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☞ Correspondence and Communications intended for insertion in this paper, to be addressed to us at Fredericton.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 20, 1862.

MORE ABOUT OUR CHURCHES.

We have been induced to refer to our churches and denomination in several articles latterly, in consequence of our General Conference being near at hand. We have hope of awakening a greater attention to their necessities, and provoking some action in the Conference in the right direction. That the present period in our history is different from that of the early years of our existence, we think no person of judgment and reflection can doubt; and hence, the present action should be adapted to present circumstances. The early period to which we refer, might very properly be denominated the *planting time*. Labourers went forth scattering the seed broad cast; their work was an aggressive one; to demolish the citadel of sin was their aim; and in doing so, as a natural consequence, they were obliged to *plant* churches composed of the converts under their labours. This done in one city or settlement, they went to another; the same result probably followed there, and so in the course of a few years, the itinerant labours of a few faithful men had planted scores of churches throughout a large portion of the Province. This was the first period of our history—it was emphatically the *planting time*. The same description of labour—the same mode of itinerancy, with the same self sacrificing zeal for souls, would be attended with similar results now in various places throughout the country, if practised. It is just such labour as is necessary to *plant*—or at least it is adapted to some soil and circumstances; and to it hundreds of souls in this Province are indebted for their new birth unto righteousness. To ignore, or undervalue this ministry so self-denyingly bestowed, and so eminently successful, betrays a mind sadly ignorant of spiritual things, or a heart at variance with the teachings of God's Holy Spirit.

Another period in our history has arrived—the *watering time*. The duty of our Conference and ministers is at present not to labour to plant more churches, but to nourish, water, instruct and confirm those *already* planted, until they are brought into a state of efficiency and strength—"unto the measure of the stature of the fulness of Christ." The scriptural rule as laid down in Ephesians, chap. iv. 8–16, is the only proper one for the care of churches. The pastoral office must be recognized and acted in. The instructions given by Paul to Timothy and Titus are a guide to pastors. All the epistles afford us rules for the instruction and discipline of churches; and the kind of labour and preaching necessary to promote their growth and confirm their faith, is different from that which is employed in *planting* them.

The time has fully come in the history of our churches for nourishing and watering; to neglect it, or postpone it longer under any circumstances will, in our opinion, be *criminal*. Our General Conference has assumed, for itself and the District Meetings, the care of the churches. Great responsibility therefore rests on the Conference, and such measures should be adopted as will secure to both the feeble and the strong a portion of pastoral oversight. But few of our churches are at present providing for themselves, but few seem to wish to do so. We are quite certain that there are many of them fully able to sustain pastoral labour among them—they have ample means; but either not appreciating the necessity and value of the pastoral relation, or too penurious to sustain the ordinance of preaching, they adopt a different course for the maintenance of public worship, which, although good in its place, can never of itself perpetuate the church, or meet the religious wants of any community.

