

Gems for the Household.

Two Wonders.—Some good man has said: "Two things are matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for Him."

Riches.—There is, too often, a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, and a burden of account at last to be given up for possessing and either improving or misimproving them.

Reading and Thinking.—It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them pure sweet and profitable to the soul. It is not the bee's touch in the flowers that gathers honey, but her abiding for a time and drawing out the sweet. It is not that he reads most, but he that meditates most, that will prove the choicest, sweetest, wisest and strongest Christian.

You may insert a thousand excellent things in a newspaper, and never hear a word of approbation from your readers, but just let a paragraph slip in (by accident) of one or two lines not suited to their tastes, and you will be sure to hear of it.

A Short Cut.—At a meeting held during the late protracted meeting of our church in this city, a sailor, in relating the circumstances attending his conversion, said: "I was greatly distressed on account of my sins; I conversed with a minister; I did everything I could, but felt no better, till one day I read in a newspaper a piece on 'Coming to Christ,' in which the sinner was directed to go to the Saviour, just as he was, without any further preparation. I struck me, I continued the son of Neptune, as the tears of joy rolled down his cheeks, 'that was the short cut to the blessing, and blessed be God, I tried it, and he forgave my sins, and blessed me with his love.'"

No Man is so insignificant as to be sure his example can do no hurt.

Little drops of rain brighten the meadows; and little acts of kindness brighten the world.

Renunciation of Sin.—If thou wouldst be justified, acknowledge thy injustice; he that confesses his sin begins his journey with salvation; he that is sorry for it ends his; he that forsakes it is at his journey's end.—*Eschiridon*

Giving.—A minister recently said in a sermon, that "the Scriptures say it more blessed to give than to receive; but men reversed it, 'it is more blessed to receive than to give.' One would think so from the small contributions some make to the cause of Christ."

Great crimes ruin comparatively few. It is the little meannesses, selfishness, and impurities, that do the work of death on most men; and these things march not to the sound of life or drum. They steal with muffled tread as the foe march on the sleeping sentinels.

Philip Henry notes in his diary the saying of a pious heathen to the courtiers who addressed him: "I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

Wise.—A blacksmith, having been slandered was addressed by one of the courtiers for address. He replied with true wisdom—"I shall never sue anybody for slander; I can go into my shop and work out a better character in six months than I could get in a court house in a year."

Why don't you come after old victuals as usual?" said a lady to a boy who had for a long time been a daily visitor for that species of charity. "Father has joined the Temperance Society and we have warm victuals, now," was the reply.

Will it pay?—This is a very common question—a very proper one, as every one asks it. We propose to notice some things that "won't pay." It won't pay to "make haste to be rich" at the expense of health and happiness, and intellect. The man that starves his mind because he is too stingy to purchase books, will find out by and by that it won't pay. The man who denies himself the luxury of good family papers, because, as he says, he is too poor to afford them, will find out that he is pursuing the wrong course—it won't pay. The man who works like a slave from morn till night, year in and year out, makes his children do the same, and never takes any recreation, must find to his sorrow, sooner or later, that it did not pay. The man who cheats his neighbor to increase his own store, and oppresses the fatherless and widow, will find that it didn't pay. The man who cultivates the soil with the implements his father used forty years ago will find it won't pay. It won't pay to plant crops on "hard-pan," worthless knolls, without manuring the ground well, which is scarcely ever done. It won't pay to invest money in "western lands," to the neglect of the home happiness and comforts of your family. It won't pay to scowl at your children till they get tired of home and inensible to all the finer feelings of the heart.

Religion has to do with us, or right to do with us, whether we lie down, or stand up; whether we sell dry goods, or pursue science; whether we practice agriculture, or all must be done "for the glory of God."

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them they call them new truths. One might as well call gold, newly dug, new gold.

