

## Religious Intelligencer.

ST. JOHN N. B. NOV. 23, 1860.

AN APPEAL  
TO OUR SUBSCRIBERS AND  
FRIENDS.

The term for which many of the Subscribers to the "Intelligencer" have paid, will expire in a few weeks. The present Volume will close with the last December number, and a new Volume (the eighth) will commence with the first of January.

We deem it quite unnecessary to say anything relative to the religious character of our Journal. The evangelical and unsectarian spirit and character which it commenced with, have been firmly maintained throughout its entire history until the present time. No deviation from this will be made hereafter. What the

**RELIGIOUS INTELLIGENCER** has been before, it will continue to be.

As a Newspaper it is intended to meet the wants of the country. Nearly everything in this department, readable, is transferred to our columns.

We have great pleasure in knowing that the "Intelligencer" meets the approval of the public generally. Its articles, both selected and original, have the commendation of its readers; and we rejoice that we have received information from several quarters of hearts being awakened to seek God by the perusal of its columns. This is to us the richest reward of all for our efforts and labour.

We expect to have arrangements completed by the first of January to commence the issue of the next volume in new and beautiful type. Until such time as we may be enabled to complete such arrangements, we must beg the indulgence of our subscribers.

Our continued experience in the preparation of the paper, more and more convinces us that it is the only safe and satisfactory way, both to publishers and subscribers, of publishing newspapers. To it we are resolved to adhere.

The price of the "Intelligencer" is as low as it can possibly be issued for. A great amount of reading is furnished for

One Dollar and Fifty Cents.

We do not know how so great an amount of safe information could be secured to a family in any other way. It is our aim also to always make the "Intelligencer" welcome to the younger members of those households where it enters.

WE NOW MAKE ANOTHER  
APPEAL  
TO OUR  
SUBSCRIBERS AND FRIENDS.

We ask you most respectfully to RENEW YOUR SUBSCRIPTIONS. Do so BEFORE YOUR PRESENT TERM RUNS OUT. Forward to us by mail—at our risk—if no other good opportunity offers. There are some whose subscriptions have already expired; others will, before the end of the year; we trust they will RENEW IMMEDIATELY.

We ask the influence of those favourable to the "Intelligencer" towards extending its circulation. Speak a good word for it, if you conscientiously can. If you can get but one new subscriber for it, you will do both him and us a favour, and receive our sincere thanks. We trust each one will do what he can.

We will receive Clubs until the 1st of February on the same terms as last year.

We ask a continuance of patronage—we trust our appeal will not be in vain.

## AN EFFECTIVE MINISTRY.

The last number of the Free Will Baptist Quarterly has a very excellent, and well written article on this subject, from the pen of the Rev. D. Mont, of Lowell, Mass. The ideas are sensible and made clear. None can, we think, read the article without being convinced that it is absolutely necessary for those called of God to the work of the ministry to be pious, devoted, studious men, giving themselves exclusively to the work of their calling if their ministry would be effective. If our space would permit we would like to publish the whole of this article in our columns. In his remarks under the heading "A Ministry to be effective must be adopted to the age—to its peculiar wants and characteristics" he shows clearly that the present age differs widely from the age which have preceded it, and that ministers to be effective now must be prepared to meet the more potent enemies to the truth as it is in Jesus for which our times are noted.

The extract which we give is under the heading "A Ministry to be effective must have extensive knowledge." On this he says:—

"Ages ago may get along very well in some of the evolutions of life, and good sailors may help them to get through the world quite respectably; but good and well furnished brains are indispensable to an effective ministry."

And first, there must be sought and obtained a sound, thorough knowledge of the Divine word. This is the minister's spiritual armour, and we are not to have, hereafter, a minister who depends upon mere human culture, for his spiritual weapons. Such a minister may be a pretty sermonizer, and a pretty man, but he will be a more squabbling and babbling in the high matters of God's redemption.