It is necessary that every minister should be employed, and every church supplied with a portion of care and labour. It is presumed that every minister is qualified for the work which the office he has taken upon him assigns him. But if not—if there be any who are not qualified for, or adapted to discharge the responsible duties connected with their profession, *they should not be imposed upon the churches*. If there be a lack of piety, a lack of knowledge or ability, a lack of industry or pure Christian example in any way, such persons should not have assigned to them the care of churches, or be placed as teachers and guides in the things of religion. A *license* to preach, or *ordination* to the work of the ministry, is not a sufficient guarantee that such person possesses the qualifications necessary to edify and instruct a Christian church. Persons *may* get into the ministry who are utterly unfit for the office, and who have neither the knowledge or ability necessary for the profitable discharge of the pastoral relation. The best may sometimes fail, while others, under any circumstances, can never succeed. The first thing then necessary in the care of our churches are men having piety, Christian experience, and other qualifications necessary to take their oversight. The most able and wealthy churches should be induced to secure labour for themselves. The example which has been given by two or three churches in the denomination, during the last year or two, shows how much may be done by even a few, who have a right disposition. Most churches in our denomination, by adopting a proper system for collecting means, could secure the labour of a pastor one half the time. A Home Mission fund should be raised by contributions from *all* the churches. Those who supply themselves could spare a little to help the weak; and those who are unable to provide for themselves should "do what they could" financially, and pay it into the funds of the Conference, whose duty it should be to supply Home Mission labour to all the churches, otherwise unprovided for—such Mission labour to be of a pastoral character. With the prospect now existing, before the Conference, for the liquidation of its debts at an early day, it is important that attention should be turned at once to the state of the denomination *spiritually*, and such measures adopted as will be likely to water and nourish what has been planted. Every church should be under the care of some minister, whose labours if not secured by the action of the church itself, should be supplied by the Conference or District Meeting, and such plans pursued for support as might be deemed advisable. The minister whether having his appointment as a Missionary or Pastor should be required to "set things in order" in the churches where he labours, administer the Lord's Supper to them, and report, at least quarterly, to a Board, of his labours and the state of the cause in the field occupied by him. We would express our humble opinion, that a course like this, adopted and acted upon, would give an early impetus to the cause among us, and result in extensive revivals, and numerous additions to our churches.

BROTHER KNOWLES' LETTER.—We most sincerely commend to our ministering brethren, and to Free Christian Baptists in New Brunswick generally, the perusal of the excellent letter from the Rev. C. Knowles, in our columns this week. Brother Knowles, whose well-known conservatism in religious matters has always caused him to be regarded as one of the safest men in the denomination in either Province, has expressed views and thoughts in this letter on a subject of vast importance to our denominational interests, and which we think will find a response in hundreds of hearts among us, who feel deeply for the prosperity of the body to which they belong. This letter is timely; and we wish, and so also do hundreds of our readers, that Brother K. would contribute to our columns often.

REVIVALS.—We have just learned that a work of revival is now in progress in Howard Settlement (in the vicinity we believe of Canterbury Station), under the labours of Brother Curry. About twenty we understand have been baptized, and the work is progressing.

☞ It is gratifying to find in our American exchanges in addition to the war news which they contain, notices of gracious outpourings of the Divine Spirit. The following account of a revival in Brunswick, Maine, is communicated to the *Congregationalist* by one of the Professors in Bowdoin College:—

Mr. Hammond, the Evangelist, has been holding a series of union meetings in this place, during the past week. These meetings have been attended with the presence and power of the Holy Spirit. For the first two or three evenings, his earnest and solemn addresses seemed to produce comparatively little effect. Sinners were hard, and too many Christians were weak in faith, and almost indifferent. But on Wednesday evening there appeared a new state of things. The awakening appeals which were made, were attended by the mighty power of the Holy Spirit. Many wept for their sins, and the greater portion of the large audience remained, to attend the inquiry meeting. Truly, the word was quick and powerful. At the children's meetings, large numbers, perhaps I may say hundreds, remain in tears, asking the way to be saved. Very many of these children are already giving evidence of a change of heart, and are now helping others to come to Christ.

Last Thursday evening three hundred of the recent converts from Lewiston, with many other Christians, came in a special train to attend the evening meeting, and to mingle their sympathies and prayers with us. The scene was one of thrilling interest. One of the business men from Lewiston, while relating his experience, in the presence of the great congregation, stated that he was led to attend the open air meeting in Lewiston, where at least 3000 persons were gathered; and he tried to make it appear to those around him, during Mr. Hammond's address, that he was wiping the sand from his eyes, (for the wind was high) but they were tears of sorrow for his sins.