Live for something.—Thousands of men breathe, move, and live, and pass the days of life, and are heard of no more. Why? They did not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled; and so they perished: their light went out in darkness, and they were not remembered more than flies of yesterday. Will you thus live and die? O man, immortal! Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you came in contact with year by year, and you will never be forgotten. No, your name, your deeds will be as "legible as the heavens you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of Heaven.—*Dr. Chalmers*

A New Missionary Supporter.—The Presbyterian publishes a letter from Rev. J. S. Woodside, a missionary of the Presbyterian Board, at Porto Rico, giving an account of an interesting and novel experiment in missionary labor. A mission is to be supported by an Indian Prince. He rules the population independently, and his support will consequently be efficient. He is to pay Mr. Woodside's salary, and other expenses connected with the station. He has already commenced preparations for building a house for the missionaries to live in. The letter states confidently that his example will, sooner or later, be followed by every Prince in his position. Though not yet a professed Christian, he is making rapid progress, and has lately issued orders strictly forbidding all labor on the Sabbath, and is erecting a large poor-house, for the accommodation of all the really destitute in his territory.

Religious Intelligence.

SAINT JOHN, N. B., FEBRUARY 3, 1860.

BACK NUMBERS.—We have had a number of orders for the back numbers of the "Intelligencer" from the first of January, but must inform our friends that in consequence of the increase of our circulation, for which we did not make sufficient calculation, we are unable to supply them.

TWO RECORDS.

THE FIRST.

We have before us the record of two deaths, which are suggestive of important lessons. The first is that of a Mr. Eldridge F. Page, a well known literary character, the author of "Patent Sermons" signed "Dow, Junr." Of the career and end of this wicked and unfortunate man, the Philadelphia Presbyterian says:—

We have intelligence from California by the last arrival of the death of one who, a short time since, but little dreamed that the issue of his life should be so woe-begone and desolate. He was thoroughly educated, a genial wit, and an accomplished writer. His company was courted, and many were ready to burn before him the incense of flattery. He had wealth too, and imagined that he should ever become a child of plenty. How sad the contrast between this scene and that exhibited in his dying moments! In a miserable room not only destitute of every comfort, but utterly repulsive from its squalor and filth, lay this wretched man, in the prime of life, deserted of all the world, and dying by his own act, either directly, or by the equally certain process of intemperance. Not a ray of hope shot into that miserable room. He had forsaken God, and was God-forsaken. Not having the fear of God before him, he had in an early part of his career, established one of the Sunday journals in New York, and by his talents gave it a wide circulation. Thus degrading the sacred obligations of the Sabbath, and teaching others to do likewise, his course, after a temporary prosperity, was downward. He suffered the loss of property, and as an oblation, converted his convivial bowl into the means of a drunken forgetfulness. His former companions shrank from him in his deep degradation, and in a miserable hotel in California he died, friendless and wretched, with his bottle beside him. What a lesson!

From the godless life, and miserable death of this wretched man does not the voice of wisdom speak with a trumpet tongue? Can we see no beacon of warning in the prostitution of his talent, the wreck of his fortune, the waste of his life, and the loss of his soul? Who would choose to die as Eldridge F. Page died? And yet numberless are those who are pursuing to the extent that their talents and means will allow them, the very path that he did, and which led to so melancholy a termination. At splendid entertainments—in convivial and gay parties, among the talented, witty, and wealthy, he doubtless took lessons in dissipation. Where no God was acknowledged—where the wine flowed freely, and the song of revelry, and the laugh of mirth indicated the thoughtlessness of the future—there, did Eldridge F. Page confirm those habits which ultimately made him an outcast from all society, and terminated his godless life by a hopeless death, solitary and alone, in a wretched hotel! Where were his "flatterers" when poverty and disgrace had made him their victim? Alas, no more of them then! So it always is with the world.

Eldridge F. Page abandoned God, and God abandoned him. He whom God does not keep, is not kept; and who can say—"thus far will I go, and no further." Little did the witty, eloquent, and flattered writer of "Patent Sermons" think in his prosperity that his career would be so brief, and his end so miserable! And little do others think who are in a similar course, what woe, what misery, and what wretchedness are before them. Who ever heard of a God-fearing, Sabbath-loving man dying as he died, whose life is here recorded? Who ever knew a lover of the Bible—a Christian, dying as Eldridge F. Page died? None, say, none! It is the world's votaries who die thus—those who have no God—who deny him, who, like E. F. Page, desecrate his Sabbath, and drink in the poisonous blasphemy of Paine; or adopt some later and more dangerous form of infidelity. It is those only who in some way or other cast off all godly restraint and whom in return God abandons to their own choice. Those are as fatally and surely lost of whom God says—"let them alone," as if the woe of the pit were already upon them. It is a fearful thing to sin against God—to cast off his counsels, and be abandoned to ourselves. Reader, whoever you may be, beware—tempt not the Holy One, least like Eldridge F. Page, he leave you to work out your own speedy and terrible destruction! Neithertalents, wealth, nor friends can save whom God abandons!