Now, very much doubt whether schools of theology, must with sufficient earnestness upon the high study of the Scriptures. It is doubted whether they put the Bible as the first and foremost book, and make a thorough knowledge of it, a clear acquaintance with its spirit, the great ground and aim of all training. Of course, we have, and ought to have, lectures on the Bible, historical, prophetic, doctrinal and ethical. We have times set apart to exegesis, the study of inspiration,

evidences, etc., and all this is indispensable. But there is something more than this, and that is to so study the Bible that we get into its very spirit of inspiration—to feel the very breath of God regaling the soul, and get into communion, actual communion, with the Holy Ghost. To secure this, men must go and stand by the altar-fires of the old prophets; they must live with Jesus as he walked on the mountain and by the sea-shore; they must stand and weep with him over Jerusalem and the grave of Lazarus; must feel his indignation as he bared his crushing rebukes at sinners' hypocrisy, and must melt into tenderness with him as he welcomes the penitent to the redemptive embrace of God. To understand John, men must get into the love and spirituality of John; to comprehend Paul, they must rise to the key-note of his grand and heroic life, "I glory in the cross of Christ," and to understand the whole apostolic life and character, they must come into apostolic communion by the law of spiritual sympathy. All this supposes a most thorough, conscientious study of the Holy Scriptures, and when studied in this way, as the end of all investigation, a ministry will have one of the chief elements of effectiveness—it will have the old prophetic fire, the earnestness and boldness of apostolic times, and all other educating processes will be sanctified, permeated and made living by the living spirit of Divine truth. Look over the history of the church, and wherever we find an effective ministry we see it invariably distinguished above all other acquisitions for a thorough knowledge of the Holy Book. We may talk about the narrowness of our fathers, and their slender scholarship, and we may know they were narrow and slender enough in many things—but it would greatly rejoice us, if the Christians ministry of to-day had their broad, deep, spiritual Bible learning, for then we should feel that the mantle of the fathers had fallen on worthy successors.

Men may smile at the solemnity of the old Puritans, and curl the lip at some of their narrow notions, but the psalm that went up from the deck of the May Flower, as the winter's wind sighed through her frozen shrouds, and the mighty prayer of faith that ascended from Plymouth's snow clad rock, rose from the souls of men who made God's word their meat and drink and who live to-day are enjoying the bountiful harvest of that seed which was sown by them in blood and tears. Yes, the Holy Bible makes effective characters, and hence effective ministers; and we have the dearest wish of our heart concerning its position in all our schools, in all our theological seminaries, it would be to have its thorough study placed at the head of all pursuits, and make a corresponding knowledge of it the test of a man's fitness to preach the Gospel; for we are unchangeable in the conviction that without this, an effective ministry is an utter impossibility.

Again, the ministry, to be effective, must seek for a true and wide knowledge of men. This cannot be found in books, nor in the parlors of parishioners, where all things are put on their properties. If the minister would know men, he must find them in the rough and wild, he must watch them in the street, and see their look and set; he must study their faces, their actions, their habits, their very tones of voice; he must catch the drift of their characters from the straws which are dropped on the current of life, for these show which way the stream is flowing; and, above all, he must study himself his own motives, purposes, and desires, not in as narrow and superstitious manner but in a large and generous way; and this study will be of great service in sounding, and measuring correctly other people. Heart answers to heart; heart swallows up the product of heart. If there is no knowledge of men gathered from the field, the street, the shop, the office, there will be but little efficiency in a minister. He may reason, but there will be no point to his reasoning. He may hunt out great chunks of logic, well tied together, but they will be as cold as ice-bergs. He may pile up adjectives, and make tremendous appeals, but he will not awaken a particle of emotion. All his efforts will go over the heads of people, or come rattling down to their feet, like spent bullets, doing no execution, for the simple, but sufficient reason that he has no knowledge of living men, with living hearts and living nerves.

In addition to this, a ministry to be effective, must give all proper attention to reading and study—and this that it may have clear and comprehensive views of truth—may attain a knowledge of principles, and keep the intellectual armoury full of the proper weapons. We do not wish to be understood as saying, that a minister should read everything that he can lay his hands on, or that he should make his mind a case of drawers, and tumble everything in that comes within his reach. The man who pursues this course, will have no order in his brain, no arrangement of his materials, and but little effectiveness in his ministry. All the faculties will be clogged and oppressed, and in the quiet and pointed language of Robert Hall, "So many books will be piled on the head, that there can be no movement of the brain." A man who has thoroughly mastered one noble, true book; who has been made strong by its bracing spirit, rich by its large stores, and exuberant by its generous impulses and suggestions, is a far stronger man, and far more dangerous, usually, in argument than the man who has swallowed whole libraries of books, and is a mere array of intellectual associations. The minister wants knowledge that he may be effective. He desires to achieve those grand purposes of love for which the truth was given. Hence he must be able to clothe his message in garments of light, adjust it to the sensibilities of the heart, point and force it into the drowsy chambers of the conscience, and bring all his resources to bear for the redemption of man. For all this work, extensive knowledge is needed—knowledge of the Sacred Word, knowledge of men, knowledge drawn from every source that will aid a minister to win souls to Christ.

