuego, taking back several natives who had previously been brought to these islands. As nothing was heard of them for three months, the Schooner Nancy, Captain Stanley, was chartered to go in search and at once proceeded to Woola (Beagle Channel), where he found the Schooner Allan Gardiner in possession of the natives. One of the crew (Edward Cole) came off in a canoe, with the information that he was the only survivor of the Allan Gardiner. Mr. Garland Phillips, the catechist; Captain Phillips, his brother who acted as second mate, and five seamen, were all set upon immediately after prayers on the 6th of November, and all murdered by the natives. Cole was the only person left on board to cook dinner and from the ship saw the whole. He took the remaining boat and got to the woods, where he remained many days. One of the tribe found him, and took him to the settlement. They spared his life to tell the deplorable tale. The Nancy did not anchor as he was surrounded by the canoes. As soon as he got Cole out and enticed Jimmy Button on board, he set sail, and is now gone back with extra hands and weapons, to recover the bodies, if possible, of the murdered persons, and get possession.

THE EFFECTS OF RUM AND MAD COMPANY.

In the Salem Police Court, the other day. I. Watson Andrews, a young man who, a few years since, on reaching his majority, received a patrimony of \$90,000, was arraigned for being a common drunkard, and for want of two dollars to pay his fine, was committed to Salem jail for thirty days. *Newburyport Herald*

For the Intelligencer.

SABBATH SCHOOLS AND SABBATH SCHOOL CONVENTS.

MESSRS EDITORS.—You are very well as the friends of Sabbath Schools everywhere no doubt read with interest and satisfaction communications relative to the prosperity of this benevolent and honored institution, and are pleased also to learn that judicious projects for its propagation are not confined like prisoners, within city limits, but of late are being extended wherever there are little lambs to be gathered in from the lanes and streets, and other places of amusement upon God's holy day.

And it is under the influence of the above considerations that I am now induced to give circulation to the interest manifested in this place by parents and children in behalf of the Sabbath School.

On the last Sabbath in April, what had been on the two preceding summers an unusually interesting Sabbath School, was re-organized under very discouraging circumstances, but God being still the same great dispenser of good was pleased to blow upon the smoldering coals upon the altar of our hearts and thereby awakened an unlooked for desire upon all sides, and soon it became quite apparent that the Great Shepherd was indeed among his sheep calling them by his own name and they following after.

It was thought therefore indispensably necessary to reward the children with a monthly concert, and accordingly upon the first Sabbath of this month, although the rain descended in torrents, men and women collected in goodly numbers to listen to the sweet singing of happy and innocent voices, and the recitation of sacred pieces by those of whom Jesus said, "Of such is the Kingdom of Heaven."

Oh! what a sight, to see, children of but five or six years of age standing in the presence of hoary headed sires, lisping the praises of Jesus in the sweet words.

"Jesus loves a little child," I have not words adequate to express my feelings nor those of others who were present, when our Hall which had been more accustomed to the sound of older and harsher voices, became like a whispering gallery to the soft bird-like warbling of our Juvenile Choir, so well trained by our devoted friend of Sabbath Schools and children, Brother J. Cameron, Jr. And methinks that while angels were intently gazing with that delight which only such beings are enraptured with, that the glorified spirit of good Robert Raikes, was listening and admiring too.

Very appropriate addresses were delivered by brothers H. A. Vandenburgh and S. L. Peters.

May the Lord raise up truly men and women from these dear children who will labor as successors of those whose names stand recorded in the temple of God as good and faithful servants, Amen and Amen.

Yours truly,
B. F. R.
Hampstead Hall, June 4th 1860.

CANADA CORRESPONDENCE.

Cobourg, May 29th, 1860.

The readers of this journal may remember the great number of public executions for murder in June of last year. Happily this year's calendar contains but few aggravated cases, and the extreme penalty of the law is demanded in one or two instances only. Hugh McDonald, recently condemned to death at Barrie, for the murder of his wife, in reply to the usual questions of the Court put in a paper, from which a few sentences are copied below. They will repay perusal, and are commended to the notice of the opponents of Total Abstinence fanaticism:

"I do not for a moment attempt to deny the painful fact that the deceased came to her death by my ill-treatment; yes, I acknowledge with heartfelt sorrow that I was the immediate cause; but that premeditation, wilful intent, or malice aforethought had never entered my mind; it resulted from nothing more nor less than a brain crazed and maddened by strong drink. . . . And now, standing before you as a dying man, I cannot repress the feeling that the manufacturers and vendors of alcoholic drinks are bold accessories not only to the crime of which I am convicted, but of almost all crimes of a kindred character."—Let what follows be deeply pondered: "My heart within me is pained with the thought of leaving behind me six innocent children, exposed to such a soul destroying temptation, feeling also that I am leaving behind me the same class of vendors, who for the sake of a few pence have wrought my destruction, and prompted by the same pernicious greed, will endeavor to complete theirs also." Could anything be more touching? and are not the facts from which the painful emotions spring, deplorable, terrible? The future victims are children unconscious of the snares to be spread for their feet; and the introduction of universal abstinence would save them all. Let me be found ever on the side of a remedy so simple and efficacious. To the writer, this is the shortest and among the most telling arguments in favor of total abstinence; namely, that it can do what pure liquors, moderation, and all the other proposed remedies cannot; it can promise infallibly to save from drunkenness all who will adhere to it. Moderation has a wide meaning. I once heard a venerable minister, whom I never saw for more than a half hour together, except in the discharge of public duty, without the pipe between his teeth, express his regret that a younger ministerial brother smoked so much. "I smoke it is true," said the innocent old gentleman, "but I call myself a moderate smoker; but Bro. A., I fear, will injure himself if he does not use the pipe more temperate." It is impossible to define, and therefore to practice moderation in things useless and harmful.