THE SECOND.

We have another—a very different character—an extreme in covetousness and all that dries up the soul, and makes man despicable in the eyes of rational intelligences. Read and learn a lesson:—

Michael Baird, who lived near Little York, Pennsylvania, was a miserable miser. His father left a valuable farm of 500 acres in the vicinity of York, with some farming and household articles. Michael kept tavern a number of years—married, and raised four children. He accumulated an immense estate, which he reserved so tenaciously that he never afforded a dollar for the education of his children. He never was known to lay out one dollar in cash for any article he might be in want of; he would either do without it, or find some person who would barter with him for something which he could not conveniently sell for money. He farmed largely and kept a large distillery, which he supplied entirely with his own grain. He kept a team for the conveyance of his whisky to Baltimore, where, when he could not sell for money to suit him, he bartered for necessities for his family and tavern. In this way he amassed an estate worth \$400,000.

Such was his attachment to money that he was never known to credit a single dollar to any man. Upon the best mortgage as security that could be given he would not lend a cent. He never vested a dollar in public funds, neither would he keep the notes of any bank longer than he could get them changed. He deposited his specie in a large iron chest, until it would hold no more. He then provided a strong iron-hooped barrel, which he also filled. After his death his strong boxes yielded \$250,000 in gold and silver.

The cause of his death was as remarkable as the course of his life. A gentleman from Virginia offered him \$12 a bushel for 100 bushels of cloverseed, but he would not do it for less than \$13, and they did not agree. The seeds were afterwards sent to Philadelphia, where it was sold for \$7 per bushel, and brought in the whole \$560 less than the Virginian had offered for it. On

THE RELIGIOUS INTELLIGENCER.

receiving an account of his sale, he walked through his farm, went to his distillery, and gave directions to his people; he then went to his wagon house and hung himself.

Was the wealth of this miserable miser a sufficient price for such a life, apart from his death? Who would take his boxes and barrels of gold and silver, and have with them his avarice, his selfishness, and his absolute loneliness? And yet there are thousands who possess the same disposition and temper of mind, only in a less degree, than the wretched Baird did. He who for gain pursues an unholy trade, he who defrauds another in trade, he who oppresses and grinds from the poor a farthing more than is due, is brother to Baird in the soul and spirit of avarice, and is earning the same eternal reward. How should we consider the warning question of the Saviour,—"What would a man be profited if he should gain the whole world and lose his own soul?"—What is the miserable Baird profited now by the wealth which he made his god? And it is more than likely that the money for which he sold his soul will prove the ruin of his heirs here and forever. As already indicated, it is not absolutely necessary, that the same extreme of avarice exist in a man that did in Baird, in order to work similar destruction—his was an extreme case.—There are many in our midst whose ruling passion is the "love of money." And but little discernment is necessary to see the daily illustrations of Scripture: "Treasures of wickedness profit nothing: The Lord casteth away the substance of the wicked."

Should not lessons of instruction be received from such records as are here given? Page and Baird pursued very different roads, but they arrived at the same end at last. In wide contrast were their lives, but in their deaths they were alike God-forsaken. So are all those who forsake Him. Truly, there are many ways to eternal death.

RELIGIOUS DAILY PAPERS.

