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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 29, 1860

ABSENT.

Both the Editors of this paper expect to leave the city early next week, to be absent for two or three weeks. During our absence our office (No. 20, Germain Street, up stairs,) will be closed. Persons having business with us in relation to the *Intelligencer* will please call on Mr. G. W. Day, at his printing office, foot of Market street, or on Mr. Melbourne McLeod, at Mr. T. B. Barker's Drug Store, (formerly S. L. Tilley's) King St. both of whom are authorized to receive subscriptions for us. Acknowledgements for the paper, and replies to business letters will be deferred until our return.

As we intend being at the GENERAL CONFERENCE, to commence at Woodstock on Saturday the 7th of July, it will afford persons in that part of the country a good opportunity to subscribe for the *Intelligencer*. Those also whose present terms of subscription are nearly run out will have a convenient chance of renewing. Persons not attending the CONFERENCE and wishing to subscribe for the paper can forward the amount they wish to pay by some friend to either of us at Woodstock, during our stay there.

We shall make the best possible arrangements for the management of our columns during our brief absence, and we trust they will suffer no diminution in variety or interest while we are gone.

THE REVIVAL IN RESTIGOUCHE.

We had the pleasure on Monday evening of listening to a very interesting address by the Rev. Mr. Stirling, Presbyterian minister, in the Rev. Mr. Bennett's church, on the character and manifestations of the Revival now going on in the County of Restigouche, some account of which we have previously published. Mr. Stirling has just returned from the scene of the Revival, having spent a few weeks there labouring in its midst; and being well acquainted with all its circumstances and peculiarities, we have no doubt but the narrative given by him is substantially one of facts. The following report, written from memory, we have taken no notes while listening, is of course a very meagre one of an address of about two hours; but nevertheless will be found, we think, to contain a brief outline of its main features, and is substantially correct.

THE GREAT CHANGE.

Mr. Stirling commenced his address by describing the moral condition of the people previous to the commencement of the revival. This was anything but hopeful. They were nominally attached to the Rev. Mr. McMaster's congregation, (Presbyterian,) but the place of worship would not contain more than one quarter of the people, if they all assembled; but so great was the neglect of the public worship of God that even this small church was seldom filled. The Sabbath was generally spent in riding, visiting, and pleasure of some kind. The young people were greatly addicted to fun and frolics; and the general habits of the people were very immoral. A small Sabbath School was kept up only a part of the time. The minister and one or two others were all that really sighed over the state of the people. He next represented the condition of the people *now*. The place of worship is overflowing with devout worshippers. Prayer meetings have been held every night for the last three months, sometimes at two or three places at the same hour, and all well attended. The Sabbath has become a day of delight—a holy day indeed; the Bible, which before was entirely neglected, is loved and studied with eagerness; young men and young women carrying it with them to the fields and about their employment, so that their leisure moments may be spent in searching the Sacred Word. Their conversation is almost wholly taken up with religion—their souls' interest is with them the first matter now; other things are only secondary; while they are united together by the strongest love, so that it may truly be said, "See how these Christians love each other." The eagerness with which they now listen to the Gospel is very remarkable. Not a word is uttered by any of them after entering the place of worship, even if there an hour before the services commence; but all with bowed down heads seem intent in prayer, while the solemnity of the place is sometimes terrible. Family altars have become reared where before there were none; and even some households where the *form* of devotion without the *fire* did previously exist, have had kindled in them the holy flame; fire from heaven has descended, and pure offerings are now presented to God. Private devotion is much practised; even the bushes by the wayside as they go up to worship is often made a closet for secret prayer. Some of the most abandoned characters have been saved, and the Divine Sovereignty is peculiarly manifested in the origin of the work, in the subjects, and in the manner in which it has been carried forward.

ITS ORIGIN.

As our readers are already informed, its commencement, so far as human observation knows, was at a dancing party, and prostrations similar to those in Ireland accompanied the first convulsions, and still continue. Mr. McMaster, to whose congregation they belonged, was about that time called away; and during his absence, a period of eight days, the people assembled for prayer and praise without any ministerial aid. The work has been principally confined to Mr. McMaster's circuit of labour. It has not spread in all directions alike, but singularly enough, the cloud of mercy has passed over some neighbourhoods, without leaving scarcely a drop, and poured out its reviving and healing waters on others. It commenced, said the speaker, among Presbyterians, and is almost exclusively confined to Presbyterians; a very few others only have as yet shared in the work.