**THE MARSH BRIDGE BAPTIST CHURCH.**—We are glad to learn that our friends of the Marsh Bridge Church have at length obtained the services of a new pastor, the Rev. T. Crawley. Though still a young man, this gentleman is well known in Nova Scotia, and from what we have heard of him we should judge him to be eminently well qualified to preside over this interesting church. He is a thorough scholar, and what is better, a sincere Christian, who values true religion above all things, and knows how to work earnestly and prayerfully in his station.

The Marsh Bridge Church have had to suffer affliction in being deprived of the services of their late pastor, the Rev. E. B. DeMott; but we are happy to know that they have lost nothing either in numbers or in zeal. The attendance has been excellent, the feeling most hopeful, and all the officers of the Church have been attended to with unabated interest. We hope that the labours of their new pastor may be abundantly blessed, and that the Great head of the Church may build them up to larger strength and usefulness.

**FINE FALL.**—This is one of the finest Falls ever known in this country. Young cattle and sheep can get their living yet quite as well as at midsummer. Our farmers all through the country are improving it industriously. There has been much more ploughing and fall work done this season than there usually is in the fall.

**PRIZE ESSAYS ON NEW BRUNSWICK.**—We have had sent to us the two prize Essays and three others that were recommended by the Judges to be printed, on "New Brunswick as a home for Emigrants, and the best means of promoting Immigration and developing the resources of the Province." These Essays were written for the Mechanics' Institute in this city last winter. Out of the eighteen that were sent in as competitors, these five have been selected as the best and ordered to be published. Of each of the prize essays we believe eight thousand copies are to be circulated, and three thousand of each of the other three. Four-fifths of them, we understand, are to be the property of the Government, to be disposed of as they may think will best promote the end in view; the balance to belong to the Institute, the Government to pay for the printing of the whole. We have no doubt but they will be widely circulated in the old country, and are certain they cannot fail to be of great advantage to our Province. The amount of knowledge contained in them concerning the resources, general condition and advantages of our country is extensive. They are handsomely printed, and ought to be in every household in New Brunswick. Young men, get them at once and read them. The prize essays were written by Mr. J. V. Ellis of this city, and Mr. James Edgar, Editor of the Woodstock Journal. The others respectively by the Hon James Brown, Surveyor General, the late Wm. Till, Esq., and W. R. M. Burtis.

**THE BIBLE TAXED.**—A correspondent, writing to the *Louisiana Baptist*, says "the Legislature has imposed on the Bible the same restrictions in regard to the sale, from the hands of colporteurs, as they would on any other articles of merchandise, and seen indeed, in some places, (for instance New Orleans) more intent in enforcing the prosecution of the law on colporteurs, than they do on the vendors of ardent spirits."

This certainly is a strange announcement to be made in the nineteenth century. A tax on the Bible would not have been so surprising in the "Dark Ages," but in this time of light and religious liberty it seems almost incredible, especially in one of the States of the American Confederacy. Such a law in Louisiana is a disgrace, and cannot be too quickly repealed. While such a law stands upon their statute book they need not talk about Italian, Spanish, or Austrian intolerance.

**DEATH OF THE REV. DR. TWISING.**—The Halifax papers announce the death of this devoted and pious clergyman, which event occurred in that city on the 8th inst. He had been in ill health for some months, but was able to go about, and his speedy death was not anticipated until a few hours before he died. Dr. Twising was a native of Halifax, was ordained a clergyman in the Episcopal Church in 1817. For forty-two years he was Chaplain to the Garrison and his labours among the soldiers were much blessed. He was beloved by all classes of Christians, and was always ready to unite in every religious and benevolent work. His death is lamented by all who knew him, both soldiers and civilians.

**UNION PRAYER MEETING.**—A Union Prayer Meeting is held every Sabbath evening in the Temperance Hall in Portland. It is presided over by a lay member of each of the Churches taking part in it alternately. We have not as yet had an opportunity to attend, but understand that it is largely attended and deeply interesting.

