

## Address

## TO THE "RELIGIOUS INTELLIGENCER."

Dear "Intelligencer,"—Three years have now passed since I proposed to myself to write to you. Yes, three eventful years have come and gone, stamping upon men and nations those changes, such as time alone can produce; and yet the promise to do so remains unfulfilled. But, by the permission of your kind and able conductors I will attempt even at this late hour to execute my former purpose.

It is about six years since I became acquainted with you, and although there were nearly two years of this time during which I rarely had the pleasure of seeing you, yet I am compelled to acknowledge you as having been one of the happiest acquaintances I ever made, everything considered. Having occasion in the early part of 1856 to change my sphere of labor, and to locate myself, I proposed taking with me the "Intelligencer," though I confess to have had little object in so doing beyond the mere taking of some kind of a newspaper to add to the intelligence of my new home. However, as the village to which I had now removed happened to afford but little spiritual teaching, (though enough of what many call evangelical preaching,) this did not seem unlike Providence. And this reminds me of the fact that important events often appear quite insignificant at the time of their occurrence.

"Perhaps many of your readers are aware how welcome to one is the visit of a friend, or even of an acquaintance, when placed among entire strangers; and how he appreciates every approach to kindness, especially if it be manifested by those in whom he can feel to confide. Such was the relation, dear "Intelligencer," you sustained to me at the time referred to, and hence the first cause of that attachment which brought my mind into contact with the benign spirit ever breathed throughout your columns. Yes, I shall ever recognize you as having been vastly instrumental in the hands of God in bringing me to Christ, thereby enabling me to choose life instead of death.

But, alas! there unfortunately came a time when this fond attachment and holy love for the things pertaining to God and His Kingdom became in me almost extinct. For two years and a half I had enjoyed that peace and love towards God and man, to which I had hitherto been a stranger, and for which I had since deeply mourned. But in consequence of not having joined any church, and living destitute of the privileges and sympathies connected therewith, I became an easy prey to the baneful influences to which I was constantly exposed in my intercourse with those with whom I had to associate. I could not make up my mind to join a church (though apostolic and established it may be,) whose members are allowed during the week to practice gambling, dancing, drunkenness, and even to blaspheme Him whose death and passion they commemorate at the altar on the Sabbath.

Having the reading of a variety of periodicals, and becoming now somewhat indifferent to the merits and true spirit of the "Intelligencer," my faithful instructor, I allowed its subscription to run out without having it renewed. From this date my spiritual decline evidently became more rapid, and at the end of three months found myself wholly prostrate in those things in which I had once taken such holy delight.

The wheels at last had ceased to turn, but not so with the wheels of time. I was still being carried forward with the portentous rapidity and with almost utter indifference both to course and celebrity.

No animating thought to cheer the present, no desire to speak or even think of the past, no cheering prospect in the dread future. All life had become a blank and a burthen. And thus a year had passed ere I was enabled to discover my peril, or put forth a single effort to extricate myself from that sad state of degeneracy into which I had so unfortunately and almost irretrievably fallen. At length becoming alarmed at my lost condition, I again besought the Lord to have mercy on my soul, and to once more restore to me that love and favor which I had so recklessly forfeited. The reminiscences of the past now came up before me in vivid brightness, and the recollection of my former vows and the non-performance of them served only to haunt me. But the Lord in mercy heard my cry, and did not withhold his blessed presence in my deep distress.

Through nights and days my heart was riven, yet now to God once more 'tis given. Surely now need despair of finding mercy in a God of such infinite love and tender compassion. Would that all men were as willing to escape eternal death, as he is to grant unto them eternal life! The love of God abiding in the heart and the true witness of the spirit, are more to be desired than whole universes.

Welcome, slighted "Intelligencer," welcome again to my peaceful home and quiet study. Though still alone and surrounded by the same influences, yet I purpose ere long to become identified with those whom it is your province to represent. I perceive thou art somewhat ameliorated mechanically, and I presume not less attractive intellectually. And may many, many more of those to whose pleasant frescoes you pay your weekly visits be compelled to acknowledge you as being, next to the Bible, the life and light of their households!