THE PROSTRATIONS.

The most remarkable feature of this revival is the numerous and repeated prostrations which accompany it. Mr. Stirling described these, and

attributed the cause to strong mental feeling. First convulsions are often accompanied with prostrations, and in some cases the same persons are prostrated dozens of times. These prostrations, when accompanying conviction, are attended with great agony, but never leave the subjects less vigorous or weaker than before. During the prostration they have but little strength, but are perfectly rational, and generally able to converse freely; their eyes are usually closed, and if convicted persons they pray with great fervency and earnestness. Their prayers generally indicate great penitence, and are uttered in words like the following:—"Lord Jesus, cast me not off!"—"Let me not perish—Be merciful to me a sinner—Deliver me not over to eternal death." But many also after conviction are prostrated. The utterances of these are very different from the former, and they are often heard using the following language:—"Jesus, I love thee—Thou art precious to my soul—Thou art all glorious, fairer than the children of men—Thou art my life, my joy, my hope." Sometimes these prostrations continue only a short time, and sometimes a whole night. The prostrations are not confined to the meetings. Anywhere—at home, in the fields, alone, or in company—they fall down in agony, and undergo the same exercise in one place as another.

A remarkable case of a lad about nine years of age, was related by Mr. S., whose exercise was very striking. He was desirous of attending a certain meeting, but was prevented by his parents. The rest of the family went, but he was employed in the field. During the time of the meeting conviction seized him where he was at work, and he was prostrated. On the return of the family he was found in this condition and in great agony. He frequently became prostrate afterwards, and always manifested a desire to go immediately to the spot where he first felt the power. During his prostrations his eyes would be closed but if led would go to the spot alluded to, and on coming to it would immediately fall down there, and earnestly pray to the Lord Jesus to have mercy on him. The spot where they are first prostrated is always regarded as a sacred place. Mr. S. referred to several other cases of this kind. One a small boy about the same age as the one already alluded to, whose fluency in prayer was very remarkable while in a prostrate condition. The exercises of prostrated persons under conviction have sometimes a powerful effect upon others. Sometimes under the influence of religious conversation in the family they become prostrate; and frequently while quite alone. At the last sermon which Mr. S. preached among them, about a dozen were prostrate; but few of them however were new cases.

THE WELSH SAILOR.

A remarkable case of a Welsh sailor was related by Mr. S. He had run away from the ship to which he belonged, and was residing among the people. He was notorious for wickedness, priding in blasphemy and profanity. But he became prostrated, and subsequently found peace. Mr. S. met him, not knowing who he was, but supposed he was a French Catholic. He however spoke to him about his soul, when to his astonishment the poor sailor told him of his conversion. "But," said he, "I fear after all it is all wrong with me; others tell what they have in themselves, but," said he, "I have no joy in myself; I am so miserable—have been so vile, and sinned so greatly—I can find nothing in myself to make me happy." "But," said Mr. S., "have you no joy at all—nothing to rejoice in?" "O yes," exclaimed the poor redeemed son of the ocean, "I can rejoice in Christ—in what He has done for me, that He is all my salvation!" This, Mr. S. said, is the character of the rejoicing of the converts generally.

CHARACTER OF THE CONVICTIONS.

The convictions which are felt are nearly always very deep, and lay open the depravity and sinfulness of the unconverted heart. This was illustrated in the case of a little boy, eight years old, who was prostrated, and seemed almost in despair. Everybody else, he thought, might have mercy but him; but for him there could surely be none. When referred to others who had found peace and been saved, his reply was, "These all had some good in them, but I have nothing good in me." Like the poor Welsh sailor, child though he was, he felt his guilt and saw his own depravity, so as utterly to empty him of all legal and self righteousness. Mr. S. represented this as being the character of the convictions in most cases.

SINGING IN THE SPIRIT.

We were much gratified with the remarks of Mr. Stirling on the singing of the converts. He observed that he had the day previous, (Sabbath,) attended two churches in this city, and had heard beautiful, harmonious sounds. But it was nothing like the singing of the people among whom he had been at Restigouche. There they *all* sang; and it is not merely artistic, but with the spirit and the understanding. There they really sang the praises of God; he had never heard the like before; their hearts were in it. It was a whole congregation praising the Lord.

