

# The Religious Intelligencer.

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Rev. E. McLeod, {

That God in all things may be glorified through Jesus Christ—PETER.

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## Religious Selections.

### Barabbas or Jesus.

NOTES OF A SERMON PREACHED IN JAMES-STREET CHAPEL, BLACKBURN, MARCH 3RD, 1861, BY THE REV. JOHN B. LISTER.

"But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus."—Matt. xxvii. 20.

BARABBAS and Jesus—did ever two names come into such unlovely alliance, or suggest a more violent contrast? Barabbas the notable prisoner; Jesus the notable benefactor. Barabbas the criminal of whom law had long been seeking to be avenged; Jesus the righteous, who never swerved a hair's breadth from duty's path. Barabbas the robber, the wretch who lived on crime, traded in the ruin of others, and filched what he had not the honesty to earn; Jesus the gracious, loving, compassionate, tender, who left no deed behind for which thousands did not bless him, and uttered no word which did not awaken joyful echoes in humanity's heart. Barabbas the guilty, whom all men admitted to be guilty, who had not the hardihood to deny his guilt himself, and was now only waiting for the fitting period of execution; Jesus the criminal without a crime, the prisoner in whom the judge could find no fault, the sufferer whose punishment was meted out by infuriated passion, not by righteous law. Yet these two, by one of those strange coincidences of which life affords many examples, were brought together—though they stood at the very antipodes of being; their merits were canvassed by an infuriated people, maddened by sin; their names were coupled as though they were men of equal guilt, and as though it were a matter of perfect indifference to whom clemency should be shown; their persons were presented to the people for their election, not because the question affecting them was too difficult for the authorities to decide, but because they were incapable of coming to the wished-for decision according to their law. We read, especially in poetry books, of summer and winter, day and night, land and ocean, matter and spirit, being things that stand in antagonism to one another; but never in all the world of fact or of fiction, in all the universe of created intelligence or matter—never did any things or beings stand in more utter, violent antagonism than Barabbas and Jesus. They had not a single thought in harmony. Their heart-strings were not made of the same material. The very air that was the breath of heaven to one, was the breath of hell to the other. This one's God was that one's devil.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The people were bad, but the "chief priests and elders" were worse. It is always a greater crime to breathe evil into another person than to nurse it in yourself, and the crime magnifies in proportion as the difference between the two increases. When there is knowledge on the one side and ignorance on the other—when one understands what is right, the other hardly knows the difference between right and wrong—when one by the powers of skillful intellect plays on the baser nature of others; then, in proportion to the disparity that exists between them, so is the crime. If any man wants to do wrong, let him confine the wrong to his own person; if a man wants to sin, let him sin in some corner of the earth, where no eye can see him; but let him not, in the name of humanity, propagate his wickedness as an infectious disease, taint the air with it that others must inhale, skillfully lay the poison where the unwary rats are sure to come, and eat, and die. These chief priests and elders were the arch-criminals, for they used cool reason to inflame the people's passion; used their high station to incite others to a deed which they themselves dared not commit. It was not the will of the multitude to ask Barabbas and destroy Jesus; it was the will of the "chief priests and elders." It was not the voice of the multitude that said, "Let him be crucified!" it was the voice of the chief priests and elders. It was not the hand of the multitude that stripped and crowned and smote your Saviour; it was the hand of the chief priests and elders. It was not the inhumanity of the multitude that nailed him to the cross, that reviled, spit upon, pierced your blessed Redeemer; it was the inhumanity of the chief priests and elders.

An axiom lies at the root of all law—that which is done for us by another is done by ourselves. Use another person for whatever purpose, with whatever intent; and although justice may never trace back the deed to you, you are the virtual doer. The army of a sovereign is never looked upon as guilty by those with whom it fights; it is the recognized and culpable actor. The multitude had no doubt an account and enough to present before God; but the heads—the rulers of the multitude—those who were above them—how much sadder! Had it not been for these chief priests and elders, in all likelihood Jesus would not now have been crucified, and whether or not, this foul stain would not have been left on the great history-books of time—of a nation, and that the elect of God, preferring Barabbas to Jesus. What a host of followers these unhappy men have had! Every Jew to this day endorses this black deed, and finds in a world-wide "captivity" of eighteen centuries the benefit of such endorsement. The Roman

emperors were not slow to learn the unlovely lesson. In how many countries of Europe—in some at this day—are to be seen men, "chief priests and rulers," sitting like a nightmare upon the people's life, and making it a terror and a torture. And many a man, a "chief priest and elder," goes about among us with a lie in his hand, and a bigger lie in his heart, offering what he calls bread, which is a stone, and what he calls a fish, which is a serpent; and inciting the multitude, when right and wrong are before them, good and evil, happiness and misery, hope and despair, heaven and hell, to ask for Barabbas and destroy Jesus.