A considerable number of the students in college are interested; and some, in the experience of new life, have stood up in the great congregation and spoken of the transforming power of the Holy Spirit. At the open air meeting last Sabbath, P. M., about 1,000 persons were addressed by Mr. Hammond. Rev. E. H. Whittlesey, who is connected with the college, took part in the services. Many who have not visited a church for years, have thus heard the gospel in the open air; and have been drawn in this way to the house of God; and we hope will ultimately be brought to Jesus the Saviour. Dr. Adams and other ministers in the town, and the Professors in the college, are heartily engaged in the good work.

THE VALUE OF CHRISTIAN PRINCIPLE.

It is well known that the civil war in the States has seriously affected the cotton manufactures of England and France; and in both countries a large amount of distress exists among the operatives. The Rev. Hugh Stowell, of Manchester, recently delivered a speech in Exeter Hall, in behalf of the Church Pastoral Aid Society, in which he referred to the spirit in which the distress in the manufacturing towns of England is borne, and which beautifully illustrates the power and value of Christian principles. He said:—

"Coming as I do from the great centre of cotton manufacture, and having as I have a population of some 10,000 under my care, probably 6,000 of whom are dependent for their daily bread on our factories, I can bear witness, in addition to all that has been testified, that there is a moral magnificence in the bearing, the spirit, and the tone of the factory operatives of Lancashire that claims the esteem and admiration of the civilised world. Your lordship (the Earl of Shaftesbury, chairman of the meeting) knows much of the factory system, and much of the factory child; and, my lord, the factory system owes much to your lordship, and the factory child, it may be said, owes more to you. I hesitate not to assert that the amelioration of the state of the factory operatives—their moral and social status, their moral bearing in that most important relationship which exists between the employer and the employed, and the allaying of bitter prejudices on the one hand, and of conciliation manifested by the employers and their fatherly care on the other hand, form a spectacle unexampled in the industrial history of this or any other country. I do not hesitate to say that it is to that benevolent and beneficient amelioration and the alleviation of factory toil for which the hands, under God, have most to thank your lordship. It will cheer you, therefore, in your onward progress in this blessed work, as well as in the retrospect of that great work which, under God, you have already been able to accomplish, when I tell you that the feelings between masters and men at the present juncture are most gratifying and most satisfactory to the masters, who, to do them justice, have largely felt for their hands; many of them have kept their factories open at a fearful sacrifice; many of them who have been forced to close their factories have fed and supplied the general necessities of the hands the same as if they had been working and earning their wages; many of them have visited the families of the poor, and administered relief to those whom they have employed; and on the other hand, I have not heard from more than one man, and he was a disaffected politician, as much as a breath of complaint against our institutions. I have heard nothing like ill-feeling on the part of the operatives towards their masters; on the contrary, I have found the working people to sympathise with their masters—"If we suffer so much, they must suffer still greater loss." Happy feeling! happy for England, happy for the poor, happy for the rich, happy for the employer, happy for the employed! Would that the relationship between employer and employed were more generally so understood and acted upon, so as to make the master the father as it were of the hands, and the hands the children of the master. There is a large factory, not in Manchester, but in Yorkshire, on the borders in the neighbourhood of Huddersfield, with which I have been acquainted for thirty-five years, or more. The master is a man that fears God, and therefore loves and cares for his men. He has given them a library, a room for lectures and for the exercise of their intellectual powers. He has furnished them with a chapel explicitly for themselves, and he has multiplied schools and moral machinery of every kind,—and what has been the result during the whole of those thirty-five years? During the whole of that continuation of strikes, that disturbed Lancashire and Yorkshire for so long a period, he never has experienced a single indication on the part of the 800 men who are employed in his factory to turn out. So far from it, when a large body of operatives in a neighbouring part of Yorkshire, who had themselves turned out, went about in bands armed with all kinds of weapons to compel the hands to turn out who wished to continue their work, when the factories were besieged, and in spite even of their own wishes, the hands were obliged to turn out and swell the tide of tumult, when it was certainly expected that it would roll over the Yorkshire hills and come down upon this factory, those 800 men armed themselves with pokers, tongs, shovels, pick-axes, and such other things as they could lay their hands upon, and stood ready to repel violence if it were attempted against them. What a beautiful instance that our factories may become the scene and site of love and kindness, and order and harmony, instead of being, as is to often the case, the centre of disturbance and disaffection! But, my lord, I will give you a more beautiful and a more touching instance still of the influence of Christian principle and character in a factory. In the outskirts of Manchester a manufacturer had employed a large number of mill hands, depending entirely on the continuance of their work for their daily bread, the owner of which was not himself, I have reason to believe, a man of prominent Christian character, but in whose mill there was a large infusion of Christian influence from the Sunday schools, parochial visitations, and various instrumentalities employed in that parish. It was the painful duty of that mill-owner, some five or six weeks ago, to come into his mill on Saturday, and after the hands were paid, to announce to them, in trembling tones, that he felt it to be absolutely impossible to continue the work, that the factory must be closed from that day, for that he had no longer the means of paying them their wages. All these poor people assembled, therefore, and received the painful intelligence with agitation marked upon their countenances—all except some thirty or forty, who received it calmly. At that moment, when all was silence, suspense, and dismay, a young woman, a Sunday school teacher, struck up with a calm, cheerful, and encouraging voice, the beautiful hymn—