**REVIVALS.**—A good work of grace is being enjoyed in connection with the Baptist Church, at Springfield, under the labours of the Rev. Wm. Corey. Twelve have been baptized. At Beekingham, C. C., a revival is in progress in connection with the Baptist Church. Ten have been baptized there.

**TO CORRESPONDENTS.**—Rev. R. Dobson: The letter about which you enquire was received and the paper sent, and notices published as you requested.

**LAST WEEK'S PAPER.**—The almost unreadable appearance of last week's Intelligencer was occasioned by an accident that happened to our publisher's press, on account of which a full impression could not be got on the paper. We felt mortified with it, but could not then avoid it. We hope the next change in its appearance will be for the better, as we expect to have it printed in new type after the first of January.

**DEATH OF A METHODIST MINISTER.**—The Rev. Thomas Gaetz died recently at Newfound-land, where he was labouring. We believe Mr. G. formerly supplied a circuit in this Province.

**REVIVALS.**—Times in the Shipyards of St. John and vicinity are beginning to look up. Several new vessels have been and are about being commenced. It is said that if ship timber could be had now there would be more shipbuilding done this winter than there has been for some time past. We are in hopes this important branch of our business is about to flourish again. If shipbuilding should be good for a few years it would give St. John, and indeed the whole Province a great rise.

**MONUMENTS TO ROBERT RAIKES.**—At a meeting held in Gloucester, England, on the anniversary of the birthday of Robert Raikes, the founder of Sunday Schools, the propriety of erecting a monument to the philanthropic cotter was suggested, and one speaker hoped that the London Committee would inaugurate the movement by recommending a "voluntary plan subscription" from all the Sunday-schools in the world for the erection in Gloucester of a handsome building, to be called the "Raikes Sunday-school Hall"; this building to be devoted to classes of youth and young men, on Sundays, for their instruction and advancement in high branches of Christianity than were generally dealt upon in the ordinary Sunday-school, while it might also be used during the week for the diffusion of useful secular knowledge, and the higher branches of science and literature.

**OUTRAGE.**—The "Visitor" has a letter from the Rev. Dr. Clay, giving an account of a most brutal outrage committed on his father's family in P. E. Island by some run-slaves. We will copy it on our first page next week.

## CORRESPONDENCE.

## FROM OUR LONDON CORRESPONDENT.

LONDON, Nov. 2nd, 1860.

We are now getting deep into the autumn. A late harvest is at last gathered in—the corn-stacks stud the farm yard, and the red leaves strew the road side and forest paths—an unmitigable chilliness is in the air, and the long evenings have begun their six months rule. Nationally we have very much to feel grateful for the fruits of the field have been rich in their variety—the earth has yielded her increase, and no weather could be more favorable than this for those agricultural arrangements which precede the setting in of winter. Oh! that in all these movements of his heart and hand, God were more generally beheld, adored and praised.

Political affairs are not particularly prominent, yet various banquets have been given, and some of mark, including Sir John Parkington, have been expressing their opinions. Two elections have been held—the one resulting in a Liberal, the other in a Conservative victory—the latter (in Boston) arising from the vacancy caused by Mr. Herbert Ingram's lamented death. The Revising Barristers, also, have been at work going over the electoral lists. In Middlesex the Conservatives boast of a large increase of voters, but in South Lancashire the Liberals have made an equal numerical aggression.

Lord Palmerston's visit to Leeds is the latest topic of political converse; not that he had any political object in view—on the contrary he went to preside over the annual meetings of the Mechanics' Institute, and other educational institutions—but it was deemed proper to use the occasion for presenting public addresses to the Prime Minister of England. In this taken of respect to the veteran Statesman all parties joined, and, in fact, was intended to be an ovation, swelled into a triumph. The people were gratified, and the noble Lord—and not less his lady—could not have failed to be exceedingly entertained. Lord Palmerston is a wonder, and it is impossible almost for those who see him to credit that he has long past that time of life when men are considered as used up and entitled to exemption from the harness and harass of active occupation. To be at seventy-six the chief minister of the chief realm of the earth is to have achieved a distinction which has been seldom realized in any age of the world.

The great objection made to him of being superficial in his moral sympathies—is not without its truth; a thousand Palmerstons would never supply raw material enough to work up into one Howard or Wilberforce; but his doings at Leeds, one of which included his chairmanship at a Ragged School meeting, will do nothing to redeem him from the charge of levity and unconcern in regard to social and religious interests. I am glad to see that at that meeting Mr. Edward Baines did not hold back the truth as to the connexion of strong drink with rags and ragged children.