A great revolution has been taking place for some time past in the literary tastes of the people of the United States. A demand for religious reading, for sermons, and essays on religious subjects, has called into existence a great variety of new volumes in almost every department of christian literature. To meet the demand thus made, several periodicals have been started expressly intended for the publication of sermons and religious reading without any news. Several old and long established papers, now publish sermons occasionally. The "New York Ledger," and kindred prints are said to be only sought after and read by young persons and others of vitiated tastes, or who are far behind in elevated intellectual progress. That the great revival has brought about this state of things is evident, and it is the highest testimony in favor of the purity and excellence of that extraordinary work.

It is now in contemplation to establish in New York a *Daily Newspaper* on religious principles. A paper not merely to publish religious intelligence, but to view all subjects from a religious standpoint, and give them in this light to its readers. The design is, we think, a noble one, and we wish such a newspaper established in every city, it would not only meet a want of the people and do much to elevate the popular taste, but would greatly curtail the circulation of those journals whose columns constantly breathe out moral pestilence and pollution—reducing, if possible, the character of the virtuous and honorable to a level with their own writers. The New York Independent says:—

The announcement that a new daily paper to be conducted upon religious principles is about to be established in this city, has elicited much comment from the press. There can be no question that such a paper would be extensively welcomed in religious families. There is need of a journal which while it shall give promptly and thoroughly whatever is of the least importance as news, will avoid those disgusting details of prize-fights, murders, seductions, adulteries, elopements, and the meretricious arts of city life, and those salacious comments of reporters upon the incidents of vice, which disgrace the columns of many otherwise respectable and valuable journals. There is need of a paper which will convey to the family circle whatever is fresh and entertaining in literature, art, and society, without conveying with this the taint of infidelity or of licentiousness.

In a word, there is need of a daily newspaper which shall bring to the household every morning the amplest budget of news from all parts of the world, presented in such a form as an intelligent christian father would choose for discharging to his family of the events of the day. No body wants a newspaper of cant, of creeds, of homilies; nobody asks for the suppression and modification of the news of the day, nor for a fastidious censorship over even the statistics of vice and crime; but the christian public do demand that the news of the day shall be presented not in the way of appetizing a depraved popular taste, but under the direction of a refined christian intelligence, supervising every detail. We therefore feel a deep interest in the success of the proposed journal.

HINDERANCES TO A REVIVAL.

The *Religious Telescope*, published in Ohio, the organ of the UNITED BRETHREN, gives the following as hinderances to a Revival. They are worthy of being pondered:—

"1. There can be no greater hinderance to a revival, perhaps, than a *minister whose heart is not in the work*. His pointless sermons, aimless exhortations, faithless prayers, and frigid spirit are too much for the spirit and zeal even of a good church. O ye minister of Jesus, if the work of the Lord under your care is languishing, while the Holy spirit is being poured out upon other fields, examine yourself, and see if the cause is in you; go into your closet and inquire, honestly, 'Lord, is it I?'

2. *Lukewarm professors hinder revivals*. They are an offence to God, and a grievance to the Holy Spirit; and their lifeless prayers and careless manners *preach* against religion, and *urge* sinners to stay away from Christ. Nothing is more unequally in the church of God than lukewarmness. It is a tantalizing sin. If religion be true, it is every thing, and should be all-absorbing. O ye lukewarm professors, if your church is languishing while others are blossoming under genial showers of grace, ask yourselves, *Are we in the way?*

3. *Difficulties amongst Christians are dreadful hinderances to revivals*. In some cases, two members of a large church fall out about a small temporal matter, and by their quarrel, keep away the spirit of revival, from year to year, until the whole

church perishes. There are now churches in this sad predicament. The minister can do nothing. The quarrelling saints stand in the way of all preaching, all prayer, and all the other means of grace. The Spirit turns mournfully away, angels droop their wings in sadness, and Satan chuckles with delight, going first to one and then to the other of the opposing parties, and saying, "Don't give it up! You have your rights, stick to them! Prove yourself a man! Never yield an inch!"