Dens vobiscum,

A. D.

Nov Scotia, 14th Jan., 1860.

For the Religious Intelligencer.

A RELIGIOUS PAPER.

Messrs. Editors,—The following which I find in an old number of the "Boston Recorder," may perhaps be read by some of your readers with profit. It is entitled,

WHY I TAKE A RELIGIOUS NEWSPAPER.

I had rather dispense with the luxuries of tea and coffee, and take my morning and evening beverage from the running stream than do without a religious newspaper. Let me say why:

1. Because I believe with Solomon that knowledge is better than choice gold. The cost of such a paper is nothing compared with the information I glean from it. I learn more about the geography, the manners, and customs of different and distant nations, than I can get from any other source. Besides, the knowledge I thus gain of my own country, of its laws, institutions, domestic and foreign intercourse, internal improvement, &c., is great. But more than all, I thus learn about the prosperity of Zion, through the word.

2. Because I cannot repeat the Lord's prayer intelligently without information.

3. Because I am unwilling to lose the enjoyment I thus obtain.

4. Because of its benefits to my family. My children read and converse about what they have read. Thus they acquire a facility in reading, become intelligent, and at the same time receive a good moral and religious impression.

In a pecuniary view, I had better pay \$20 a year, than not take such a paper; and in a moral view, it is richer than rubies.

5. Because of its influence on the heart. I take up my paper and read a stirring sketch on practical godliness—on revivals in progress or in part cal godliness—on the conversion of the world, and my heart is softened.—It beats quicker with sympathy for the perishing; and warmer with love to God and man.

6. Because of its influence of a well conducted Religious newspaper on 3,000 subscribers and on five times that number of readers.

7. Because while a religious paper contains ten fold more important matter to me than a paper exclusively secular, it is ten fold more difficult to sustain it.

Not it appears quite evident to my own mind that were the above arguments read by every head of a family especially a christian head, that christian households would be better supplied with Religious Newspapers. Nor would there be made so many very frivolous excuses for not subscribing.

O how I should like to see in print, right close by the above reasons for subscribing, some christian parents excuses for not subscribing. Come friend write them down and have them published; dress them up in black and white and look at them just once, and my word for it, the religious press will no longer suffer for the want of your patronage and support.

Truly yours,

A MINISTER.

TERMS.

The "RELIGIOUS INTELLIGENCER," is published every Friday, at Seven Shillings and Sixpence per year in ADVANCE. See terms to clubs &c., on last column fourth page.

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

Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 27, 1860.

MORE THAN PRAYER WANTED.

That the present low state of religion in the Churches of these Provinces is owing to a want of consecration to God, few will doubt. That other and serious deficiencies exist we admit; but may they not, in a great measure, be traced to this. We now speak on the assumption that the present state of piety in the churches generally is far below what it should be. None will deny this we presume. The churches themselves require conversion,—ministers, deacons, leaders and members. That prayer, earnest and importunate prayer, should be made, we admit, but it should be accompanied with close self-examination and deep heart-searchings.

Has there been, we ask,—is there now a just and proper consecration to God on the part of those who pray and ask for revival? An old historian tells us that when the people of Collatia were entering into stipulations about the surrender to the authority and protection of Rome, the question was asked, "Do you deliver up yourselves, the Collatians, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying "we deliver up all," they were received. This incident affords a true illustration of what it is to become consecrated to God, which is the duty of every true believer. The chief end of man's creation, and it is, if possible, infinitely more the chief end of man's redemption, "to glorify God and enjoy him forever." To fulfill this end, entire consecration of all we are, and have, and do, must be made to God. One has well said, that "the very core of all religion is not to live to ourselves but to God; not to consider ourselves our own, but the property and servants of Jesus Christ; not to feel as though we were set up in the world to work for ourselves, to spend the most of our time in promoting what is termed our innocent gratifications, but to hold our time, powers, influence and property, as talents intrusted to us to be used for Christ, keeping our eye on his lips to learn his will, and aiming habitually to please and honor Him. That every truly born soul into the kingdom of Christ does promise and vow eternal fealty to our sovereign Lord, we are well assured, but alas! how many draw back! The entire consecration which characterizes many as they enter the kingdom is to a great extent soon lost, and to point out a single visible distinction between the professed christian and the respectable worldling is in numerous instances quite impossible. The conversation, aim and entire practice of the two have no apparent difference. Ought this to be? We answer without hesitation: IT OUGHT NOT! "I tremble," says an eminent christian minister, while referring to this subject, "for multitudes around me. Never, no never, were professors more in danger of self-deception than in this age. If the standard of true religion be the New Testament, then no small number of the members of all our churches cannot be true christians."