"'Ye fearful saints, fresh courage take,
The clouds you so much dread
Are big with mercy, and shall break
With blessings on your head.'

Fifty or sixty voices took up the strain, and the hymn was sung by all the assembled hands. A more signal instance of faith and hope than that which was manifested by that sound swelling through the room was never witnessed; and thus the hands were forced to acknowledge the power, and truth, and godliness, and faith which was manifested. And I do not hesitate to say that it was one of the most beautiful and touching manifestations of simple faith that has come within my knowledge and within my recollection. I am sure that I may appeal to the Christian people of London on behalf the factory hands, whether they do not thoroughly deserve the sympathy of their Christian brethren."

PROGRESS OF THE GOSPEL IN ITALY.

While thousands of priests, animated by feelings of patriotism, are preaching against the temporal power of Popery, the Vaudoise of Piedmont and other servants of the Gospel are laboring to teach the people the fundamental doctrines of salvation. They are aided in this excellent work by English, Scotch and American brethren, and already begin to reap some good fruits.

We must not, indeed, lose sight of the fact that the priests educated in the Popish Seminaries, even those who have liberal tendencies, are not sufficiently enlightened to guide the nation aright. They may be able to prepare the way for a Reformation, but they are incapable of accomplishing it by themselves. It is, then, necessary for the true children of God to distribute the Bible and good Protestant books, to preach, to establish congregations, to visit families from house to house,—in short, to do the work of apostles and missionaries.

The position of the Italian Government, in view of these evangelical efforts, is embarrassing. Certainly, Victor Emanuel and his Ministers are not personally opposed to Protestantism. They know that the progress of the Truth would tend to weaken their most violent enemies, and to hasten the establishment of the Italian kingdom. But they fear, on the other hand, to favor, openly, Protestant preaching: for they would thus furnish weapons to the bigoted party of the clergy and laymen, and would be liable to increase the power of the Jesuits. In this unsettled state of affairs, some judicial prosecutions have been instituted against the pastors and colporteurs in Florence, Leghorn, Lucca, in the Island of Elba, etc. These trials are generally settled satisfactorily, because the magistrates wish, above all, to maintain the principle of religious liberty. The evangelists then continue their work gladly and confidently.

CIRCULATION OF THE SCRIPTURES IN ITALY.

Every one knows that, until late years, the Bible was a contraband article in the Peninsula, and strictly prohibited by the Popish clergy. The affair of the Madiai furnishes sufficient proof of this fact. Now, thanks to God, the Holy Word is freely circulated through all the provinces which are under the sceptre of Victor Emanuel. It is publicly sold by booksellers in Naples and Palermo, as well as in Turin and Genoa.