4. *Want of concert of action* is another hinderance. An army may be strong, and have a good position, and yet, for want of proper unity of action in the attack and defense, it may be defeated and utterly routed by a comparatively feeble enemy. And, as a few good soldiers, acting in perfect concert, are more powerful than a large army without unity of plan, so a small church, perfectly united in aim and in the use of means, is far more efficient than a large church which lacks unity of aim and action. For example, a meeting is commenced, and half the church are absent. They are not ready. Worldly concerns take the precedence; or, if all are in the meeting, they are not in their prayers. One prays for one thing, another for nothing in particular and every thing in general. In preaching and exhortation, one aims at one object, and another at quite a different object. Attacks are not sustained. There is no unity of spirit, no concert of action. Satan is not afraid of such an effort. His well-disciplined and perfectly united ranks are in no dread of aimless assaults and random shots. If a church would have a revival, concert of action must be secured.

LECTURES ON INDIA.

The Rev. Dr. Scudder, a distinguished missionary to India, but recently returned to America, has been delivering a course of lectures in New York and other places on India, which are highly spoken of. A friend in New York has forwarded us the subjoined synopsis of the concluding lecture of the course, which will be read we think with much interest:—

"He began by noticing the wide variance of opinion in regard to the subject he had chosen for the evening. The East India Company originated in the ancient city of Sirat, on the west coast of Hindostan—and from that first establishment there as a small trading company, became master of all India. It could not be otherwise. The positive benefits conferred by the East India Company were their protective laws and enforcement of them for person and property. The pirates of the western coast and hill robbers have all been destroyed. The Thug no longer waylays his victims, the funeral pyre is extinguished; no more hooks winging and fandi-die is seen, and the crocodiles of the Ganges no longer fatten on the children of the natives. And why? Because a single English policeman stands by and says 'You must not do it.' The natives are not unreasonably taxed, and they have protection by the law from personal violence, and if they suffer, it is from the cruelty of native subordinates. Where, then, did the East India Company err? They erred in the love of money and which, for power, which blinded their judgment and hardened their hearts, and they handed to Hindoos and Mahomedans. They disapproved of the efforts of their chaplains to Christianize the natives; and hindered the baptism of the young King of Tanjore, who wished to become a Christian, and they have acted as stewards for idol worship. Their troops were often turned out to reviews, and to fire salutes to commemorate an idle holiday. An officer named PRABHAKAR MAITRAY was discharged from the army because he would not order his army for this purpose. In Merout, a native officer was expelled, because he turned Christian. And last of all, the East India Company pandered to the accursed doctrines of caste by their preference exhibited for high to low castes. The first war between the English and natives was in 1757, in Bengal, and began near Plassey, where the English troops, led by Clive, were victorious over the forces of the NABOB of Bengal."

The speaker here sketched at great length the scenes of the conflicts ensuing in the war. Afterward the rebellion of 1849 was considered, and at last the lecturer came to the last Hindoo rebellion. After a lively sketch of the more prominent features of the war, the cause were considered. He was, he said, a political movement set on foot by the Mohammedans, and its immediate causes were—first, a want of discipline in the Bengal army; second, a want of faith in the East India Company, and lastly, the country was almost denuded of English soldiery.

The rebellion was marked by the most diabolical malignity and acts of bloody atrocity. The English soldiery were charged with cruel retaliations. Was it strange? The brave Miss Wheelton, a young woman of less than fifteen years, black-skinned, and blacker-hearted villain, when she was cut down by Sepoy savages, seven she was buried, an English regiment took the hair from her head and swore to have a Sepoy life for every hair. As instances of heroism, the speaker mentioned several—Neil, the Madras cavalry officer; Henry Lawrence, of Lucknow; John Lawrence, of Panjab; Havelock, the Madras (and Calcutta) and, lastly, the courage of the brave little army of three thousand heroes who fought twenty-three pitched battles in defence of that pass before Delhi, the loss of which would have been equivalent to losing India. Some anecdotes of women's love and courage in the rebellion were related, and concluded the review of the past. Looking into the future, the lecturer answered the arguments against India remaining under English rule. These arguments were that after the rebellion it would never be safe, and second, she wouldn't pay. No, he said, English rule must continue, must be the only one. Let them place in every regiment a few Sikhs and 50 Englishmen, and if there is a rebellion, they can whip the rest of the regiment any time. Let them Christianize India, if they wish to preserve it. The Hindoos, themselves, feel certain of the ruin of their institutions, and Christianity shall reign over all India. This feeling is strengthened by a prophecy in one of their Hindoo books, that Hindoos and caste will both fade out of existence together, before an influence from the West. Numerous proud and titled native names in India, are joining the cause of Christianity, and we may safely prophecy in the future, the glories of a civilized and Christianized India."

