

family burying plot overlooking Burlington Bay. In front walked Bishop Farrell, reading passages of scripture, and having on each side of him the priests above referred to. Around them walked a number of the "faithful" uncovered. Next came the hearse, followed by Mr. Arch. Stewart and his two sons, as chief mourners. Several gentlemen who had been asked to officiate as pall-bearers, declined when they learned that the funeral service was to be conducted by the Roman Catholic Bishop.

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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. AUGUST 29, 1862.

## UNPRODUCTIVE CHRISTIAN EFFORT.

It is more than probable that in the minds of many of our readers the questions have often been started, why so much unproductive christian effort? why so much labour that is ineffectual and useless? why so many Bibles and sermons that seem to be published and preached in vain? And it is also probable that a variety of answers have been suggested to these questions, and different conclusions have been arrived at by different minds. That christian effort in enlightened places and christian lands is not productive of the results, that the same amount in heathen countries is, is established by the whole history of missions.

When the effort made among ourselves is contrasted with that abroad, and the results compared, is the fact not pressed upon us, that men are more ready to believe Christianity where but little christianity exists, than where every other man they meet is within the pale of a Church?

If the same effort could be made with the same freedom in heathen and other countries that is made among ourselves, the good resulting from it would far exceed what it does here. The reason assigned for this is often thrown upon those whom we would feign benefit, and the only causes of failure are often attributed to the worldliness of the mind, the depravity and hardness of the heart, and the wilful blindness of the seared consciences possessed by those who remain impenitent; and the self-satisfied christian contents himself with the thought that he has done all he can. Christians and churches may labour and toil to explain the Gospel, and tell the world what a good and happy thing religion is, and yet the world refuses to believe their testimony on this subject, however much integrity they may give them credit for in other matters. A close examination of this subject may show to us that the real cause of this does not always exist in those who do not embrace religion. Men are accustomed to judge things from the samples presented, rather than the descriptions given. They have acquired this habit by the every day business of life, and no matter how glowing be the descriptions that one man may give another of the article presented him; if he looks at it and sees that it does not answer the description, he naturally rejects it. So it is with religion. We may describe religion—we may tell its effects upon the human heart—upon our own hearts—we may graphically portray its joys, and speak of its heaven-born hopes; but the impenitent listener says—"I see it, its fruits are before me, your faith I know by your works, and I judge what christianity is from the character of christians." In vain may we tell such not to look at the lives of professors, but to look at religion; but is it not reasonable that he should look for religion in the lives of those who profess it; and have we any right to demand that another should receive our faith and opinions, until we can show him that they have made us what we wish him to be. With these facts before us, can we not see that the cause of so much unproductive christian effort lies in the false testimony that the lives and characters of professors of religion give of the power and efficacy of the Gospel. The lone missionary to the untutored savage, goes with his God and his Bible, and his self-sacrifice confirms the truth he utters, and gives power to his message. No false testimony stands between his labour and those for whom he labours—and hence the ultimate and complete success of the mission work. But in the land of Bibles, where churches and chapels are seen on every hand, where preachers and flocks throng city and country, and religious men are found in every avocation of life—where the *should be* evidences for christianity are multiplied indefinitely, there irreligion increases and infidelity gathers strength. We ask again, shall we blame the impenitent for this—the man of the world—who, in matters of religion acts upon the same principle that we do ourselves? Or, shall we blame those whose works contradict their faith, and who present such a sample of Christianity as to render it odious rather than lovely? We know very well, that however wicked a man may be, if he will take the Bible, and in it, in an unprejudiced and candid manner, search for the truth, and yield to its claims, he will become a true Christian. But we also know that this is not the manner of men generally. Every kind of false religion and superstition is not rejected by christians, because they have examined it and tested it, but because they have seen its fruit, and by the fruits

condemned the system. So with the impenitent—we cannot expect them to examine the claims of christianity—they will be influenced more by the fruit it yields in others, than by the most powerful argument in its favour. And there is no good reason to object to this, for every system and form of religion has a right to be tested by the fruit it bears.

We believe we have the correct view of the subject; and does it not place the christian professor under a fearful weight of responsibility? The eyes of the world are on the christian Church—they mark the look—the word—the act—they weigh the fruit of our profession in an even scale—and however much dissatisfied any of them may be with their present situation, they will not embrace Christianity until they can see something in it better than the world, and which will fill up those longings of the soul which they feel within. Hence the extravagant errors and gross superstitions into which many fall. The christianity they see presents nothing for them to lay hold on.