That there exists a great lack of consecration of affections, of talents, of time, of property, and of almost everything possessed by us, is evident beyond contradiction. There are thousands of professors who are doing nothing for God—who do not expect to do anything—and yet who pray on special occasions for revival. There are others who comfort themselves with doing a little, and little it is, while in some other way they far more than neutralize it all.

It seems to us that this is one of the great defects in our churches—half-hearted consecration to God. Here may be attributed our inefficiency in prayer, our lack of power to move the arm that moves the world. We pray for the conversion of the world, but the church itself, though in another sense, needs a similar blessing. The object of conversion is two-fold—personal and relative—to bless and make us ablessing. Reader, are you a blessing to anybody?

We understand that Judge Wilnot who is now engaged with the Supreme Court, for this City and County, is to occupy the platform of the Institute before he returns home. He attended the Noon-day Prayer Meeting on Tuesday, and gave an animating address.

## TEMPERANCE—THE ENEMY INSIDE.

Some quaint "writer" or somebody else, has said with quite as much truth as elegance that whenever efforts are being made to accomplish good, if Satan cannot hinder it, "he will try to put his finger in the pie." Meaning, we suppose, that what he cannot destroy by open opposition, he will endeavour to by apparent friendship.—This is peculiarly true in the Temperance movement. The great Temperance reform originated with God-fearing men. The foundation of it was laid in faith and prayer. It cannot be doubted but the early Temperance reformers endured much reproach for the cause they espoused. Instead of their principles or their work being popular, it was on the contrary popular to jeer and revile them. But conscientiously pledged to the principles they had adopted they continued their philanthropic, but unthankful work. And it prospered in the hands. It could not otherwise, because it was of God. The open opposition of the devil could not defeat it, and Satan cunning must be taxed to invent a more successful mode of warfare against it, and at the same time leave a sufficient number of open enemies to keep up a warfare without, so that the Temperance movement now has really a foe within and another without to contend with; and as in all warfare the one within is the most subtle and dangerous.

It is not our intention to allude at present to the various dangers to the cause of Temperance and Prohibition which, we think, exist within the Temperance ranks. One has recently attracted our attention, and which calls for these remarks. We refer to the theatrical performances which have been incorporated with it, and which have been exhibited recently on two occasions in the Mechanics' Institute by the Cadets of Temperance. It should be the joy and pride of parents to have their sons, while in boyhood, manifesting an ardent hatred against the accursed evil of drinking, and we should have no objection against such amusement and instruction being introduced into the Division room as would be in keeping with the morality and benevolence of the Temperance principles. But to enact such scenes and exhibit such performances, under the name of Temperance Entertainments, or anything else, as those now alluded to, is what no christian parents, having a proper regard for their children, will submit to, after they have once been made acquainted with the real character of the exhibitions. The recitation of appropriate dialogues and other pieces, might be made amusing and beneficial to lads; but for a boy to waste his time in committing to memory,—and worse still,—to lead his memory with the low slang, and filthy jests of the bar-room and ale house, and then recite them, with corresponding action, is degrading and wicked. We were not aware of the real character of the exhibition in the Institute on Wednesday evening until since it came off. As a parent, we solemnly protest against every thing of the kind, and believe it productive of the very evil—with additional ones—which it professes to combat. More again—probably.