You know not the inconveniences nor blessings (if there are any) of a state church, and therefore can hardly have a fellow feeling with us in our struggles with establishmentarian domination. One or two cases have recently occurred worth mentioning. In Norfolk some Primitive Methodists sang a hymn over the grave of a child, for which the clergyman of the parish cited, then before the local bench of magistrates, as guilty of indecent conduct—under an act passed last session with special regard to the plaintiffs, but when the respondents carried the case to the Quarter Sessions, and when the country was beginning to cry shame on the lineal descendants of Bonner, the prosecution was withdrawn. In such a way as this is the name of Christ dishonoured and degraded by those who profess to have received an inspired call to feed His sheep.

At Market Harborough another church—rate case has sprung up, which is likely to nurse that debated question through the minutes, till Parliament assembles; but a more notorious affair still is connected with the prosecution of a parson in Ayrington for refusal to pay Easter dues—9d. for two years. The demand comes down from Romish days, and is one of those "nights" which prudent clergymen avoid pressing where the ground is tender. Two courts have affirmed its legality in this instance, but the inhabitants of Ayrington have formed a League for presenting to the claim a passive resistance, which they anticipate will thwart the greedy desires of the other wool gathering shepherd. The church of England is in other respects not offering an attractive aspect. The internal divisions are growing wider; and the old controversy of subscription to the formularies of the Church is entering in a new and more trying stage, complicated by the fact that a rationalizing spirit is at work seeking to break down those doctrinal fences and defences which were set up at the Reformation.

The British Branch of the Evangelical alliance has been celebrating its anniversary at Nottingham, and much pleasing intercourse has distinguished the gathering of kindred minds there allowed and encouraged. Both its friends and foes perhaps looked for more visible results from the Evangelical Alliance than have been manifested; but the wisdom of its organization has been fully evidenced by the amount of Christian communion facilitated and affected, and by the valuable assistance it has rendered to the cause of religious freedom in various parts of the world.

On Tuesday next the Congregational Lecture is to be delivered at the Congregational Library, Bloomfield Street. This is not, as the name would import, one lecture, but a series of lectures on some given theme. I am not sure that this has been attended to each year without interruption, but the exceptions since 1855 have been few, if any. This year the lecturer is the Rev. John Kelly, of Liverpool, who is to discourse twice each week on "The Divine Commandments." The religious services in Theatres have been recommended with considerable success, as have also the midnight meetings for the recovery of fallen men. Dr. Cheever, you will regret to hear, is unable from indisposition, to continue his public lectures; rest is required, and he will perform have to take it. His mission is financially progressing as far as I am able to judge.

Foreign affairs seem to be unravelling and unfolding themselves apace. The Warsaw Conference, so much dreaded has passed off without any plot being laid against the liberties of Europe. The Czar has returned to look after his house in the north; the Kaiser is trying to persuade mongrel subjects that his "diploma" (charter) is sincerely intended; and the Prince of Prussia is too closely related to England to help the two Emperors to embroil Europe for the sake of their aggrandizement.

There was some flying reports about French intervention in Italy adversely to Sardinia, but the fall of Francis II cannot be deferred, and there is no motive which can induce Louis Napoleon to take part with the dethroned Bourbon. What he does will fully be proved to have in view a glorification of France as having helped to gain the crown of a united Italy for Victor Emmanuel. The voting of the Sicilians and Neapolitans has been so almost unanimous for annexation that that question has been virtually settled. We are a good deal interested in the proceedings of our countrymen who have gone out at night at Garibaldi's side. As soon as they arrived at Naples they were forwarded to the front by his express command, and an hour afterwards they were thick in the fight. The loyalists had issued from Capua, and had advanced against Garibaldi's lines on the side where the British were posted, and one descriptor remarks that the latter held the approach of the enemy with a shout—a curious coincidence with what Macaulay says was related of the fierce islanders in former times when they went over the continent to fight.