In order to make our christian effort more effectual, we must raise our christian standard higher. Religion consists not in the mere notions and opinions of the denomination to which we belong—it is not merely in a constant course of external performances, and moral duties—it is not, in high wrought feeling, and ecstatic devotion, praying with passion, and thinking of heaven with pleasure—all these may be done and felt, and no religion. RELIGION IS THE LIFE OF GOD IN THE SOUL. It is not an artificial production—it is not something grafted upon man's nature—it is the Divine germ within him—it is indigenous to humanity. In his unfallen state it dwelt within him, full of the beauty, and melody, and joy of heaven. It filled up every power and faculty of the soul, and brought every thought, and sensibility, and member, into subjection to its holy influence. It is the same still. It is brought back to man in Jesus Christ. In him it was exhibited in its original purity and vigor, not in mere notions or ceremonies or raptures, but in doing the will of his Father that sent him—in becoming poor that we might be made rich. In him only is it still found, and a profession without being in him, is only to bear false witness against Christ. If we have a religion that is only "in word or in tongue"—in telling how much we love God—how sweet the joys of religion are—how empty earth is, compared with the hope of heaven—and yet in our practice we show no "in deed and in truth"—we love the world—we seek the pleasures of earth, and set our affections on things below; we shall not only deceive ourselves, but the world will see our hypocrisy, and very naturally enquire with sarcasm—how much *we* do to place the blessing *we* talk about within the reach of others. Christian brother or sister, would you have your religion productive? DO!

## LAY PREACHERS.

Among the important and useful agencies in the Methodist Church for the promotion of its interests, is the numerous class of lay preachers who are found in almost every circuit. But little is said of these men generally; they attend to their secular callings like other men through the week, but on the Sabbath they are found in some field of labour, superintending a Sabbath School, leading a class-meeting, or preaching the word of life to a destitute congregation. Many of them may have little credit for promoting revivals, and few souls may profess conviction directly under their labors; but a steady influence is exerted through their instrumentality of incalculable advantage to the people, and which in an unseen manner paves the way for religious revivals, and ingatherings of souls to the church. The importance of this agency is beginning to be realized by other denominations. Even Episcopalians and Presbyterians in England, Scotland, and Ireland, have begun to employ this class of men with much profit, and some of the most successful laborers in London and other cities in England are unordained preachers, Bible-readers, and Colporteurs, who never aspire to the clerical profession. Among Baptists generally it is too frequently the case, that anything like a respectable ability to communicate, or any degree of usefulness in the work of God, must be followed by ordination. Now we have no doubt but many a man would be useful and happy in his proper sphere of labor, but by being put beyond that his usefulness is destroyed. We should like to see among our own churches a class of men which we do not now have—men who would be willing to take a proper stand for God, as leaders in public worship, and expounders of His word, without aspiring to the office of the ministry, or expecting salaries for their labors. Of course it should not be expected that such would devote their whole time to the work—but on Sabbaths, and such other occasions as might be afforded them to do good. Too much encouragement is given to some men to preach with a view to the office of the ministry; too little to others, with a view to usefulness irrespective of everything else. We make these remarks for reflection, and call the attention of our readers to the following resolutions passed by the New York Baptist Association, at its late anniversary:—

"That, as a means of supplying the lack of religious instruction and regular preaching of the Word, found to exist in various parts of the field, which we, as Christians and Baptists, are called upon to cultivate, and in view of the present inability of our Association, or the people within such destitute parts whom it seeks to evangelize, to sustain a regular ministry, we deem it expedient and desirable to revive and encourage lay preaching within our Association limits.

"That pastors and churches be and hereby are requested to seek out from among their members brethren possessing suitable gifts, and invite and encourage them to devote a part of their time to this work, without abandoning their respective secular callings."

In consequence of our intended absence from home next Sabbath, the Rev. Mr. Rand of Nova Scotia, is engaged to preach in the Free Baptist Church in Fredericton, at 11 and 3 o'clock. Mr. Rand is now on a tour in connection with his long cherished wish of giving the gospel to the Indians of this Province: he informs us that he contemplates publishing a tract and some hymns soon in their language. A portion of the Scriptures he has already given them, another portion he hopes to give them soon. Persons in Fredericton who desire to contribute to this work in which Mr. R. is engaged have an opportunity of now doing so.