He concluded, by returning thanks to his audience, for the attention his course had received.

The "Christian Intelligencer," speaking of Sunday crime in New York, says:—"The amount of Sunday crime is fearful. It exceeds that of any other day in the week. Take up one of our Dailies on Monday or Tuesday, and you will find, almost invariably, some shocking case of homicide, directly traceable to Sunday debauchery; sometimes a whole column of the murderous doings of drunken rowdies. The truth is, we are verging toward barbarism. Our courts and officers of law have ceased to be a terror to evil-doers. Law itself is systematically violated and even contemned. Ruin results from the want of respect for the law, and the ordinances against the traffic in liquors on Sunday, and our public officers are sworn to execute them. Do they?"

WONDERFUL WORK OF THE SPIRIT IN COLERAINE.

"In the town of Coleraine the spiritual power of the Revival seems to have been manifested in a degree, perhaps, surpassing any other place, at least up to that time. Much prayer had been offered, and when the work came so high as Coleraine, faith and hope grew stronger. At length united meetings were held, indoors and out of doors, of Churchmen, Presbyterians, Methodists, Independents, Baptists—all classes who preach salvation by grace through faith—working together, as one heart and one soul. A mighty power of the Spirit was shed down. If they had often wondered at the barrenness of their former efforts, now, looking on the blessed results of every meeting, they were as men that dream. When I asked him how matters were going on in the town, his reply was 'For the last three weeks, it has just been one continual Pentecost.' Conviction of sin had appeared to be granted to hundreds of the people at once, and that in the clearest and most awakening form. In cottage after cottage, groups were gathered to pray around penitents or to read the Bible and sing psalms and hymns. One day the newspaper had to delay its publication, for the convincing Spirit had touched the hearts of the compositor, and instead of being at work, they were wrestling in the agonies of prayer. A new town hall had been built, and was opened by a ball; but such a power of repenting grace came down upon the people, that place must be sought on all hands for mourning penitents to meet and seek mercy. The court-house in another part of the town, was filled and instead of the dancing throng, the new town hall was thrown open to the weary and heavy-laden, who were resolved to wait at the feet of Jesus till He bade them 'Go in peace and sin no more.'"

The Coleraine Chronicle says:—"Instead of the joyous dance and the stirring music of the ball-room, the walls of the hall gave back the almost despairing groans of the penitent sinner, the heartfelt prayer of a believing sinner, the joyful shout of a redeemed saint. So hour after hour of that memorable night passed away. One after another, ministers and good men, who had prayed and comforted the mourners, retired worn out."

But the Editor saw one who no more or toll could weary:—In the niche of a widow at a mother for six long hours, holding in her lap the head of a son, a wicked son, who now lay prostrate under the awful power of conviction. 'Would not God, who had borne with her boy in his years of waywardness, vouchsafe to him a sight of the cross?' Her patience was rewarded; before his dark soul a clear light dawned upon the great atonement, and he went home, rejoicing that even such a sinner as he could be received by the Lamb of God."

"At one period it seemed as if it was no longer a shower but a fall of awakening influence. On all hands were men and women seeking God, pressed with an overwhelming sense of their sin, and resolved not to rest till they were justified by faith; they had peace with God through our Lord Jesus Christ. A Methodist minister coming down the town about midnight, worn out with his own share in the blessed labour of pointing penitents to the Cross, found in the street a group, among whom a Presbyterian minister was earnestly discharging the same office."