## PROHIBITION.

It is encouraging to the steadfast friends of reform, to receive even occasional accessions to their ranks, especially if they be from among those of influence and talent. The testimony of such a man as Lord Brougham in favour of Prohibition, should carry with it no little weight. At a recent meeting of the Association for the promotion of Social Science, the Temperance question was freely discussed. Two papers were read on the subject of Prohibition, and Lord Brougham in a long and able speech avowed his conviction of the necessity of the legislative prohibition of the traffic. We make the following extracts:—"To rely upon popular improvement alone, and take no measures for removing the great cause of crimes, would be to lull ourselves into a perilous security as theirs who should trust to the effects of time and regimen, who the plague was raging; or in that confidence, before it broke out, should take no precaution against its introduction. \* \* \* Temperance is the common enemy; it attacks even persons of cultivated minds; spreads havoc widely among the multitudes of our inferior orders; and fills our work-houses and our jails. To lessen its force and contract its sphere, no means must be spared. If we really mean to stay the progress of destitution and of crime. The philanthropist has no more sacred duty than to mitigate, if he cannot remove, this enormous evil. The law-giver, is imperatively bound to lend his aid, when it appears manifest that no palliatives can avail. Certainly we have the example of the United States to prove that repression is practicable, and their experience to guide us towards it. That no legislative interference can be contemplated until the public mind is prepared, we must admit. Such was the course in America, and our palliative measures tend to afford the required preparation. The evil of drunkenness had reached such a height, that in the State of Maine, thirty-five years ago, associations to promote Temperance were formed; they spread through the country; they influenced by degrees the whole community; they induced the magistrates to refuse licences, and finally they obtained a law of rigorous Prohibition."

Lord Brougham, after narrating the history of Prohibition in Maine, and the successful issue of the struggle to maintain the principle against the efforts of the friends of the license system, closed as follows:—"The happy result has been a continuance of the same diminution both of pauperism and of crime, which had followed upon the original enactment of the law. Upon this very remarkable passage of history of social science, it may be observed that at least it affords proof of the experiment having been made, and successfully made, of dealing rigorously with the evil; and if the same preparation of the public mind, which led to that experiment being tried and secured its success, takes place in other countries, the great example may then be followed safely and successfully."

Then the philanthropist would no longer complain, with the Recorder of Birmingham, that on whatever path of benevolence he may strike, the drunk demagogue starts up before him and blocks his way; or, comparing what is cheerfully squandered upon the fuel of intemperance, with what is grudgingly bestowed upon the means of mental improvement, lament to find tenfold the price of food to the mind paid for poison to the body, but would delight to hear our poor, redeemed from the worst excesses, free from the yoke of the cruel and perditionary tyrant, declare as they did to the American missionary, that the law must have come from heaven, for it was too good to be the work of man."

LECTURE.—The Hon. S. L. Tilley will deliver a lecture in the Mechanics' Institute on next Tuesday evening, on *New Brunswick*. The lecture has been delivered in Fredericton, and is highly eulogized.

## IMPORTANT TESTIMONY.

The following remarks on the subject of an educated ministry were made by a venerable, and at present, intelligent Minister, at the recent Freewill Baptist General Conference of the United States. We copy it from the report of speeches on Ministerial education, published in the *Morning Star*:—

The REV. H. S. LIMBROCK said,—I wish to speak a word or two while this discussion is going on. I shall be under the necessity of enduring the mortification of referring to my own experience. Having my birth in Western New York fifty years ago, and being one of eleven children, poor parents; schools being few and far between, and the opportunities of poor parents being very limited, I had the advantages of nine months' common school education, in four different schools, when I arrived at the age of twenty-two years. I then felt it my duty to engage in the work of the ministry.—Much less was then said of education than now, and different views were entertained of it. I apprehended an education to be unnecessary and, by the advice of brethren and friends I engaged in public labor. A year and a half passed away, and I went to Michigan—the first minister of our denomination that remained there—and for some time I was alone. I went with the idea that a man needed no school education to qualify him for the ministry. In that way I engaged in the work. It is true we saw revivals. I saw the conversion of some fifteen hundred souls, and baptized between seven and eight hundred. But I have a mournful appendix to add to the history. MY MANNER OF LABOR LEFT SUCH AN INFLUENCE UPON THE CONVERTS, AND UPON THE CHURCHES THAT WERE ORGANIZED UNDER MY LABORS, THAT MANY OF THE CHURCHES WENT DOWN, AND THE CONVERTS BACKSLID, AND I HAVE TO THIS DAY TO LOOK OVER THAT FIELD WITH THE DEEPEST REGRET. No subject has given me so much pain as that.