1. See in this the influence of one man over another man. These men "persuaded." What is persuasion—rhetoric—oratory? Who reasons best? The most florid, brilliant, even logical? He who gains his end. Human existence is like a railway station, which is a starting-point to all kinds of places in every nook and corner of the land. Each one has an influence upon many which no words speak, or thoughts are conscious of. Each one touches human existence at many points, and sends the evil or the good, the joy or the woe, on a mission to which only the globe can set a bound.

2. See in this the pernicious influence men have over other men. Influence is good and right—an advantage and a boon. It is the proper part of wisdom—its work and end to teach. And since all cannot rule, the best ought to be the chosen rulers. Get at the meaning of that word, with a modernly corrupted sense, with an anciently honourable and worthy, one aristocracy. But how often is the rule of others—that is, the influence—injurious! What a world this would be we live in if influence were always good! Young man, ask what kind of influence are you exercising over that young man with whom you have struck the bargain of companionship, or over that young woman toward whom you profess to be cherishing what is nearest akin to wedded love? There are those who walk about the bye-lanes and high-roads of life with nothing but evil within them, nothing but evil coming out of them.

3. See the danger of treating wholly to the chief priests and elders. They may be good, but even goodness errs. If good, as goodness goes in this world, they are not wholly to be trusted. The priest says, Trust me; a wise man says, God hands. The priest says Confide in me; a man says, No, rather in myself. No man ought to be absolutely entrusted with the affairs of another man, especially with such as are spiritual, and none is above temptation. "The chief priests and elders" need the salutary check of a constant vigilance, and need also themselves to be vigilant.

4. See the necessity of each exercising independent thought. I should not like—I would decline the duty if sought to be put into my hands—to be any man's exclusive spiritual guide. Each is a man, with powers quite as good as mine, and only needing to be wisely used for the building up of his own manhood. If this multitude of blinded men had not taken the cue from others, how differently the history of the world would have had to be written! What constitutes a man—true manhood—a man in whom is realized and shown all the dignity of such a being as he is?

5. See the consequences of being induced to come to a wrong decision. A murderer is liberated—Jesus is crucified. This one act filled up the measure of this people's sin. The measure had long been on the point of running over, but now it could hold no more, and cried for vengeance. The clouds had slowly gathered, but in proportion to the quiet energy they displayed in oversteering the sky was the terrible force of the storm when it burst. This was the crime which happily in the world's history has had no parallel. It took angels by surprise, and sent a quivering pang through graves in which peace had been found at last. It was a crime so big and heavy that it rent rocks, and awoke a cry in the heart of Immanuel such as the Father never heard before. "My God, my God, why hast thou forsaken me?" All men, good and bad alike, look back on this as the crime of crimes.

My hearers, two spirits come before you tonight; that of Barabbas and that of Jesus—good and evil—the eternally right and wrong. They have often come before you—constantly, every day of your life. You have a daily choice to make between Barabbas and Jesus. And, whether you confess it or not, know it or not, you are making a daily choice. I charge you, let Barabbas go—leave him to a fate which he richly deserves! Follow him not! Lift not one hand in his behalf! Cry not out approvingly his name! Seek not his companionship! Covet not his free-and-easy fellowship—his taste for spoliation and robbery—his love for life in which there is pay without work, promotion without desert! Pass him by on the other side, or if you come into dangerous contact with him at all, let it only be to turn him from his crooked policy, and change him into an honest man. Take care that your actions never give a verdict for Barabbas, against Jesus. Look at Jesus again. This very multitude that cried, "Away with him," once wanted to make him their King; and had they not made over their temporary right to the protracted, desperate, gigantic wrong of the "chief priests and elders," those hands would never

have had blood-stains upon them. Destroy Jesus! Cast him into prison? Nail him to a cross? Cry, "Crucify him?" No, rather praise, exalt, worship, magnify him; and instead of endeavouring to strike at his name and heart on Mount Calvary of your own raising, may Jesus himself help us to utter it in every man's hearing, to speak of it as the sweetest name to us, to whisper it in every home, to commend it to every heart, to wait it on every breeze, to send it on every billow, to girdle the earth with its blessedness, and fill the heavens with its music?