My friend, already named, who lives a little way out of the town, was called out one night, between ten and eleven o'clock, to pray with some persons who were in great distress upon the roadside. He found two groups, some kneeling, some prostrate, and others praying with them, or watching over them. Some were in sore tribulation, and wrestled with strong crying and tears. One great, strong young man seemed in fearful agony. Among those around him was his own mother. At length the delivering hand of mercy seemed to touch him, and the wretched wail ceased. 'Son, be of good cheer; thy sins be forgiven thee.' The powerful frame, which had been for a moment before as one 'stuck of the palsy,' was now not only tranquil, but strong. Praise God, his Redeemer and Deliverer, he started to his feet. His mother rushed into his arms, saying, 'Thank God that I have a converted son.' He instantly inquired, 'Mother, are you happy yourself?' 'No,' she replied, 'but I hope I soon shall be.'

A number of young men were standing round him; turning to these, he said, 'Have you sought this great blessing which the Almighty is pouring out upon us all?' They said, 'Not yet.' 'There is no time to be lost,' was his reply; and he told them to kneel down. Like soldiers obeying an order, down they went upon their knees. Then this young man, untaken and unused to pray, poured out upon the air of that June evening a gushing stream of prayer, not exclamation and aimless rhapsodies, but sensible and connected petitions, just as if God had taught him, so that persons accustomed to hear and value prayer listened with amazement, while those who were like him, accustomed to neglect it, could only feel as if it was not he, but the Spirit of grace and of supplication which, in his mouth, was glorifying God.—*Author of English Hearts and English Hands*

SACRILEGE.

On or about Thursday night of last week the Free Baptist Meeting House in Upper Saxe was entered through a window, and the Bible belonging to the desk mutilated and destroyed. The contents from the last chapter of 1st Chronicles to the 14th chapter of Isaiah were literally torn out and stamped by the heels of some person into the floor. This is the second time this House has been entered and depredations perpetrated. So high-handed and sacrilegious a crime is but rarely known in this country.

We are authorized to state that a reward of FIVE POUNDS will be paid by Mr. Robert McLeod to any person who will give such information as will lead to the apprehension of the perpetrator or perpetrators of this sacrilegious act.

UNION PRAYER MEETINGS.—The noon day union prayer meeting of this city is still continued under the auspices of the Young Men's Christian Association. The attendance is generally good, and we hope that great good may yet result from this union effort and that our city may be blessed with the outpouring of God's spirit.

A noon day Prayer Meeting has been established at Woodstock, held in the Mechanic's Institute. The first was well attended. Five denunciations were represented and a good season enjoyed.

SPECIAL SERVICES AT CAMPOBELLO.

Rev. A. Taylor writes us that the call from India for special prayer was observed in that place. "On Monday the 9th, we held a day of fasting, humiliation and prayer, and through the week held services for prayer, and in that time much prayer was offered to God for the outpouring of His Holy Spirit upon the world. We have it to say to the praise of God that it was a good season to us. The Lord came very near to his people. Quite a number of wanderers returned to their Father's house, and an unusual solemnity pervaded the minds of the unconverted. It was a week that will long be remembered in this place. Many have remarked, 'we never saw things like this before.' Although we have not yet seen any sinners converted to God, many are deeply moved in relation to their soul's salvation."

General Intelligence.

BRITISH AND FOREIGN.

From News by Steamers at Portland and New York we make such extracts as are of interest:—

GREAT BRITAIN.

An election at Reading had resulted in the choice of another Jew, Mr. Goldsmid, as a member of Parliament.

A large Royal demonstration, presided over by Dr. Cullen, has been held in Dublin, but it is reported to have been a failure.

Earl Clarendon has been making a speech highly eulogistic of the Volunteer Rifle movement. He declared that the movement although only in its infancy, had produced the most salutary effect throughout Europe, and he believed it would ultimately render an invasion impossible.

FRANCE.

A Paris dispatch says it was becoming every day more doubtful whether Congress would assemble, and the Paris correspondent of the London Times says there were many indications that the chance of Congress meeting were of the most shadowy kind.

A chapel in connection with the English Church in Paris, after being opened for two years, had been suddenly closed by the French authorities, it is believed on account of a short service having been given in French for the benefit of children of British subjects who do not understand English.

ITALY.

The news of Walewski's resignation had produced a very painful impression on the Pope. He called together the principal members of the Sacred College, and declared to them, he would never fail in the mission which God had entrusted to him, and that, like his predecessor, Pius 7th, he would rather suffer exile, and even martyrdom.