## REVIVAL AT GRAND MANAN.

It is with no ordinary feelings of pleasure that we learn from Brother J. N. Barnes, who has just returned from Grand Manan, that God has greatly blessed his labours in this new field, and that a gracious work of revival is now in progress on the Island. Brother B. gives us the following information, which we think will be interesting to many of our readers. He arrived on the Island of Grand Manan on the 13th of July, and on the following Sabbath preached twice at Northern Head. He learned that the deacons of the Church in that place, and some other brethren, had attended some meetings at a place called Seal Cove (Southern Head), and that two persons had professed conversion. On the Tuesday after his arrival he, accompanied by a brother, visited this place, and commenced labouring there. Meetings were held there through the week, and on the Sabbath at Northern Head again, but returned on Monday to Seal Cove, and continued labouring there. The work increased in interest and power, and on the following Sabbath three were baptized. From that time until Brother B. left the meetings have been continued; the work has extended, particularly to a place about six miles distant, called Woodward's Cove. Twenty have been baptized, and some ten or twelve besides have professed faith. On the 1st of August Brother Taylor, of Campbellville, came to Brother B.'s help, and rendered essential service in carrying forward the work. At Northern Head Brother T. baptized one. The Church at Grand Manan is much refreshed and encouraged. At a meeting held last week three deacons were ordained, and a number of brethren and sisters at Seal Cove were formed into a branch of the Church. Brother Barnes left the Island on Monday, but intends to return next week. He has engaged to assume the pastoral care of the Church, and we have no doubt will prove a faithful overseer of the flock. He speaks in the highest terms of the reception given him by the brethren and friends, and is much pleased with the situation and beauty of the Island. We have frequently been told that Grand Manan would be a most interesting field of labour for any faithful, pious brother that would go there. Many of the inhabitants are in quite independent circumstances, and are willing to support the cause of God among them. Brother B. confirms this information, and we trust he will continue to see much good under his labours in that new and inviting field.

We learn that the Congregational Union of New Brunswick and Nova Scotia will hold its next annual Session with the Rev. Mr. Wilson's Church, Sheffield, commencing September 11th, and to continue over the Sabbath.

The Baptist Convention was held on Monday and Tuesday last, with the Church at Moncton. We learn that the Rev. E. N. Harris is still laboring with the Moncton Church.

Commencing on our first page, will be found a short account of the extraordinary proceedings attending the sickness and funeral of the late Sir Allan MacNab of Canada. The *Church Witness* of Wednesday publishes from the *Toronto Globe*, a full and complete statement of the whole affair made by the Rev. Mr. Geddes, the Episcopal Minister; also, a letter from the Roman Catholic Bishop to an evening paper, excusing and defending himself for the part he acted in the disgraceful and impious affair. The weakness and superstition of some of Sir Allan's female relatives, who are members of the Roman Church, were evidently made use of to deceive the public, and stab the Protestant religion, by endeavoring to make it appear that the distinguished deceased had abjured the faith of his life time in his dying hours. Rome's maxim, "The end justifies the means" is, we suppose, the rule by which the Bishop satisfies his conscience.

## A STRANGER'S TESTIMONY.

The following letter from a brother who has been spending a few weeks in our Province, and visiting several of our churches, will be interesting to some of our readers. We had one or two very brief interviews in Fredericton with the writer: he is advanced in years, and we think is a pious, good brother. We have heard him highly spoken of by some of the brethren in the churches that he visited, and his brief labors among them were appreciated. He labors in the capacity of a city missionary in Boston. His work is especially among the poor and destitute, to teach and gather them into places of worship. The destitution of our churches to which he refers is widespread; and their intention of having pastors as soon as "suitable" ones, or those of the "right stamp" can be obtained, is worthy of particular notice. There is such a thing as churches advancing beyond their teachers, and demanding such as are equal to the times. The signs of progress are unmistakable.—[Ed. INTEL.]