CONCLUSION.

Mr. S. bore a strong testimony to the genuineness and purity of the work. It is still progressing. The adjoining congregation of the Rev. Mr. Nicholson, (Presbyterian,) we understood him, to be sharing partially in it. From the evidence given by Mr. S., we cannot doubt but it is literally an "outpouring of the Holy Spirit;" and from what we have read of the Irish revivals, we see but little difference between the Ulster awakenings and the work in Restigouche.

We think we have given the substance of Mr. Stirling's address, and we have great pleasure in being able to present to our readers so large an amount of authentic information on the subject. There may be connected with the work some things to deprecate, but if we undertake to gather out the tares, we may pluck up some of the wheat; let both grow together until the harvest, and God will sift them assunder.

It is our earnest prayer that this work may spread throughout our Province; or in other words, that God may revive his own cause in his own way, and save it from the reproach of its enemy. We may not, perhaps, be willing to endorse all Mr. Stirling's remarks on revivals in general, nor yet on one or two other points; but

we confess to our long dissatisfaction with the character of many so called revivals, the fruits of some of which at least, do not warrant their being numbered with genuine works of grace.

The probable number already converted, Mr. S. did not state, nor the probable number now under conviction. But we have the impression from his narrative, that a large number have already found peace. We ought not to omit stating that those converted are principally from among the lowest class, and in many instances the most ignorant and wicked; "publicans and sinners," as Mr. S. remarked. This has been one feature of genuine revivals in all ages from the days of our Lord down to the present. "The common people heard him gladly," and let none "murmur because this man receiveth sinners and eateth with them."

We shall continue to furnish our readers with all the authentic information we can get of the work at Restigouche; and shall be happy to receive information from any reliable sources.

THE GENERAL CONFERENCE.

The Twenty-eighth annual Session of the New Brunswick Free C. Baptist General Conference will commence at Woodstock on Saturday the 7th of July. The Elders Conference will be held the day previous, (Friday.) We hope there will be a good attendance. Perhaps at no former period in our history has the cause among us required more prayerful consideration and judicious management than at present. As in families, so with religious bodies; as they increased in numbers, age, and intelligence, greater care is required to manage and direct their forces; and means and measures become necessary, which at an earlier period in their history were not required, to control, govern, and direct them, so that they may avoid *incidentally* on the one hand, and *confusion* on the other, either of which will crush out spiritual life. That the coming session will be the most important one in our history to that period we believe; and among the elements which brethren need to bring with them to the Conference, are prayerfulness, moderation, and entire consecration to God. We know if God directs, all will be well. Let us come together as brethren, as Christians, having God's work at heart; resolved to labour together to build up, rather than pull down the cause which is not ours, but His, and our attachment to which, may be easily measured by the sacrifices we are willing to make in its behalf. Let there be much earnest prayer made that He may dispose the hearts of all who attend the Conference, and all others connected therewith, to seek His glory and not their own. So shall we be saved, and his cause prosper.

A DISREPUTABLE AND IMMORAL PRACTICE.

The habits adopted by the morning papers and others, of publishing official puffing thoughtless performances at the theatre, and urging the public to attend them, is in our judgment disreputable and immoral. Whatever may be said for money, or otherwise, in favour of theatres, the verdict of all discreet and good men in all communities is against them. They do not afford correct representations of human nature, but they excite and corrupt the minds and tastes of those who frequent them, and developed the most vicious passions of the depraved heart. Parents and heads of families may admire and praise the performances of the men and women who make the stage their profession; but not one in a score of them would allow an actor or actress, however high their reputation in their profession, to become the companion of their sons and daughters. By universal consent they are justly regarded as *corrupt*, and all reformed actors and actresses bear testimony to the truthfulness of this verdict, and hence with rare exceptions their rejection from all good society.

No country, city, or individual has ever been reformed or morally benefited by the theatre; while thousands of men and women have dated their ruin at the first time they entered its purities. Their amusements are vicious, generally exhibiting the worst corruptions of human nature, and portraying the vices of some of the basest of characters. We regard the existence of a theatre in this city as *more* than either cholera or small pox; these latter can only destroy the body, the theatre corrupts the morals and damns the soul.