The middle classes have shown great eagerness to own the Scriptures. To mention a single example—ten colporteurs, employed by the National Bible Society of Scotland, have distributed, in a short time, 3,500 Bibles and New Testaments, not counting 50,000 religious books and tracts. The agents of the Bible Societies go through all the villages and country, offering the Sacred Volume at a very low price.

Unfortunately, the mass of the Italians are extremely ignorant. According to the statistics of the census of 1861, the proportion of those who can read is from 30 to 40 out of 100 in Lombardy; from 20 to 30 in Piedmont; from 10 to 20 in Tuscany. The ignorance is still greater in the old provinces of the Pontifical States, such as Ombria, Marches, Romagna, etc.; there *one* child out of 100 is taught to read. As to the Kingdom of Naples, the common people are almost entirely uneducated. An official document, published by M. Luigi Settembrini, Inspector-General of the Schools in this country, states that 846 communities in the province of Naples are deprived of every means of instruction, and that hardly a *single* child out of a THOUSAND inhabitants is sent to school!

MEANS USED TO EDUCATE THE PEOPLE.

The above account shows how necessary it is to make any sacrifice in order to give the people a solid education. The Italian Government and pious men, rival each other in their zeal to accomplish this work. King Victor Emanuel presided in person at the opening of several schools. The old convents of monks and nuns are now used as places of public instruction. At Milan, Florence, throughout Tuscany, the workmen are furnished with the means of a common education. In Northern Italy there is a Philanthropic Association of Italian Women, to establish infant schools. The liberal aristocracy patronize this institution. The motto of this Association is as follows: "Morality, patriotism, respect for law, love of work, temperance!"

It would take too long to mention all the small cities and villages throughout Italy where the Reformation is preached.

Let us trust then to the future. Italy is destined to accomplish great things. Let the friends of the Gospel throughout the world pray for and show a generous interest in this nation which has been the queen of nations in past ages, and which may exert such a great influence over the destinies of mankind.—*Cor. to N. Y. Observer.*

RECEIPTS OF THE RELIGIOUS SOCIETIES IN ENGLAND FOR 1862.*

BRITISH AND FOREIGN BIBLE SOCIETY		£91,682†
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—		
Church Missionary Society	£160,000	
Wesleyan	137,280	
London	79,576	
Baptist	33,151	
		410,007
COLONIAL, CONTINENTAL, AND OTHER MISSIONS—		
Society for the Propagation of the Gospel in Foreign Parts	83,885	
London Society for Promoting Christianity among the Jews	37,421	
Colonial and Continental Church Society	28,960	
Primitive Methodist (Home and Foreign) Missions	14,252	
United Methodist Free Churches Mission	7,192	
Society for the Propagation of the Gospel among the Jews	6,274	
Colonial Missionary Society	5,137	
Turkish Missions' Aid Society	5,104	
Christian Vernacular Education Society for India	4,066	
Foreign Aid Society	2,419	
Evangelical Continental Society	1,762	
		196,472
HOME MISSIONS—		
Church Pastoral-Aid Society	46,351	
London City Mission	37,150	
Irish Church Missions to the Roman Catholics	30,194	
Additional Curates' Society	23,197	
British Army Scripture Readers' and Soldiers' Friend Society	10,368	
Church of England Scripture Readers' Association	10,231	
Missions to Seamen	6,000	
Protestant Reformation Society	4,386	
Baptist Irish Society	3,001	
Irish Evangelical Society	2,920	
London Diocesan Home Mission	1,932	
Baptist Home Mission	1,843	
Lord's-day Observance Society	1,101	
Church Home Mission	1,096	
		179,320
TRACT, BOOK, AND MINOR BIBLE SOCIETIES—		
Religious Tract Society	12,770†	
Book Society for Promoting Religious Knowledge among the Poor	7,000	
Naval and Military Bible Society	3,252	
Bible Translation Society	2,361	
Trinitarian Bible Society	1,330	
Prayer-book and Homily Society	1,313	
		28,026
HOME RELIGIOUS EDUCATION SOCIETIES—		
Church Education Society for Ireland	45,958	
Ragged School Union	8,600	
Church of England Metropolitan Training Institution	4,364	
Sunday-school Union	1,244	
		60,166
		£966,173