His Excellency has relieved the gentlemen and honorable gentlemen from further attendance upon the duties of the country. They have passed one disgraceful Bill,—disgraceful is a tame word—call it infamous. Reference is made to the act which legalizes the establishment of lotteries for religious purposes, the general law declaring lotteries illegal, and exposing those who advertise them to punishment. Is it possible that what is morally wrong for ordinary purposes becomes right and proper when done in the name of religion? Surely Protestantism

is not responsible for this iniquity. Another act, by some regarded as beneficial to trade, is the abolishing of tolls on the canals. It seems only right that Government should give advantages to steamers and other crafts employed in transporting goods, since its patronage of a competing line of railway has seriously affected the water communication. It is thought that the country will reap the benefit in an increase of traffic between the Western States and the sea board. This is not improbable.

The Rev. Peter Cartwright, of Western celebrity, has been paying a visit to Toronto, where he delivered a lecture on the early settlement of the Valley of the Mississippi, and the introduction of Methodism into the West. It is described as abounding in quaint remarks and mirth—proving anecdotes. Those who have read his autobiography will understand its drift. We in Cobourg have had a disappointment in being deprived of a promised lecture by Mr. Cartwright, the celebrated blind preacher, on "What a Blind Man saw in England." The fame of this gentleman rests on a broad foundation, and his visit was anticipated with eager pleasure. He, too, knows something of Western life, and has published several works of interest bearing more or less on this subject.

The University of Victoria College met in convocation last Wednesday, and a large number—fourteen in Arts, and even more in Medicine—attended to the decrees of B. A. and M. D., respectively. The addresses were uniformly short, and being numerous, were necessarily short. There can be no doubt the brevity demanded by the occasion, led to the exclusion of redundancies, and contributed to the development of excellencies. The sentiments expressed were good, and the friends of no graduate needed to blush for their performance. I wish as much could be said of the performances of two other persons who took prominent parts in the proceedings of the day, and whose allusions to the Provincial University were ungenerous and unnecessary. It became neither the Dean of the Medical Faculty or the Superintendent of Education to introduce the University question to the public, as they did on that occasion. The former availed himself of his position as a member of the Government some years ago, to indulge what few persons hesitated to call an act of vindictiveness, in causing the breaking up by law of the medical and legal departments of the Provincial University. It told against him where it was known that this was the destruction of a rival medical school. The latter is the head of a system of Education which has its foundation in its unsectarian and Catholic character, and yet he is lending his influence to build up an entirely different system in higher education; and under the plea of the necessity of safeguards to morals, would appropriate the public money to Denominational Colleges upon a principle which, if carried to its logical results, must ultimately lead to a state support of error; and the overthrow of the present Common School system altogether. If there is danger that an unsectarian University will vitiate the morals of our youth, because there are and can be no religious tests applied in the appointment of its professors, what shall we say of a Common School system which is similarly deficient? No common school teacher is required to subscribe to a creed; no denomination vouches for his orthodoxy; does it therefore follow that the system is subversive of morality? Its efficient head at least, ought not to believe it, and continue to administer its affairs. It cannot be said that the principle is wholesome in the one case, and poisonous in the other. Education corrupted in the smaller streams will not become pure because dealt with when more remote from the source. No more can we hope to bless the country with denominational colleges when we leave the common schools exposed to the evils of ill-education. The great difficulty after all is this: Denominational Colleges languish for the want of pecuniary support, and under the plea of the public good, the province is called upon to provide a portion of the means. If Victoria and Queen's Colleges were liberally endowed by private munificence, this cry for the division of the funds of the Provincial University would have been feeble. But efforts to secure a larger revenue from the people having partially failed, it became an object to demand money from a quarter in which perseverance, if only sufficiently protracted, surely meets with its reward. Our Government is proverbial for its readiness to bow before a well-directed popular clamor.

A. B.

REPLY.

The following reply by the Government to the Letter to His Excellency from the Hon Charles Connell, in the Intelligencer of last week, was copied from the Royal Gazette of Thursday.—EWS. INTEL.

To His Excellency The Honorable John Henry Thomas Manners Sutton, Lieutenant Governor, &c., &c.

MAY I PLEASE YOUR EXCELLENCY.

The Committee of Council have had under consideration Your Excellency's Memorandum of the 2nd instant, accompanied by a second Letter from the late Postmaster General, intended as a reply to my Communication to Your Excellency of the 23rd ultimo.

We are convinced that in the preparation of both the papers submitted to Your Excellency by Mr. Connell, he has been influenced more by a desire to avoid the discussion of the real grounds of his resignation than to represent accurately the policy and acts of his late colleagues in the government. His reference to what took place in Council on 10th April last—introduced for the purpose of establishing the position, that the cause of his resignation was not the refusal of the Government to issue the five-cent stamps—is rather unfortunate for him. The subject then under discussion was not as Your Excellency may have been led from his communication to suppose, one of general interest, neither had it any connection with the points to which he refers in his first memorandum to Your Excellency in justification of his resignation. We shall rectify the facts, simply because we find it necessary to place the matter fairly before Your Excellency.

At the commencement of the last Session of the Legislature Mr. Connell undertook the management of addressing and dispatching the Journals and Debates of the Assembly—the expense of which has exceeded £200. At the meeting of Council referred to Mr. Connell requested an order for a Warrant to pay the expenses incurred; but the amount being more than double what was originally anticipated, the Council asked a detailed statement of which the services for the sum named was required. This Mr. Connell declined to give previous to the payments being made; and upon

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