I have found myself compelled to adopt a different course since about ten years, though I made some efforts previous to acquire knowledge, trying to study at night, my little children throwing hindrance upon the fire to furnish necessary light. Instances occurred where I was called to meet ministers of other denominations, that were educated. I was called to take part with them in various assemblies, but always under the greatest embarrassment. I felt my want of qualification. I could not always find an excuse. But never have I engaged in public exercises with men who had superior advantages, without feeling mortified. After I had labored there for several years I got able to get a horse, and then I rode with a book before me, and my eyes are almost ruined by reading while riding. I have gone to my closet and prayed that the spirit of improvement through the means of education might become very general throughout our denomination. If I would wish to live my life over again for anything, it would be for this thing, that I might qualify myself for usefulness in the world. I have tried to do the best I could, but how miserable it has been for want of qualification. I have advised young men to go to school. I would not be understood to discard the Divine call to the ministry; but I feel that no man is qualified for the ministry without an education—and that can be better acquired in the schools than anywhere else.

I have felt a little mortified to bring myself up here as an illustration on this point. I would encourage my brethren to go forward and appropriate their money and their talents to furnish the means necessary for the youth to get a good education. Perhaps, if I never meet you again in General Conference, I shall feel a little relieved from having said what I have.

NOON DAY PRAYER MEETINGS.—These meetings are still continued daily in Smith's Hall, although not so numerously attended as at first. In the meeting on Wednesday the first officer of the Steamer "Anglo Saxon," then in this port, was present and gave a short address. He said there were four or five of these noon day meetings in Liverpool, and when he visited that port, he as often did, he attended some of them. There is a sailor's daily prayer meeting, and there is a Merchant's daily prayer meeting; this last is near the Exchange; and then there are two or three others in other parts of the town for families. They have a prayer meeting also established on board the ship he belonged to; in the fore-castle the men and the passengers meet for prayer. Some of the sailors had been brought to God, and others are now seeking religion. The remarks of this brother were deeply interesting and encouraging. Several others spoke, and several prayed.

From the N. Y. Observer.

THE WORLD'S PRAYER MEETING.

On Monday of last week commenced that great concert of prayer, in response to the call of the Lodi Mission, in Northern India, issued months ago. There was an invitation, sent to all Christians, to observe the second week in January, in 1860, as a week of prayer for the outpouring of the Holy Spirit upon all flesh, and that all the ends of the earth might see the salvation of God.

In the Fulton street prayer meeting Rev. Dr. Collier, of the Episcopal church, presided on Monday, the first day of this concert of prayer. Two lecture rooms were filled, so that there was no sitting or standing room to spare. It was evident that an increased spirit of prayer had come down upon the assemblies at the very beginning of the meeting, and that many had come with a preparation of heart for the solemn services of the occasion. The leader named said for the first time from England, and that the prayers of this meeting, signed by thirty-nine clergymen, more than thirty of whom were of his own denomination, that we would pray especially for the outpouring of the Holy Spirit upon England, Scotland, and Ireland, there being, at the present time, in the religious aspect of all those countries, great encouragement to prayer.

NEWS FROM LONDON.

One gentleman, a merchant, said he had received by the last steamer advice from China, London, and Ireland, all referring to this work of universal prayer, in terms of the deepest interest. He said that his letters informed him that very extensive arrangements had been made in London for the observance of the week in prayer, as also in all England, Ireland, and over much of Scotland and Wales. There was general joy at the call which had been made, and it was most heartily responded to in all quarters.