A correspondent of a French paper who would be in no humor to magnify what was done, renders a tribute to the bravery of our volunteers, who drive the Neapolitans pell-mell up to the very walls of Capua. Perhaps it is that Garibaldi's command of these dogs of war is limited, or he might be tempted to carry the struggle further than would be good for Italy just now. The Pope is a sad obstruction, since he means to stay at Rome, and the French will keep the Sardinians out of the "Eternal City" so long as he remains inside Garibaldi must wait before he is able to fulfill his promise of proclaiming Italian unity from the Quirinal. Then there is Venice, which the Austrians appear resolved to keep till it is wrested from them, and to attempt that rescue would plainly be as things now stand a very dangerous act. The policy of Victor Emanuel is to wait till Austria is disposed to treat for the surrender of that fair province and the famous Quadrilateral. Of one thing we, as Protestants, cannot be too thankful, that religious liberty is following in the wake of Sardinian triumph.—That the Romish clergy of Sicily or Naples will allow proselytism to go on undisturbed is not probable; but it equally improbable that a strong government like that of Turin will succumb to a fanatical priesthood. The King has already linned his religious policy, and he is not the man to deviate from it either from feckleness or fear. How nobly does he contrast with Louis Napoleon in this respect.

The Evangelical Synod has been put under the law of the French government, a sort of compensation, I suppose, for the suppression of an ultra-montane journal at Lyons, as if he would say—"see how I can persecute both extremes." We will not yet despair of seeing a better state of things even in France. The Emperor may think that his will is autocratic, but he will find out his error. Providence can wield or break the most powerful of human instruments; and he who fails to discern the hand of Providence in the events now transpiring must be blind indeed. Who hath eyes to see let him see!

## CANADA CORRESPONDENCE.

## COBURG, Nov. 13th, 1860.

One of the most pleasant, and at the same time one of the most profitable meetings it has been the privilege of your correspondent to attend, was held in Cobourg last Thursday evening. Mr. Jonathan Revell, Secretary of the Irish Bands of Hope gave us a lecture which was perfectly unique. In personal appearance Mr. R. is not prepossessing, neither has he the graces of an orator. His treatment of the Queen's English at times would have horrified Lennie, and yet the remarks of a little girl of my acquaintance was perfectly just, and accorded with my own experience: "As other meetings in the evening I get tired and tired all the time; but last night I was not tired a bit; and I was so vexed when he stopped." And yet the entertainment occupied nearly two hours. It was a most impressive lecture on Temperance without an attempt to argue the question. I have heard Gough—unrivalled among orators—but Mr. Revell made a deeper impression. He told us much about the revival in Ireland without going beyond the sphere of his own observation. That feature of the entertainment which more than any other removed the sense of weariness was the interspersation of music vocal and instrumental; the instrument being not an accordion, but one played very much in the same way, whose names escapes me. The introduction of music was perfectly natural. Thus the first use of it was in connexion with the recital of a pathetic story of a little boy whose father had ill-used him for offering prayers not prescribed by the church, but dictated by a sense of want. The lad lay on his death-bed and calling his mother to his side requested her to join him in singing a hymn which he had learned at the Sabbath School. "Perhaps you know it," said the lecturer, "and can sing it; we shall see."—and then the instrument was drawn forth and the words were given with great clearness, and force of expression. There were tears in many eyes you may be sure.

I said there was no attempt to argue the question of Total Abstinence. By this was intended that there was nothing formal. Argument there was, powerful argument too, and argument which told on many. A child's method of meeting the objections against Total Abstinence drawn from Scripture, is too good to be lost. It transpired that the lecturer was that child, who at twelve years of age instead of spending his four-pence a week pocket money for tarts, devoted it to the purchase of Temperance tracts and went about distributing them. The arguments were these:—He had induced his class-mates to sign the pledge, and then resolved if possible to

get his teacher to follow suit, so one day approaching him he said: "Teacher, we've all signed the pledge." "Glad of it, my little boy: I hope you'll keep it." "O yes, we mean to; and we want you to sign too."—"O no, no." "Why not, teacher?" "Because you know the Bible says, 'Drink no longer water, but use a little wine for thy stomach's sake, and thine own infirmities.'" "Who said that, teacher?" "Paul, and he was a good man, was not he?" "Yes, teacher. But whom did he say it to?" "To Timothy." "Ah, then it was not to you, teacher." "But see here, little boy, the Bible also says, 'Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts.'" "Oh, now, teacher, you're making fun of us: you're not ready to perish; and your heart is not heavy: you come into the school so smiling, I'm sure it is not heavy." "O well, I suppose I must encourage you," and down went the name.

It will be a long time before Mr. Jonathan Revell is forgotten in Cobourg.