We repeat we regard the extraordinary puffing system recently adopted of these performances by some of the secular papers, as disreputable, and largely contributing to promote immorality and vice, and is moreover a sufficient cause for their rejection from households and families where there are young men and women. These remarks may bring upon us ridicule and abuse, but we fearlessly utter the truth, and are prepared to abide the issue, come which way it may.

PUBLIC SCHOOLS AND ROMANISM.—Several teachers have been expelled from one of the schools in New York solely on the ground that they are Protestants. The subject is awakening deep indignation in the community. Wherever Catholics can obtain control in education, Protestant teachers will be expelled, and Protestant sentiments expunged. It is a system of direct variance with freedom and liberty of conscience, and which fastens its iron despotism on the souls of men; it is dangerous to both the liberties and morals of the people, and this recent instance of tyranny in the New York School is in accordance with all history of Popery, and exhibits the danger of elevating members of the Romish Church to places of power or trust. An influential N. Y. paper says:—"Those dastardly deeds of petty despotism help on the formation of a public sentiment essential to the defence of liberty and right."

"THE WORLD."—This is the title of a New Daily paper recently started in New York, and conducted on religious principles. It is intended to report the News both secular and religious from all parts of the world. The capital embarked in the enterprise was raised by subscription. It is a large double sheet, about the size of the New York Tribune, and is sold for one cent. It is issued *Daily, Semi-weekly and Weekly*. The price for the latter is Two Dollars. A copy has been forwarded to the "Intelligencer." We are gratified to see the convictions increasing of the value and necessity of religious journals. We cordially recommend "The World."

NEW YORK CORRESPONDENCE.

THE JAPANESE EMBASSY—"THE WORLD" NEWSPAPER—THE WARM WEATHER AND RELIGIOUS MEETINGS.

MESSRS EDITORS,—Excitement seems to be a necessary ingredient in American life. I fully believe that if a single month should pass without some "remarkable occurrence" we should be utterly miserable. This prime necessity of life is just at present supplied by the ambassadors from Japan to our government, who are now in this city. These ambassadors with their attendants arrived here on Saturday last, for a brief visit, and were received with an enthusiasm which can be accounted for only by the fact that for a considerable time our excitements have been drawn from comparatively common-place incidents. Just before their arrival the neighboring towns and cities poured their inhabitants into New York, and they with our own citizens formed a dense crowd three miles in length, reaching from their place of landing to their hotel. I think it fully within bounds to say that they passed under the gaze of at least ten persons to each lineal foot of their three miles march. They rode in open carriages, thus affording spectators a good view of these interesting strangers, and were escorted by seventeen regiments of the N. Y. State Militia. In stature they are a little below the average of Americans, though taller than the Chinese, and if judged by our standard, the majority could not be called handsome. Their complexion is dark, much like the American Indian, whom they also resemble in their hair; but here the resemblance ceases, for the cheek bones are not high, and the mouth is large and rather prominent. All the engravings I have seen represent their features smoother and softer than their appearance warrants. The hair is shaved from the top of their heads, and that at the sides being allowed to grow long is drawn tightly upward and fastened in a knot upon the bald place.

The opening of this long closed empire to foreign intercourse imposes a great additional weight of responsibility upon Christians. Here is an entire nation thrown at once into contact with the civilization—the virtues and the vices of Christendom, and it is easy to be seen that unless the virtues are speedily planted and diligently cultivated, the vices will be quickly introduced, and "Christian" intercourse, if it can be called so, will prove their direct cure, and perhaps their utter ruin.

A new daily paper here completes to-day the first week of its existence. It is called "The World," and is designed to afford intelligence of all passing events, as seen from religious point of view. It has thus far been conducted with ability, speaking freely of religious matters without affecting bias, and of political topics without affiliating itself with any party. Its aim seems to be to hold a place among newspapers similar to that occupied by the union prayer meetings among other religious meetings. It takes a strong stand against slavery, and in favor of the various reforms of the times. The price is one cent a copy, and the amount of reading furnished is large, larger I think than its publishers will be able to give constantly for that price, so that I shall expect soon to see either its price increased or size reduced. A daily religious newspaper is certainly something "new under the sun," and if it continues to be conducted as it has been, I am certain all Christians will heartily wish it success.