### Spots, Blemishes, and Wrinkles.

"Beware of the spots, blemishes, and wrinkles."

The Church of Christ shall assuredly be presented faultless before the throne, with exceeding joy, by the great Head of it. But there are now many imperfections which deform it, and are called in Divine truth, "Spots, blemishes, and wrinkles." Alas! that many should be suffered, knowingly, to remain till then. These must, however, be "burnt up," in order to rescue the souls they defile from eternal ruin, though they must, personally, "suffer loss."

Church of God! a few of these "spots," &c., upon thee, are the following. And, oh! Christian, look well and faithfully to thyself. Are any of them infecting thee?

First.—There is the "wrinkle" of an uncourteous spirit. Christian! is this defacing thee? Is the "gentleness of Jesus" not reflected in thy daily deportment? Is the winning sweetness of a "soft answer" clouded by the winkle of asperity? "Is this thy kindness to thy friend?" "Be pitiful, be courteous."

Second.—There is the "spot" of not "showing piety at home."

Christian! is the eye of thine household upon this in thee? Is the fruit pleasant to thy eye from the leaves of thy profession? Is the altar of God cast down, or only raised occasionally? Does languor characterize thy presentation of its offerings? Is thy wife, thy child, or domestic, chilled by the variability of thy temper, by the absence of cheerfulness, or the presence of discontent?

Third.—There is the "wrinkle" of "evilspeaking."

Christian! dost thou stab in the dark? making the failings or peculiarities of thy brother or sister subjects for "foolish jesting," or hasty suspicion? Christian! thy motto is, "Beareth all things, believeth all things, hopeth all things, endureth all things."

Fourth.—There is the "blemish" of "withholding more than is meet" from the cause of the Redeemer.

Christian! "what hast thou which thou hast not received?" That you might be rich, Jesus became poor. Wilt thou give grudgingly and stintedly to his under shepherds, towards the comfort of his own pastor? Dost thou refuse to aid as "God has prospered thee," cheerfully, the various institutions connected with thine own Zion? Must thou be incited to "give of thy substance" by some exciting theme from a far-distant land, and yet feel no inducement to give, no emotion of sympathy when the claims of "home" are pressed upon thee?

Fifth.—There is the "blemish" of indifference to the weak services of the sanctuary.

How unlike our God, who says "he loves the gates of Zion, more than all the dwellings of Jacob." Are the gates of Zion open for communion with God in prayer and praise, Christian art thou not glad when they say, "Let us go into the house of the Lord?" Art thou an absent Thomas when the Saviour breathes over his assembled disciples his divine and satisfying "peace?" "We have seen the Lord," say the happy worshippers, as they return to their home with "renewed strength." Can the voluntary absent ones credit their holy joy, feeling no kindred emotion in their languid, lukewarm spirits?

Sixth, and finally.—There is the "blemish" of not aiding, as far as possible, in the support of Religious Magazines and Newspapers. Christian! canst thou not set apart a trifle to take in one or more invaluable serials as the RELIGIOUS INTELLIGENCER &c.? Believe, Christian, thou dost lose much—much personally of mental culture, of spiritual nutriment if thou canst not.—Hast thou, believer, greater taste for intelligence on the mere political progress of nations, than in viewing them in the grander aspect of their noble destiny—that of immortal beings, created for citizenship in the eternal world?

"We speak as unto wise men; judge ye what we say;" and let not, we beseech thee, thou member of the Church of the living God, any, of these "spots," &c., defile thy "beautiful garments."

### We must Confess Jesus Believingly.

No. 3.