A. B.

## For the Religious Intelligencer.

## GREAT TEMPERANCE DOINGS IN PICTOU COUNTY, NOVA SCOTIA—NINETEEN NEW SOCIETIES FORMED.

MR. EDITOR AND BROTHERS,—Temperance friends in your Province will rejoice to hear that in Nova Scotia there is a good feeling for the "Cause of all mankind," and that the people of God in this country are setting an excellent example to their fellow Christians elsewhere, by their active and consistent co-operation with the great Temperance Reform. The Ministers of the Kirk of Scotland, and of the Presbyterian Church of the Lower Provinces—(there are scarcely any others in this County but Presbyterians)—are evidencing as great zeal in the work as ever, it was my privilege to witness anywhere. Many of the Magistracy are likewise putting shoulder to the Teetotal wheel and aiding in pushing on the Car of Moral Reform. The Press, the Pulpit, the Magistrates, the men of influence in the Church and in the State, are all with us in the good work here. At least we have the sympathy of all, and the active co-operation of many. It is safe to say that all the Clergymen of this County are zealous in promoting the cause. The Pictou County League, has had Rev. James A. Davidson, of Canada, for some time past employed as its Lecturer in this County—this is Mr. D.'s second engagement by the League—and Mr. Davidson informs us that he has had very great assistance and sympathy shown him in the work here by the Press and the Clergymen. At some of his meetings he has had six or eight Presbyterian Clergymen assisting him in the good work, and many Kirk Ministers and Presbyterians of the other body have made it their business to go about the country with him assisting at meetings. The consequence is, that Mr. Davidson has organized nineteen new Societies and revived many drooping and dead Divisions of Sons and Watchmen, and I am persuaded that the cause of sound Temperance was never on more satisfactory footing in this country than at present. Scores and hundreds of people have been convinced that it was their duty to become Teetotallers who were never before convinced, and many prominent members and Church officers have publicly declared that Brother Davidson, son was under God, the instrumentality of their conversion to the principle of Total Abstinence. From this your Christian readers will readily understand, the revival of the cause now in progress here is one of no ordinary nature, it is evidently the good work of the Lord Jesus Christ, and in every lecture Bro. Davidson gives all glory to God as the author and finisher of all works flowing from a sound faith. Davidson says we cannot have genuine faith in the heart without good works in the daily walk and life. While it is by Divine Grace we are saved, it is by our works we will evidence that we have experienced saving Grace. While it is possible to have works without having Christ, it is impossible to have the Spirit of Christ without having good works. We must have new hearts, renewed natures, and with a patient continuance in well-doing glorify God with our bodies and spirits which are God's.

I trust that the people of God in New Brunswick will be cheered by hearing good news from Nova Scotia, and is the season favorable for Temperance meetings is now upon us, it is to be hoped a most earnest Temperance campaign will be commenced, and the "war carried into Africa," as the Pictou brethren say, when we storm a liquor accursed locality. I ask the prayers of God's people for

Yours truly in L. P. & F.

AN ASSISTANT CONDUCTOR.

## News Items.

**OPENING LECTURES.**—The course of lectures at the Mechanics' Institute was commenced on Monday evening by Dr. Tupper, late Provincial Secretary for Nova Scotia. Subject. "The Political position of the British North American Colonies."

Rev. Dr. Patton from Boston delivered the opening lecture before the Young Men's Christian Association on Wednesday evening. On both occasions the Hall was well filled.

**CIRCUIT COURT.**—The Circuit Court opened on Tuesday. His Honor Judge Ritchie congratulated the Grand Jury on the improvements in the Court Room, which is now equal, if not superior, to any room of the kind he has seen anywhere, and after alluding to the gratifying and creditable manner in which the Prince of Wales had been received, he commented on several cases in the very heavy calendar, giving the Jury such instructions as he thought necessary as to the nature of the crimes charged, &c. He concluded by urging the great and increasing necessity for a Reformatory School, where the swarms of children growing up in vice and now trained to crime might be educated and restored to the community, disposed to be good citizens.

There are 114 New Causes entered on the Civil Docket and 56 Remanets.

The Grand Jury have found True Bills in the cases of Daniel Brown, charged with Larceny; Wm. Munford, Murder; Johnstone Bean, Rape; James McLaughlin and Patrick Cassidy, Robbery; Gilbert Williams, Grievous Bodily Harm;—Freeman.

John McAdam, Esq., M. P. for Charlotte County has, we regret to learn from the Herald, met with a serious accident to his leg, which came near being broken.