The presence of summer begins to be visible in the diminished congregations to be seen in the Churches at the various meetings. Though many leave for the country at this season, I believe the smallness of congregations and dearth of religious interest during the summer must be in part attributed to a habit of saying, "there are three months, and then cometh the harvest," to a slackening of religious efforts, and a feeling that since little is usually done at this season to build up the Churches, a little carelessness or indifference will be overlooked. It is gratifying, however, to know that in several Churches there is still a good degree of interest, and new members are from time to time received. The Fulton Street prayer-meeting continues to be full, and the Divine Spirit graciously present. I am sure your readers must thank you for your reports of those meetings; and I trust no one of them will visit this city without attending these at least once.

S. S.

CANADA CORRESPONDENCE.

CONGREGATIONAL UNION—WORK OF PREACHING—THE EDUCATIONAL QUESTION—BRITISH COLUMBIAN MISSION.

MONTREAL, 20th June, 1860.

Your correspondent hopes to present this communication with his own hand to one of the editors of the *Intelligencer*. It is part of his plan to revisit his native Province, leaving this afternoon for Portland. He hopes to greet a few of the readers of this journal face to face; to all he desires grace, mercy, and peace.

The last letter promises an account of the Congregational Union, and perhaps of some other bodies. This letter is intended to redeem the promise, so far as the Congregational denomination is concerned; for completeness' sake notice of the other denominations must be reserved for subsequent epistles.

The first session of the Congregational Union was held at 4 P. M. Wednesday the 13th inst., in Zion Church of this city. The Rev. Dr. Lillie was chosen chairman, and the Rev. D. Wilkes delivered the usual retiring address on Sunday. It was an earnest appeal to the ministry to discharge faithfully and effectually the duties of their sacred calling, the preaching of the word being the chief topic. He regarded this as the work of their lives, and exhorted to a profound conviction of its value. It was named as an important fact that to many the pulpit supplied the whole of their spiritual food and culture. The subject matter of preaching was declared to be "the glorious gospel of the blessed God." Preachers were urged to state it *directly*, and were referred to the New Testament for models of method and matter. In style, preachers were advised to be simple, clear, terse, direct, illustrative. The study of nature and of men for the latter purpose was commended. The manner of preaching was summed up in one word, *naturalness*.

The topics of deepest interest before the Union, in addition to the usual labors of the missionary

Committee, were the University question and the return of the Rev. W. F. Clarke from Victoria, Vancouver's Island. In addition to the discussion of the former subject in Union, a public meeting was held in which too able addresses were delivered, and the facts very fully and fairly presented. The resolution unanimously passed by the Union is not before me, but gives eight or ten reasons for opposing the agitation brought about by the resolutions of the Wesleyan Conference of last year. Among them are the opening up of the old question of churches and states, with its train of untold evils; the malapportionment of public money to sectarian purposes; the direct tendency which the division of the University fund would have to multiply colleges, none of whose claims could be fairly denied; and the certainty that the unsectarian Institution at present existing would be ultimately destroyed. The history of the Toronto University is very interesting. It originated in an address to Geo. III. from Parliament in 1797, praying for the appropriation of lands for educational purposes. The prayer of petitioners was granted, and half a million of acres were set apart for the purpose sought. These were subsequently exchanged for lands on the frontier settlements, and a portions specially appropriated for a University. Dr. Strahan, now Bishop of Toronto, succeeded in securing a charter wholly Episcopalian in its character, having represented the unepiscopal churches as few, republican, and disloyal. This was the beginning of a struggle which ended in the remodeling of the Institution in 1849, and the complete overthrow of the Anglican Bishop's purposes respecting the University. Subsequent legislation under the direction of Dr. Rolph, then one of the Canadian ministry, introduced changes of importance, and brings its history down to the present time enjoying large revenues, it is not surprising that struggling denominational colleges should desire to share its advantages, and hence the present movement of the Wesleyan Conference. The Congregational Union protest against the proposed spoliation. The state ought to know no denominations as such. If we wish to spread our peculiar religious views it is only decent to employ our own money; certainly not the money of the State. The end of this University question is not yet. The Old Clergy Reserve struggle is once more upon us, and must do battle again for freedom and for truth.