## LETTER.

BROTHER MCLEOD:—For a long time I had felt a strong desire to visit our Free Christian Baptist brethren on the St. John River. At length a favorable opportunity arrived. July 7th, I took passage on the fine steamer New Brunswick for St. John, where I arrived on the 8th, at 2 p. m. On the 9th took the steamer Antelope—85 miles to Lincoln—where I was kindly received and entertained at the house of John Glasier, Esq. There is a small Church and Meeting House in Lincoln, but they never had a settled Pastor. I found a few well disposed brethren and sisters, but the religious interest is low. Preached two Sabbaths, and was permitted to give notice that the Sabbath School would be resumed the next Lord's Day. Next journeyed on to Southampton: called on Deacon Atherton. Here is a strong Church and a good house of worship, but no Pastor, or Sabbath School. The Conference Meetings are sustained, and Deacon A. assured me that they intended to have a Pastor just as soon as the services of a suitable one can be secured. Before I left he had taken steps to procure a Library, and recommence the Sabbath School; I preached here two Sabbaths with much freedom. My last Sabbath (Aug. 24th) preached at Gagetown, where I found a pleasant quiet home, at the house of Brother David Ebbet, Esq.; here, also, is a good Church and House, but no Pastor. They informed me, however, that they were willing to support a Pastor, if one could be obtained of the right stamp. The great lack of prosperity in these, as well as many of our own churches is, the want of an educated settled ministry over them. Many of the brethren are beginning to wake up to this important subject.

I trust the time is not far distant when these sentiments shall everywhere predominate. Then shall the churches grow and flourish, and become like the garden of the Lord.

You are doing a noble work in furnishing the *Religious Intelligencer*. It is a most excellent paper,

and should be patronized by every family in the denomination. Most heartily do I enjoy the privilege of visiting these dear christian friends, and fervently pray that our acquaintance may be renewed in glory. Yours, in Christ, J. G. RICKER, City Missionary, Boston.

## RELIGIOUS EFFORTS IN LONDON.

The great number of pious and devoted men and women who are labouring for the regeneration of the great city of London, and the extraordinary efforts which they are putting forth cannot be otherwise than blessed of God in the salvation of many souls. A new method of bringing the truth before the eyes of the people has lately been adopted, and which is as bold as it is novel. Our readers, we think, will be interested in the description given of this new method of preaching the gospel, which we take from the *British Messenger* and other papers. We have no doubt of its accomplishing good. The *Messenger* says:—

It was reserved for a revival era like the present, to bring the truth of God to bear directly, not only upon "the fallen and their associates," by such appeals as those of the Hon. and Rev. B. W. Noel and others, but also to discover and put into effect a new and most impressive means for exhibiting at once, in the very place where Satan and his servants are busiest, the threatenings of an outraged divine law, and the invitations of the glorious gospel. The nature and results of this device in connection with public services at and after midnight, will be best understood from the following communication with which Mr. John Stabb, one of the original "promoters" of the Midnight Movement, has favoured me.

"A most important aggressive movement has been made by the committee of the Midnight Meeting, which may be explained by the accompanying notice from the *Record* newspaper:—  
"FOREIGNERS, AND THE MIDNIGHT MISSION.—We are informed that in order that the foreigners, who are now visiting this country, may not charge the English people with inconsistency, in that, while on the one hand they are inviting them to religious services and circulating tracts among them; on the other hand, they allow the disgraceful night scenes and temptations of the Haymarket and elsewhere to continue unchecked; the committee of the Midnight Mission, seeking divine direction, have resolved, for the honour of God, for the credit of England, and, they earnestly hope, for the good of souls, to send out several men every night, for some time to come, into the Haymarket and Regent Street, with very large placards, containing striking passages of Scripture, in both English and French. These have been printed in bold type, and in such colours (crimson and green) as may cause them to be legible by gas light. The scheme is already in operation, and, as the expense of sending four or six men out with the placards every night is considerable, the committee look for increased contributions to support this testimony for God. Specimens of the placards have been sent to us. They are composed of awakening and solemn Bible texts in the English and French languages."  
"The promoters of the movement," continues Mr. Stabb, "have also held open-air services in the Haymarket at half-past twelve at night, when the Scriptures have been read, addresses given, and thousands of tracts in French and English have been distributed. The boldness and novelty of the effort have attracted the attention of numbers, both of foreigners and Englishmen. Who can tell what results may ensue from an undertaking so much in accordance with the example of Him who was continually found in the highways and byways teaching and exhorting the people?"

Under the heading "A scene by night in the Haymarket," the *Review*, a paper published in London contains some interesting details by a correspondent, of this new movement. The writer says:—

"Having learnt that the committee had stationed in the Haymarket, in Regent Street, and in Coventry Street, a number of men with large placards, displaying various striking passages in English and in French, from the Holy Scriptures, I resolved to betake myself to this quarter, now so notorious in the evenings, and to observe the effect of this new and laudable project."