Then another gentleman read short extracts from a letter from London, written but a few days ago, by one who a few weeks since was in this city and was often in this meeting. He says:—"We are indeed, in London, receiving large droves, which are the precursors of a heavy shower. Ireland is becoming more and more marvellously blessed. God is carrying on his work with signs and wonders, witnessed by hundreds at a time. When I was in New York, you may recollect the case of the little boy who found the Lord one Sunday night, and the next day he set up the family altar, asking his father to allow him to lead in family worship. I spoke to that little boy many times previous to his conversion, and asked him if he had found an interest in Christ yet. No, sir, said he, with great determination in his manner, 'but I mean to.' I narrated that case in a meeting."

SPURGEON ON CHURCH GOVERNMENT.—It is, of course, generally known that the Park-street preacher left the church of his fathers in consequence of his embracing the views of the Baptists. But it is not so widely known that he also (in theory at least) embraced Presbyterianism, a "strange" wider dispersion from the Independent Church, in which both his father and grandfather have been and still are pastors. Had there been a Presbyterian Baptist church in this land, Mr. Spurgeon would, in all probability, have been a member of it. But as there is not we understand that he is at present engaged in drawing up a paper on the subject, (or rather on a part of the subject,) which will be published early in the ensuing year. This document we apprehend will be looked for with much interest among what is called "the denominations."—*London Correspondent of Northern Daily Express.*

WESLEYAN.—It has been recently stated that through the agency of the English Wesleyan Missionary Society, the gospel is preached in more than twenty languages, at 8,650 places, in various parts of Europe, India, China, Southern and Western Africa, the West Indies, Australia, Canada and S. America.

THERE are now in Germany, Denmark, and Switzerland, 62 Baptist churches and 7,120 members. Twenty-five years ago there were only seven churches.

ing here, and that 'I mean to' sent conviction to the heart of a young man, who has since given good evidence that he has been converted. In one of your prayer meetings I asked another boy if he had found Christ as a Saviour yet, and he looked up into my face with surprise, and said, 'Oh! I have done that long ago.' I have related that incident here, and it has been the means of arousing from carelessness some who were in riper years.

"The Lord is moving upon the hearts of children in London in a wonderful manner, and many are inquiring the way of life. Children send in letters to our union prayer meetings full of touching interest and simplicity. The last sentence of a letter from a little boy struck the heart of a young lady, who has since become converted, and is zealous and useful. I have just heard of the case where a whole school has been converted to God."

PRAYER IN LONDON.—The following extract from a recent letter written by an active Christian layman in London, will be read with interest by Great Britain.

"We have a Union Prayer Meeting at my residence at Sydenham, [a few miles from London, where the Crystal Palace is situated,] meeting twice a week, in which four or five congregations join. Last evening was one of those opportunities, and although we did not gather a very large company, from 250 to 300, yet the spirit was good. As we have numbered proofs that God hears the prayer of earnest, persevering faith, I do not doubt but that the blessing will descend. Our expectation is from Him. There are kindred meetings in many of our cities and provincial towns. In fact, this work seems fast spreading, and I trust soon our great metropolis will be stirred up. There are now several daily Union Prayer Meetings in London, but at present the work has not taken hold of the masses."

PROFESSOR FINNEY AND WIFE.—Mr. Finney and wife are labouring in Edinburgh profitably. A letter giving some account of Mrs. F.'s labours, and of a ladies prayer meeting in Edinburgh concludes as follows:—

"O! that Scotland were thoroughly awakened to the discovery of her true condition in the sight of God, and be fully alive to her position in this advanced age of Christendom! She has noble sons and daughters who, enlisted in the army of the King of kings, would do more for her safety and prosperity than all the rifle-corps she can possess. O that lukewarm Christians would arise and shake themselves from the dust! The cold breath of the frigid zone seems to have come over many hearts, freezing up every atom of their religious vitality. The baptism of the Holy Ghost is needed. The warm flame of living love to our dear Redeemer requires to be kindled, the ice-bound affections broken up, and the gushing streams of sympathy and compassion to flow forth over our beloved country. Then may we look for a general revival of true religion. But so long as the Church of God bows to worldliness, and is taken up with eating and drinking and dressing, while souls go down at their doors to death, need we wonder that the Spirit of God is grieved, is resisted and quenched! Need we be surprised that the few who maintain their integrity should be frowned upon and denounced, and even hated. Let us rejoice in our Saviour's words, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake;—rejoice and be exceedingly glad for great is your reward in heaven.'"