It is said that France supports the protest of Piedmont against the enlistment of foreigners for the Papal army, and particularly against the wholesale introduction of Austrian recruits into Ancona.

The theatres of Venice, which had been used for political demonstrations, were no more visited by the inhabitants, and had been closed.

Letters from Genoa speak of the probabilities of hostilities in Italy.

It was believed that the Papal troops, reinforced by the Austrians, would enter the Legations, and in that case Sardinia would send a force to aid the Italian insurgents.

The King of Naples is reported to have largely increased his army.

The Pope is said to have addressed another note to Catholic powers, except Sardinia.

Rumor had been current of an intention on the part of the Pope to quit Rome, but the Paris *Patrie* gives a denial to that report.

SPAIN AND MOROCCO.

The following telegrams indicate the course of events in Morocco according to the Spanish reports:—

MADRID, Jan. 3. The Spanish have advanced on the road to Tetuan without being attacked. Gen. Schab had recovered from his illness. The Spanish loss in the action at Cattelagos was 73 killed and 181 wounded.

MADRID, Jan. 3. Yesterday the Spanish were attacked in the Valley of Negro by 2000 Moorish cavalry and 2000 infantry. They were dispersed by the Spanish, who had 5 killed and 19 wounded. The health of the troops at the encampment of Serralla was improving.

Charges were made against Austria of a disguised intervention in Italy.

Le Nord directs attention to recruiting going on in Vienna for the Pontifical army, under the eyes of the Austrian government. An Austrian General directs operations.—They chose the best soldiers who were disbanded on account of reducing their own army, and the most able officers, who are now available, in consequence of peace. It is just as if they had formed an auxiliary corps of the elite of their veteran troops, and transferred them by a mere change of uniforms in the army of the Pope.

Le Nord adds:—The conduct of the Cabinet of Vienna on the occasion is not merely dishonorable—it entails dangers to peace on Austria herself by breaking her word.

Arrival of the "America"

AT HALIFAX.

HALIFAX, February 2nd.

"America" from Liverpool arrived at Halifax to-day at 1 P. M.

Unauthentic rumors say Congress will still meet about 15th Feb. It is denied that Cowley had any London or took any position with Napoleon. France accounts reticent that he did negotiate non-intervention question.

Spanish army was within a league of Titus. Napoleon's letter to the Pope, recommending him to sacrifice revolted Provinces, attracted considerable attention. New Tariff arrangements, reducing duties on Iron, Coal and Wine, reported concluded between England and France.

Bank of France lost fifty-five millions francs cash in December. Bourse 68.90.

Consols 95 1/8-1 1/4 for money, and 95 1/4-3/8 for account.

Bullion in the Bank of England decreased £200,000.

QUEENSTOWN, 14th.—Mr. Villeneuve is publishing a pamphlet in which he advocates Territorial rights of the Pope. It is rumored that the majority of French Bishops have expressed themselves ready to launch into public, but Rome hesitates to give the signal. At Vienna it is fully believed that Government intends openly and actively to interfere in Central Italy in favor of exiled Dukes and Papal Government. The pasteur of the Archbishop, published in the Weimar Zeitung of 11th, confirms this fear.

The "Univers" announces that the Bishop of Perigen is about to publish a pamphlet in answer to the "Pope and the Congress."

Paris, Saturday.—Pays says, should our information be correct, the state of affairs is daily improving, not only as regards relations of the French Government with the Holy See, but also in reference to those of England, which are continually becoming intimate.

Reuters Telegrams that the object of Lord Cowley's mission to London, was to resume negotiations between England and France which were initiated by the former, but interrupted by the opposition of Walewski, the basis of these negotiations was the principle of non-intervention of affairs in Central Italy.

France adopting the same basis is desirous that the whole of Europe should give its formal adhesion to that principle; with this view Cowley solicited to sound the feeling of British Cabinet as to advisability of addressing a collective note to the European Cabinets; in this note an injunction of principle non-intervention was to be treated as Causa Belli. The British Cabinet whilst expressing readiness to support the principle of non-intervention either at Congress, or in its communication with Foreign Powers pointed out imposs