It must be done believingly. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed." If we really believe on him as God's Christ and the Saviour, "in whom we have redemption through his blood, the forgiveness of sins," there is no fear but we will confess him "before men." If by faith we receive him as our Saviour to deliver

us from guilt, sin, Satan, the world, and hell, we shall feel constrained to own him "before men." Faith will brush away natural bashfulness, supplant diffidence by confidence, and make the most retiring, shrinking, and modest, to become bold as a lion for the Saviour whom they love; and, my friend, if you don't confess him you may conclude that you neither know him, believe on him, nor love him. The most timid believer is endowed by the Holy Ghost with a martyr's spirit and courage; and if your lips are sealed when Jesus is dishonoured, it must result from your not having received him into your heart by faith. Cordially receive him as the Redeemer, who gave himself for your sins, and you will cheerfully confess him. A cold heart makes silent lips. O that we could all receive him into our "heart of hearts," that we may be ever ready to confess him as our beloved and our friend; the chief among ten thousand, and altogether lovely. "Lord, increase our faith, inflame our love and open our lips, that we may 'show forth the praises of him who hath called us out of darkness into his marvellous light!'"

### We must Confess Jesus Spontaneously.

No. 4.

It must be done freely. True confession of Christ is the spontaneous outflow of a loving heart. It needs no coaxing, no constraint, no bribe to bring it out. It is as natural for a loving disciple to confess Jesus as it is for water to flow down from all regions to the valleys below. Confession of Christ flows from the lofty regions of supreme esteem and cordial affection. True confession of him is frank and spontaneous; all else is spurious.

Peter's confession of his Lord on the day of Pentecost was of the right sort. The Spirit had been poured out, and the disciples were speaking with other tongues than those they had learned. Some were amazed; others mocked. They are saying that those who are under the Spirit's influence are filled with new wine. Who will now "stand up for Jesus," and vindicate his work? Peter heard said with him: "Here am I;" and he stood up in the midst of Jesus' betrayers and murderers, and boldly confessed him and vindicated his work. No person needed to whisper in his ear: "That is really; too bad, Peter, won't you rise and speak on behalf of your slandered Master?" No, being filled with the Spirit, his confession was spontaneous. He stood up for Jesus of his own accord; charged the inhabitants of Jerusalem with his death; claimed for him a universal supremacy; and his exalted Lord owned his faithful confession by sending his word home with irresistible power to the consciences of his hearers, and bringing them in agony of soul to inquire: "Men and brethren, what shall we do?"

My friend, it is thus we must confess our Lord "before men," if we are to expect him to use us for the advancement of his glory, and the awakening and conversion of souls.

### Degrees in Backsliding.

Reader; he who now addresses you, remembering the adage, that "prevention is better than cure," has prepared the following scale of religious declension; not affirming that backsliding proceeds precisely in this order, but all these being marks of departure from God, any one of them should awaken alarm, and ere you arrive at the climax, induce the cry of the Psalmist, "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments."

1. Neglect of secret prayer.—Job xv. 4; Isaiah xlii. 10.
2. Disregard of the Bible.—Jer. vi. 19; Hosea iv. 6.
3. Forsaking the means of grace.—Neh. x. 39; Heb. x. 26.
4. Worldly-mindedness.—2 Tim. iv. 10; 1 John ii. 15.
5. Levity in conversation.—Eph. v. 4; 2 Pet. iii. 11.
6. A quarrelsome spirit.—Isaiah xxix. 21; 1 Cor. iii. 3.
7. Dwelling on the faith of others.—Matt. vii. 3-5.
8. Readiness to take offence.—Prov. xiv. 17; xviii. 19.
9. A murmuring, repining spirit.—1 Cor. x. 10; Philip. ii. 14.
10. A critical hearing of the word.—1 Cor. xiii. 4; 2 Tim. iv. 3.
11. Covetousness.—Luke xii. 15; Coloss. iii. 5.
12. Light thoughts of sin.—1 Kings xvi. 31; Matt. xxii. 5.
13. Intemperance.—Prov. xxii. 28-32.
14. Love of pre-eminence.—Prov. xvi. 18; 3 John 9, 10.
15. Indulgence in secret sin.—Numb. xxxii. 23; Eccles. xii. 14.
16. Falling into outward sin.—Prov. xiv. 4; Hosea iv. 17.

Thus far a true believer may fall, and several corrections will be the consequence. See Ps. lxxxix. 32; Micah vii. 9; Matt. xxvi. 75. But the false professor may descend lower still.