IRELAND.—At a prayer meeting in Belfast, a young officer lately engaged in the Chinese war related his experience. When in China he had been in many engagements, and was a thorough man of war. He stood before the meeting and acknowledged himself a soldier of the Cross of Christ. The service, he said, was a good and happy one.

At the usual weekly union prayer meeting the Rev. Dr. Morgan, read, with great emotion, a letter which he had received, and in which he was required not to permit it to reach any hands but his own, nor to divulge the name of the writer. It was from a young minister in the locality, requesting their earnest prayers for him, as one who had entered the ministry of the Church of Christ unconvinced, and who was now, unless he become converted he should be lost for ever. He feared that, while he preached unto others, he himself might become a castaway. The reading of this letter seemed to deeply affect the congregation.

In one of the most Popish, ignorant, and irreligious districts of Connaught, the work is going on in a remarkable manner. The Protestant church, which was usually attended by about forty or fifty people, is now too small for the numbers that flock to it, the aisles and every portion of the church being crowded every night. The meetings are continued from half-past six till eleven at night. Many have been stricken down and many have found peace without any physical manifestations. At one of these meetings a proprietor of a very large estate in the neighbourhood, and one of the descendants of the French Huguenots, gave a powerful address, and stated that he had tried every means of obtaining peace of mind, but was unable to do so till he came to Jesus. The young seem to be particularly affected. Many young persons of 13 and 14 years of age, who before could scarcely say anything on the subject, are now often engaged in addressing large meetings.—*Guardian.*

PREACHING IN THEATRES.—The London Patriot says: "Evangelical Dissenters of the Metropolitan area, have conjointly determined to make the experiment of occupying some of the theatres for Sunday Evening Service. Many have been the demurs and hesitating doubts to this novel step; but after much consideration the arguments of those who urged the duty of going—as the Great Master did—amongst publicans and sinners, of storming wickedness in its strongholds, and preaching the gospel where the poor and sinful would be most likely to come and hear it, prevailed."

THE ROMAN CATHOLIC BISHOPS.—It is, of course, generally known that the Park-street preacher left the church of his fathers in consequence of his embracing the views of the Baptists. But it is not so widely known that he also (in theory at least) embraced Presbyterianism, a "strange" wider dispersion from the Independent Church, in which both his father and grandfather have been and still are pastors. Had there been a Presbyterian Baptist church in this land, Mr. Spurgeon would, in all probability, have been a member of it. But as there is not we understand that he is at present engaged in drawing up a paper on the subject, (or rather on a part of the subject,) which will be published early in the ensuing year. This document we apprehend will be looked for with much interest among what is called "the denominations."—*London Correspondent of Northern Daily Express.*

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## General Intelligence.

## BRITISH AND FOREIGN.

By the "Anglo Saxon" at Portland and the "Circassian" at Newfoundland, English dates are received to the 8th inst.

Great doubts existed in relation to whether a Congress would take place or not. *Times* newspaper expressed an opinion that there would be no Congress. Events which had transpired at Paris were construed into evidence that Napoleon intends to espouse the Italian cause.

The political news is unimportant. The shipping on the coast of England had been seriously damaged by another gale.

Mr. Campbell, Chairman of the Great Ship Company, has issued a document explanatory of the present position of the Great Eastern. He paints the state of affairs less hopeless than represented, and says much of the present trouble arises from dissensions at the Board.

By the last arrival from Europe, we have the announcement that Lord Macaulay, the great historian of England, is dead. His health for some time had been impaired, and about three weeks before his death, he was seriously ill with disease of the heart, an attack similar to one which threatened his life eight years ago; but from this he rallied, and continued to amuse, until a relapse taking place, death came suddenly, on the 28th December. As he was never married, his lately bestowed title dies with him. His age was but fifty-nine.