* Some few societies are omitted in this list, owing, in most cases, to the requisite information not having been published. The list is least complete in the department of education; and we have not attempted to enumerate the various societies for purely benevolent objects identified, in some instances, with the cause of Evangelical religion.

† Receipts from sales not included.

HORRORS OF WAR.—The correspondent to the New York *Tribune* describes as follows what he saw and witnessed after a battle:

The wounded! It is now fifty-six hours since they received their injuries. Those away from water—oh, how they suffer! Those in the wet—how they contract new disease, and how they undergo wintry torments from the night cold! I dread to go upon that battle ground. Forty-eight hours I have worked, and slept, and ate, and served among a thousand wounded soldiers—wounded in every possible form, and with every possible degree of severity. The screaming of stout men under the surgeons' knives—the groaning everywhere over three acres of lawn—the piteous cries for help, for drink, for shade—the delirium of the dying—the blood and discoloration, and disfigurement, and dirt, and wretchedness of the unfortunates who are brought in in an uninterrupted stream of tardy discovery, and under foot everywhere, waiting surgical help—the ceaseless labors on the operating table in the great hospital tent—the use of knife and probe by lantern light all around this country seat, and the dressing of ghastly wounds all night and all day, and all day and all night—'tis a memory that shall make the Seven Pines painful till I die

THE STORY OF ONE REGIMENT.—When the Maine Eleventh passed through Broadway last November, the "Hallelujah Chorus" chanted by eight hundred and fifty sturdy fellows, few persons who saw them could have anticipated that those tall lumbermen would, within a twelvemonth, be almost decimated. Arriving in Washington they built those famous barracks which were visited by so many strangers; but in spite of the fine shelter the typhoid was soon busy in their ranks, and when they went down with Casey's division they were only seven hundred and fifty strong; one-eighth died of disease. While on the Peninsula they lived on hard biscuit and water for five weeks, owing to the inefficiency or rascality of some one, so that when they took up the double quick for Williamsburg the men fell on the road and died from sheer exhaustion. At the battle of Fair Oaks they numbered, fit for duty, only one hundred and eighty men. One-half of this number were in action, and were nearly all killed and wounded.—*N. Y. Observer.*

It is stated that there was a heavy frost on Saturday night, which injured several of the growing crops in this and the adjoining county.

Correspondence.

LETTER FROM REV. CHARLES KNOWLES.

Opening of a new Place of Worship—Christian Union—The Church at Port Medway—Revival—Temperance cause—Fallen Brethren—Freewill Baptists—Denominational attachments—The subject of Denominational Education—Liberal offers—Begin.

I write from Port Medway, whither I came to assist in opening the new meeting house, which is a very commodious, well built house, plainly, and yet neatly finished throughout, containing sixty-two pews. The building of this house is a praiseworthy enterprise, by which the brethren and friends have secured to themselves a suitable house of worship in a suitable place. The meetings through the day were deeply interesting, and it appeared that the whole community were present. The Methodiat minister and C. Baptist minister, with their congregations, assembled with us through the day, and manifested much friendship, and assisted in carrying on the meetings.

Dedication sermon, by the writer, from "In all places where I record my name I will come unto thee, and I will bless thee."—Exodus xx. 24.