"The scene that presents itself to the eyes in this neighbourhood has been described in the following manner:—'From the casinos, the restaurants, the music-halls, the theatres, the cafes, and from streets of ill fame, from all quarters, in fact, there pours out a crowd whose like could not be found in Europe for licentiousness, disorderliness, and shameless impudence. The divans and gin-shops cast floods of light upon the curious scene.' This goes on from eleven at night to two or three o'clock in the morning. At present the nightly crowds are considerably increased by our foreign visitors."

"I found men stationed at various points along the above-mentioned roads, carrying boards about four feet long and three wide, on which were glued placards, containing passages similar to the following (in conspicuous bold and green characters):—'Thou, God, seeest me! If ye do not repent,' etc.; 'God commandeth all men everywhere to repent,' etc. 'The wages of sin is death.' 'God so loved the world,' etc. These were in English and in French. When it had struck twelve I saw placard-bearers arranging themselves in a straight line in front of a brilliantly-lighted cafe. This spectacle was very imposing, and seemed to attract much more attention than when the men were at a distance from one another. I remained more than an hour observing them, and saw about thirty persons together, reading the selected passages from the Word of God. Some blasphemed, but others, who were chiefly foreigners, said, 'Very well done.' Many hundreds of men and women stopped and read. When I meditated on the results of this attempt, I remembered that the Lord has said, 'Declare it among the nations: publish it, and lift up a standard; publish it, and do not hide,' and I prayed fervently that He who had said of his word, 'It shall not return to me void,' would design to bring to pass, by means of this publication of the 'Words of Eternal Life,' the salvation of many souls in the midst of this unsettled and licentious crowd."

## EFFORTS IN BEHALF OF FOREIGNERS.

In addition to churches and chapels open for gifted ministers from abroad—including such names as those of Grandpierre, Audubert, Napoleon Roussel, Merle d'Aubigné, and Krummacker, the court preacher at Berlin—all of whom have preached in their glorious fulness the grand verities which the Reformers of the sixteenth century proclaimed, and for which many confessors of that age suffered and died; the home and English-speaking population crowding into London at this time have not been forgotten.

Immediately opposite the eastern dome of the International Exhibition, and on open ground to the left of the Cromwell Road, stand two remarkable structures. These have been erected by the zealous efforts of some persons who have sustained, with such blessed results, the Crosby Hall daily prayer-meetings for the last two years. The largest of these is a plain and commodious structure, called the "Gospel Hall," in which every day, at frequently recurring periods, united prayer and thanksgiving are offered; while in the evening of each day are preached pardon and salvation through faith in Christ crucified—the necessity of personal union to Him by living faith imparted by the Holy Ghost—the manifestation of this vital union in holiness of life—and finally, "the four last things"—namely, death, judgment, heaven, and hell. Evangelical Christians, home and foreign, and

without distinction of denomination, are invited to take part in these services.

## THE JEWS.

The second of the novel structures referred to, is a Bible depot, which has been erected side by side with the "Gospel Hall," and which is its most companion and helper. Here are various shelves, and distinctly designated by its proper descriptions, and title—as to the languages in which printed copies of the Scriptures are on sale—namely, English, French, Italian, Spanish, German, Swedish and Hebrew. The last-mentioned compartment has special attractions for the Jews both of England and other lands. The salesmen here is Mr. S.—g. one of the missionaries in London of the British Society for the Propagation of the Gospel among the Jews, and one of the recent fruits of the society's labors, through Mr. Naphthali, its excellent missionary at Manchester. Mr. S.—g. has described to me in a vivid manner, the sudden arrest of passing Jews, who, on going in, coming out of the Exhibition, or sauntering near it, turn their eyes southward, and see first a great book-stand, and next, just above Mr. S.—g.'s head, the Hebrew word in the Hebrew letters, "ISRAEL." That word has an irresistible attraction for them—and this, like a magnet acting on the needle, brought fifty Jews to his stand on the first day that it was opened. Coming day after day, they buy copies of the Old Testament, and also of the New. Conversations also ensue of deep interest. "Some," said Mr. S.—g., "come literally thirsting for the Word," others come curiously and inquisitively to see what meneth this word "ISRAEL." "The Jews," he exclaimed, "can't pass the stand, they must come over and see." Other Jews enter into discussion, and although they know that Mr. S.—g. is of their own race, and yet a Christian, only one has saluted him with the term "brother."