17. Into scoffing and infidelity.—2 Pet. iii. 3.
18. Persecuting the righteous.—Acts vii. 52.
19. An awful death.—Prov. xiv. 32.
20. FINAL PERDITION.—Matt. xxv. 41.

Now he entered carefully to study this graduate scale; turn to the Scriptures attached to

every step in the ladder; ponder them, and pray over them. And "new unto him that is able to keep you from falling, be glory, and majesty, dominion and power, both now and forever." Amen.

### God's Acre.

This was the old Saxon name for the Burying Ground. Beautiful and significant name! Our dead are gone to God, and their very bodies we commit to his special care. A newer and more serviceable application of the term may yet prevail among our farmers. We recommend to their thoughtful perusal the following extract from the Evangelical Lutheran:—

A correspondent is owner of twenty five acres of land all cleared, on which he still owes two hundred dollars. Feeling a strong desire to do all the good he can, he one year ago dedicated one acre, to the service of God, and planted it in corn. In the fall he gathered the crop, amounting in all to forty-five bushels, which were found to be worth twenty dollars. This was properly distributed among the several claims of benevolence, as the Lord's money.

"It is probable," he adds, "that if I had not determined before hand to dedicate the products of that particular acre to God, I would not have given half so much."

One of his neighbors has adopted a similar course, with corresponding success. And both are resolved to persevere in it, in order to procure means to assist in building churches.

This is an admirable example for our farmers. The Jew of old gave a tenth of all he possessed; and we read of a publican who gave half his goods to charitable purposes. How many of our farmers could devote two or three acres annually to the service of God? Let them mark out the spot in spring, farm it well, ask God's blessing upon it, and wait the result. How many of our readers will make the experiment? We shall be delighted to hear from them next fall as to the result of our suggestion. Let it be one acre or more, just as your heart will allow, but of course it will not be the poorest acre on your farm! Perhaps by thus consecrating a part of your property to God, He will bless the remainder more abundantly. One thing is certain, that if you do anything for Him in faith He will bless your own soul, and His blessing alone maketh rich.

—[Pres. Witness.

### "What have I Done?"

All men have done too much—no man has done enough—and most men do nothing. Paradoxical though these words may at first appear, they are strictly true. Too much that is sinful in God's eye, too much that is baneful to our fellow creatures; too much that is ruinous to ourselves, we have all done. Enough that is holy, elevating, and heaven-tending we cannot do. And, alas! multitudes there are who have put forth no effort towards knowing, loving, and serving Christ.

It is a great blessing if we can say, "What have I done?" with a conscience void of offence toward man—feeling that, as far as our purposes and pursuits are concerned, we have sought the present weal and eternal salvation of our fellows. But who can look the Lord Jehovah in the face with such an inquiry? Have not our best works been stained with the finger marks of sin? Have not the pages of our diary borne testimony to the commission of some evils, great in our sight, but greater far in the estimation of a faultless God? A revengeful Nemesis may not have followed at our heels—the rod of chastisement may not have been visited upon us, yet long as we may have professed discipleship to the Nazarene, long as we may have laboured in the Master's vineyard, we must all own with shame and grief that "we have done those things we ought not to have done, and left undone the things we ought to have done."

What have I done to promote the glory of God, to extol the character of Christ, to promulgate the peace-breathing word of Heaven? What have I done to save the souls of my relatives, to improve the condition of my neighbours, to enlighten the minds of the heathen? Instead of taking up the stumbling blocks, have I not thrown others in the way? Instead of helping have I not hindered? Have I not vainly thought of doing nothing, and so, not being for Christ, have been against Him; not gathering have scattered abroad? Yet, after what Immanuel has done for me can I shrink from doing something for Him? Oh, my soul, think of Him who went about doing good, who laboured hard, spoke often, travelled far, suffered much, and died painfully for thee, and say, what canst thou do for him?

"Tis not for thee to trifle; life is brief, And sin is here. Our age is but the falling of a leaf, A dropping tear. Thou hast no time to sport away the hours, All must be earnest in a world like ours."

But perhaps you have need to ask another question—a question once propounded by a man of kindred passions—"What must I do to be saved?" If so, the same answer which he received and acted on I would unhesitatingly proffer you, "Believe on the Lord Jesus Christ and thou shalt be saved." All thy doings will be valueless, powerless, until thou hast done the simplest of all things—looked to the Lamb of God.