The other topic, the British Columbian missions is of considerable importance, not to the denomination merely, but to Christians generally, to understand it, a few facts must be given. Last year the Rev. W. F. Clarke was appointed one of the missionaries of the Colonial Missionary Society in connexion with the Congregational Union of England and Wales, to labor in British Columbia. This worthy brother was designated to that work by the Congregational Union of Canada last year. The Society named above was formed to assist in establishing Congregational churches in the British Colonies. The Canadian Churches are in part aided by this society. Mr. Clarke proceeded to Victoria, V. I. and found the population much less than he was led to expect, but was not prevented from taking immediate steps to begin his work. He also found that the hatred to negroes was very strong among the American population; and having an anti-slavery reputation as a Canadian, many colored persons attended upon his ministry from the first. This led to the expression of a desire, if indeed it was not a demand, that a corner should be appropriated to colored persons, but no rupture occurred, except that some Americans seen at the first meetings absented themselves from the time that Mr. Clarke's views were known, especially as the views were developed into practice, and he refused to give place to the unholy prejudice for an hour. The Society in England sent out a second missionary, who arrived several weeks later than Mr. Clarke, and became unhappily the embodiment of the *colorphobia* of the Americans; and at their persuasion, opened a second cause in Victoria in avowed opposition to his co-laborer. It was expected by both parties that the Missionary Society could sustain Mr. Clarke but strange to relate, an English Congregational missionary committee virtually approved of the rival movement, and rejected the protest of their first missionary, who felt that but one course was open to him as a man of honor, namely to resign his post and return to Canada. He was further led to this step by the indignant refusal of his congregation any longer to accept the patronage of the Society. The chief man of the city, the Anglican Bishop, the Lieut. Governor, the Rector of Victoria, the Minister in the island, and the Colonial Secretary, as well as others, gave Mr. Clarke testimonials heartily endorsing his conduct, and expressing their sympathy with his position. All that was wanted was an expression of their adherence to the righteous principle that the Society knew no distinctions between black and white in the house of God. This statement was withheld. Subsequently, there has been a full expression of some opinion, but it came too late. As it is, Mr. Macle, the other missionary, has received no reuke for his false movements. The plea of the latter and of his adherents was that, with the existing prejudice against color, a church could not hope to thrive which permitted colored persons to share equal privileges with the whites. Abominable policy! When will christian men learn that principle is opposed to expediency, and ought to be maintained at any cost. It would not be wise to extend this communication; suffice it to say that without considering the propriety or impropriety of Mr. Clarke's course in detail, his brethren in Canada pronounced unequivocally in favor of the principle for which he contended; and the money which they had collected and remitted to pay for a small church building, but which was not applied by Mr. Clarke to that purpose, and was replaced again at the disposal of the contributors, was unanimously recommended to be given to him as partial compensation for losses sustained in connexion with his removal.

The Union meets next year at Kingston, C. W.

TO CORRESPONDENTS.—The publication of Mr. J. E. Moon's correspondence would not in our judgment further the cause of truth, which is the object of our paper. All our articles, selected and original are inserted to this end, and we regret that Mr. M. holds views which both scripture and experience condemn. Their discussion would not be interesting to our readers.

LETTER FROM REV. JAMES A. DAVIDSON.

HENDERSON'S TEMPERANCE HOTEL, CHATHAM, N. B. June 25, 1860.