AUSTRIA.—The *Times* Paris correspondent quotes a letter from Pesth, which declares that the reason why the Austrian Government has not made the usual levy of men in Hungary for the army, is because it dare not, and that even if it could it had no means of paying the expenses. The letter further says that there is no truth in the statement that the aristocratic officers in the Austrian army have placed their pay at the service of the Emperor. The statement was a hint for them to do so, but they did not respond to it.

The *Times* Vienna correspondent says the Emperor of Austria is not likely to take up arms for the Italian cause of the Pope. The Austrian minister recently confessed, candidly, that Austria could not interfere in Italy if she would, as she had neither money nor men. The Austrian army is shortly to be reduced to a peace footing. Addresses to the Pope which had been lying in the Vienna churches, were not so numerous as signified as was expected.

The War in Morocco continues unabated. A telegram from Madrid, 2nd, says, that the Spanish army had defeated the Moors 40,000 strong, inflicting on them a loss of 1,500 men. The Spanish loss is stated at 400 to 600. Two tribes, not wishing to continue the war, have withdrawn to the mountains.

## POPIH PRIESTS IN POLITICS.

To what country, with few exceptions, does a Popish priest belong? Not to France, nor Prussia, nor England, nor Holland, nor America, nor to any country on the globe; but to Rome. The priest is, above all, a Roman subject; his only true sovereign is in the Vatican. He will, without compunction or scruple, sacrifice the interests of his native land, if he hopes in this way to serve the cause of his supreme earthly master. Indeed, a priest becomes the enemy of his fellow-citizens, every time the pretensions of Popery and of his church seem to be in danger. He will go over to a foreign power, and trample under foot his own nationality, if he thinks it will benefit the pontifical government. The priest gives up his nation.

History fully proves the truth of these observations. In the sixteenth century, perceiving that the massacre of St. Bartholomew had not exterminated all the Huguenots, the priests of France appealed to the Spaniards in our country, and offered the crown to a member of Philip II.'s family! After the revolution of 1789, the same clergy tried to unite all Europe against France, and offered to lead these invaders! The whole world knows that the clerical party in Ireland would be ready to open its ports and cities to foreign soldiers, provided they were papists; and the journals of this party, published at Dublin and elsewhere, openly avow these treasonable designs: regarding them as a duty.

The members of the priesthood, Jesuits, and others, say in defence that the country in heaven is above that on earth; that God should be obeyed rather than men, &c. Doubtless, we preach the same principles, but from these undeniable maxims they draw the most false and dangerous consequences. First, if the Christian is morally obliged to resist commands which conflict with his duty to God, he has no right to resort to the aid of foreign arms; his duty is to suffer, not to call in the aid of soldiers. Then, what the Popists call the will of God means often their own worldly pretensions. It would be easy and convenient, indeed, to say, 'God wishes this,'—but would obey God, so, I will raise the standard of revolt against my country, and if I am too weak, I will call in foreign troops! With this system, no society can be secure of its independence.

And yet, these things are manifest at the present time in Italy and elsewhere. The priests maintain first, without any reason, that the possession of Romagna by the Romans is a divine institution; they build upon this slender basis the whole of their reasoning; and then, in the name of God, they require that the inhabitants of Romagna should be forced by violence to return under the pontifical yoke. The end is worthy of the beginning!

It will not surprise you to know that in no country in the world are the priest more hated than in Italy. A priest is an object of disgust and horror to the cultivated people. It is a common expression that they are doomed to hell. This is, indeed, extravagant; there are members of the Roman clergy who act sincerely, and deserve respect. But whose fault is it that such bitter feelings are so common? The priests themselves and the monks; they have done all that they could to excite the deepest indignation. Ah! if the Italians understood the Bible, if they had more religion, they would abandon Romanism, and then all would be irrevocably lost to the clergy. But they have not been taught the fundamental doctrines of the gospel, and so they fall into infidelity.

The Roman Catholic bishops have also tried to agitate France. Their circulars are political libels rather than religious letters; they are filled with gross insults against the Italians, revolutionists, philosophers, modern ideas, the principles