One foreign Jew refused to receive the gift portions of Scripture—the Palms and Gospels—unless permitted to drop a piece of money into a cash box. Having done this, he said, "Now I have given money for Christian books." This man's conscience was evidently touched, and Jesus, the true Refuge and the divine Absolver, was plainly, affectionately presented to him. He acknowledged the personal purity and goodness of Jesus. "I am convinced," he said, "that he did no sin." Another Jew came three times, and on one occasion got a New Testament to send to his brother. Another said he must have two or three copies of the New Testament, and must himself, after his return to Spain, learn to spell and read, in order to be able to read this book for himself. And then, with another Mr. S.—g. conversed with great earnestness and solemnity. At first the man displayed a proud and self-righteous spirit. "You Christians," he said, "cannot come direct to God as we do—you must have this Jesus to bring you to him." "But," said Mr. S.—g., "you Jews have broken the law, and you need atonement. A sacrifice of blood is necessary, but you have neither temple nor sacrifice. We (Christians) have One, a Mediator to bring us to God, but you have no day-sinner to plead for you!" The man was deeply moved; and so my young friend, with the passionate earnestness and lovingness which characterize a real Jewish convert, preached to him Jesus, the great sin-offering for the guilty. The young Hebrew convert, whose case I described in my last paper, is now employed as an agent of the Bible Society, in giving away, near to the Exhibition, precious portions of the Scripture in various languages, and takes great delight in the service of his newly-found Messiah.

## TRACTS.

Tract distribution in the parks, and also at Kensington, is now very extensive. Besides other societies, the Monthly Tract Society has provided 300,000 polyglot tracts, consisting of texts of Scripture in four languages, which are being distributed among foreigners. While this and kindred efforts (including open-air preaching), are treated with contempt or mockery by the infidel and the ungodly—and while, too, Romanists and Mormons hate and fear such activities of evangelizing zeal—let every Christian and prayerful reader ceaselessly pray that, by the Word preached and heard, and by the Word printed and read in London during this summer and autumn, multitudes may have revealed to them a grander, nobler spectacle than that which they come from afar to look upon and admire!

SAVING THE UNION.—It cannot be doubted that the utmost enthusiasm and a determination to save the Union at all hazards exists in the minds of the people of the States. The harangues of some of the public speakers to stir the masses, are of the most extraordinary description. At a recent war meeting in Boston, the Rev. D. C. Eddy (Baptist) said:—

If it is necessary, let every man become a soldier; let the pulpit be without an occupant and let the priest take off the black and don the patriotic blue; let the physician leave the sick man to die; let the lawyer desert the court room; let grass grow in the market place; let the men come forward, every heart and every hand to save the Union; and then, if that is not enough, let the women, taking the rifle, hang upon the footstep of the foe, declaring everywhere, "The Union shall be preserved."

We find the following also in an exchange:—  
A few evenings ago, the Rev. Mr. Clark, pastor of the United Presbyterian Church in Allegheny, Pennsylvania, urged, in a prayer-meeting, upon the young men of his congregation the necessity of enlisting. At the close of his address, one young man arose and said: "Sir, if you will agree to lead us into the battlefield, I for one will follow." The minister immediately responded to the challenge, and recorded his name as a soldier in the United States Army. Before the adjournment of the meeting, more than thirty young men enrolled their names, and by the next day the whole company was made up, and the pastor was elected their captain. The work did not stop here, however, for within the next thirty-six hours a second full company was organized, and by Saturday morning a third one, entire and complete, was sworn into the service.

## THE NEWS.

## BRITISH AND FOREIGN.

The news from England this week is of no great importance. From the latest despatch we subjoin the following items:—

At a meeting of the Sheffield Town Council, an address to Lord Palmerston was adopted on the occasion of his recent visit to that town.—A paragraph in the address favorable to England's mediation in the American war was withdrawn on the grounds that Lord Palmerston had conducted England's relations with America with such consummate wisdom that he might be safely entrusted with their future management.

A conference on the subject of the cotton supply took place in London. A deputation from the Cotton Supply Association met the Commissioners which sent cotton samples to the International Exhibition. Representatives from Italy, Portugal, Spain, India, Australia, and South American States, &c., were present. All made more or less encouraging representations as to what these countries were capable of.

The *Daily News*, in an article on the rapid expansion of the emancipation scheme in the prosecution of the American war, says it was not to be expected that the Northern people would see at the outset that the extinction of slavery was their true aim and only practicable issue; but is now undoubtedly becoming the master element of the struggle. The crisis