### Christ an Example for Children.

If Christ came into this world to be our teacher and Saviour, he also came to be our model. "He left us an example, that we should follow his steps. And he left an example not only to those who have arrived at years of maturity, but likewise to children and youth. He was once a child, and in his feelings and conduct at that interesting period of his life, other children may learn how they should feel and behave. In his temper and deportment in childhood, in youth, and up to the time of his crucifixion, those who have parents living may note what their disposition and treatment toward them should be.

How, then, did he discharge the duties which all children should fulfil to their parents?

He loved his parents. As proof of this, we have but to refer to that touching scene at his crucifixion, when, apparently less regardless of his own severe sufferings than of the sore trials of his mother, he commended her to the care and kindness of his disciple John. "Son," said he, addressing John, "behold thy mother!"—that is, from henceforth consider her as your mother, and love and cherish her as such.

He obeyed his parents. It is expressly recorded that "he was subject unto them." Though Joseph and Mary were greatly his inferiors—for while they were sinners, he was sinless, while they were but human, he was both human and divine—he yet slighted not their orders because of this, but, as far as these commands were reasonable and scriptural, yielded a prompt and cordial obedience to them. He "obeyed them in the Lord, because this was right." Remember the readiness with which he left the rabbin in the Temple at Jerusalem, and accompanied his parents to Nazareth! There was no unwillingness, no hesitation. He did as he was bidden to do, readily and cheerfully.

He was also a pattern, in repaying his obligations to them.

He worked as a carpenter with his father for nearly thirty years, giving him his earnings; at the death of his father supported the family, it is supposed, up to the period of his own death; and then, as we have seen, provided a home for his widowed mother at Ephesus with the affectionate and faithful John.

Thus, in these three things was the Messiah, the son of Mary, an example of filial duties to other children. Let all who stand in the filial relation mark him as such, and by imitating him love and obey their parents, and seek to make suitable returns to them for the many favours which they have received from them.—[Mother's Magazine.

PROHIBITION OF CHRISTIANITY IN JAPAN.—Within the last few years the stern policy of exclusion has so far been relaxed, as to lead the Japanese Government to enter into treaties with the nations of the Western hemisphere. These treaties, however, do not provide for the re-introduction of Christianity. The American treaty stipulates only for the abolition of the custom of tramping on the crosses, and for the profession of the Christian religion by American citizens in Japan. In the Dutch treaty there is even a clause inserted, by which all Dutch subjects are prohibited from circulating Christian books. And in none of the treaties is toleration secured for native converts to Christianity, or liberty for missionaries to propagate the Gospel. The chief statesmen of Japan have hitherto evinced a strong repugnance to the adoption of a more liberal policy. They tolerate the various forms of foreign paganism, and put no ban on the religion even of Jews and Mohammedans, but Christianity is proscribed. Old imperial proclamations are still posted up, offering large rewards for information against those who embrace it. Any allusion to it is rigidly suppressed in all foreign books in the Chinese or Japanese languages published in Japan; and in the present temper, we are told, of the native Government, the acceptance of the Christian Scriptures would entail the peril of death on the recipient. All the Protestant missionaries now in Japan accordingly concur in deeming it highly impolitic and inexpedient to attempt any distribution of a Japanese version of them.—[Evangelical Christendom.

From the New York Observer.

### The Revival in Paris.

MM. RADCLIFFE AND HENRY. MONTAUBAN, (Tarn and Garonne,) June 13, 1861.

I will relate facts only; they are wonderful enough. Some persons have thought that revivals which have taken place in the United States; in England and Ireland, were impossible in France because they were not in accordance with our national character; but we have had, at least, the beginning of a revival.

In the month of last April, M. Reginald Radcliffe, an English lawyer, from thirty-six to thirty-seven years old, came to Paris. His apostolic labors in the united kingdom had been greatly blessed. M. Radcliffe is a man of sound piety, ardent love, firm resolution and deep humility. His countenance is pleasing and benevolent; his whole bearing denotes a well educated man, who avoids all appearance of eccentricity. He speaks with ease and without any affectation.

M. Radcliffe was accompanied by his brother in the faith, M. Shuldham Henry, an Irishman by birth, about twenty-five years old. He is a