MR. EDITOR AND DEAR BROTHER,—It is now a long time since you have been troubled with a letter from me, and I suppose through your Canadian exchanges you have from time to time heard that I was actively engaged in the Temperance Reform. When I left New Brunswick two years ago I went to Prince Edward's Island, Nova Scotia, and Newfoundland, from Newfoundland to Ireland and England, and came to Canada in the ill-fated steamer *Hungarian* in September last, since which time I have been constantly lecturing and preaching in favour of the good cause with evident tokens of Divine favor in many places. Leaving Quebec on Monday 18th inst., in the steamer *Arabian* we arrived at Miramichi river on Friday evening last, and meeting some friends of Temperance while the steamer was taking in coal, I was persuaded to stop and make an effort to promote the work in this pleasant region. The Brethren in Christ Jesus and the Brethren of Sons of Temperance have made me feel at home here, and the press, the pulpit, and people generally have given me a genuine New Brunswick reception. When in your Province before I found that its inhabitants took delight in entertaining strangers, and in assisting everything of good report, and I find the people here as friendly and hospitable as is possible for people to be. The good Wesleyan friends had me preach for them yesterday, and the Sons of Temperance of which Order there are two Divisions in the town, have made appointments for me in Chatham, Newcastle, and Douglas Town, and we hope to have a good revival of the work, and many fresh volunteers enrolled before I leave this place. The Grace of our Lord Jesus Christ that I so frequently spoke of and wrote of when in New Brunswick before, has kept me more than four years from the old foe of my life, *Alcohol*. And I continue to preach Jesus Christ, as the great and efficient remedy for a fallen and guilty world, and the only name under heaven or among men whereby we can be saved from our sins, and from the wrath to come, and which will come upon all who live and die without living faith in the Saviour of the world. When God converted my soul and I was set free in Christ Jesus, and began to offer Christ to my former companions in sin and folly, some said I was mad, some said I was jesting, some said one thing, some said another; many said I would soon tire of religion and return to my former courses; some gave me three months to run in the Temperance warfare, others allowed that I might possibly hold on for six or eight months, and then wind up with a grand spree as of old! When I was struggling to be free from the helish bondage of Satan and Satan's great agency *Alcohol*, I met very little real sympathy from the formalists, the pharisees, the philosophers, or the fools. The only friends I had were the people of God, and God has a people here and there in all corners of the earth, and he has a few people in all Churches, and denominations of Christians, Catholics some of them, and Protestants some of them, and all of them "a peculiar people, zealous of good works." I found many sympathetic friends to pray with me and for me when I was struggling out of darkness into light, life and liberty, and blessed be God the Father, God the Son, and God the Holy Ghost, I am yet free and happy in Christ Jesus, and feel confident that He who has preserved me and provided for me for my whole life, and who has especially manifested His love towards me in my conversion, and since my conversion, will keep me until death releases me from a body full of infirmity, and from a world full of sin, and temptation, and trial, and difficulty. I do not require to remind the believer in Christ Jesus that in the world we have tribulation and trial, and every child of God must bear the Cross if he would win the crown. We must be faithful unto death.

If any of your readers are acquainted with any of the unfortunate victims of the disease and vice of intemperance, and who have, it may be, made many efforts to be free, and always failed hitherto, I would affectionately request them to tell them of the deliverance that I experienced in answer to prayer in the name of Jesus Christ. And the Saviour who has set me free will set free all who come to Him confessing and forsaking their sins. See Isaiah 55th chapter, St. John 3rd chapter, and St. Matthew 11th chapter, and Revelation last chapter and 17th verse.

In general it is to be regretted, we find even professors of religion quite negligent in duty to the poor fallen victims of the drinking usage, that too many professing Christians are entirely engaged by business and example in fanning into flame in society. We meet very many of the Priest and Levite class, and very few, comparatively of the good Samaritan class. But I rejoice to find in all places some who are not ashamed of the Gospel of Christ, and who esteem it a privilege to bear witness for Jesus Christ in the Temperance cause, and in every cause having in view the glory of God and the good of mankind. I ask the prayers of God's people for the Temperance cause, as well as for,

Yours truly,
JAMES A. DAVIDSON.

MORMONS IN EUROPE.—A few days since over 700 Mormons landed at New York from a Liverpool packet ship. Among them are representatives of England, of Ireland, of Scotland, of Wales, of Sweden, of Norway, of Denmark, and of Switzerland. Most of these from England, belong to London, and are mechanics. A few are farmers. They are *en route* for Utah, under the supervision of A. Calkins, formerly an Elder at Utah, but for the last six years he has presided over the Mormon Mission at Liverpool. He confesses to having two wives, one in Utah, and one which came over with him from England. This arrival, it is said, closes the Mormon emigration for this year. Including those recently arrived at Boston there have been about 2,900! When shall this strange delusion end!

METHODIST.—It is said that the returns from the various districts of Methodism in Great Britain the last year show an increase of 10,460 members, and 28,000 "on probation."

OPEN-AIR PREACHING.—A series of sermons in the open-air have been commenced in Halifax N. S. The first was preached last Sabbath afternoon by the Rev A. H. Munro.