Before the meeting closed, it appeared (and many gave expression to the same sentiment), that this was one of the ALL places where the Lord had recorded his name, and that his worshipping people here might claim the precious promise in the text. The Church in this place has had to pass through some peculiar trials, it having been disappointed in some of its fondly cherished expectations; but it still gives evidence that its faith stands not in the wisdom of men, but in the power of God; and I trust brethren are prayerfully waiting and looking for the Great Shepherd to send them an Elder who shall feed the flock of God here, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but being an ensample to the flock, may help them forward after a godly sort, that when the Chief Shepherd shall appear, he may receive a crown of glory that fadeth not away.

Since my last letter, things have looked a little cheering in some spots. At Barrington I have baptized three happy converts; at Lower Argyle the temperance cause has advanced nobly; and at Upper Argyle things look more encouraging. But at present we are not blest with any extensive revival, and there are some things calculated to depress all, and discourage the weak. Within a few years past, several of our young ministers have fallen; but, thank God, some of them "fell at their post," and from their devoted lives and happy deaths, can be seen rays of heavenly light shining along our onward and upward path, pointing us to that happy home where death-severed friends shall meet again. But others—oh, alas! they fell, *by not being* at "their post!" Others of our valuable brethren have fallen asleep, but they sleep in Jesus.

"O blessed sleep, from which none ever wake to weep."

Also, the attempt to bring about harmonious working between us and the Freewill Baptists in this Province, has failed. But while these dark clouds cast their shadows across our path, there is another cloud—a long cloud of witnesses—throwing the rays of revelation's light along our path, to cheer our hearts, strengthen our faith, and nerve our souls to the conflict still. And all who are acquainted with the circumstance that led to the organization of the Free Christian Baptist denomination in Nova Scotia, must acknowledge that there was a moral necessity for such an organization, and I profess to know that the same causes necessitate the perpetuation of said organization; and, if I judge rightly (and I avail myself of every opportunity to know), our denominational pulse still beats deep and true to one interest—faith and fondly cherished religious privileges—the exceptions referred to, and perhaps a few others, to the contrary notwithstanding.

Among the subjects of deep interest, to which many of our people are becoming more alive, *is the subject of* EDUCATION. And why not? Surely we ought not to be like that kind of bird which is too lazy to build herself a nest, hatch her own eggs, or nurse her own young, but will drop her eggs in another's nest, and leave the training of her young to strangers. We feel and acknowledge that it is our duty to teach our children to fear the Lord, to bring them under religious influences, and labour to impress their mind with the necessity of a good sound conversion and true piety. *We also feel that we ought to give our children education: and why not strive to make room in the Denomination for the growing mind to follow its literary pursuits, that thereby we may secure influence and valuable material, for the upbuilding of society, resting assured that we cannot chain the growing mind to ignorance, if we would (and who would?) with the light of knowledge shining all around.* Nor should we expose them to seek abroad, amid the cross-currents of heterogenous influences, that which which we ought to provide for them at home, and thereby lose much valuable material that might have been secured to the Denomination.

While conversing with some on this subject, they have said—"If the Free Christian Baptists of New Brunswick and Nova Scotia will combine, and get up an institution of learning on some good and enlightened plan, I will give ten pounds, provided one hundred persons can be found that will do the same." Some have offered a smaller sum, and one has said, "if they get within twenty pounds of the thousand, they shall not stop their, for I will make it up.

Is it not time that we, as a denomination, should speak out on this subject? [YES.—ED. INT.] If we ever do anything we must begin, and perhaps begin small, but so did yon stately OAK.

Why not plant the acorn, watch, guard and nurse the tender germ, and wait the openings of Providence? True, some of the more wary see—or think they see—in this subject, a deviation from that deep-toned piety, and humble, anxious care for souls once so characteristic of our denomination. But I confess that I can see no premises from which I could reason, that would lead me to any such conclusion.

CHARLES KNOWLES.

A Gas Company and an Oil Merchant have been competing for lighting the street lamps in Hamilton, Canada West. The merchant has obtained the contract at $11.50 per annum for each lamp. In St. John we pay $20 for each lamp.