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Religious Intelligencer.

SAINT JOHN, N. B., JULY 25, 1862.

NOTES ON OUR LAST GENERAL CON-FERENCE.

Our last General Conference was in several respects the most satisfactory to those interested in the welfare and prosperity of the Denomination, of any held for years. The liberality of the churches and brethren in contributing toward the liquidation of the Conference debt, afforded good evidence that there exists in the Free Baptist Body of this Province, a strong Denominational attachment, as well as a love to the cause generally. A stronger feeling of union and sympathy among the ministers of the Denomination, has not shown itself for years, than was exhibited at our last annual session. Every thing-with but two exceptions, if we remember right—that was brought before the Conference, was either concurred in, or rejected, unanimously, while the temper and spirit of every discussion was frank and christian like. The visit of our esteemed Brother Graham, of the Freewill Baptists in the States, was timely and well received. He expressed to us, privately, his satisfaction and high appreciation of the christian reception given him by the brethren generally; and we know that Brother G.'s unobtrusive and modest demeanor in our business meetings, as well as his sermons and public ministrations, won the confidence and brotherly affection of every impartial and unpre-

True, there are measures which we had hoped would be moved in by our Conference, which were passed over-such as Home Missions, and Pastoral care of churches; but the long embarrassment which we had felt, and the great effort made by the brethren to free the Conference from debt, induced all to believe that wisdom and prudence dictated the postponement of action upon these matters, for another year. In some former years distractions and divisions of a serious nature have threatened our Body; but at present, we believe-and we think we speak the mind of at least nine out of every ten in our Conference-we are, with perhaps a single exception, united and agreed to stand and labor together in promoting the cause of Christ generally, and also in maintaining and strengthening the religious Denomination to which, in the providence of God, we belong. There may be disaffected members among us; it would be singular, if in so large a Body, the spirit of "secession" had not some secret lurking place; but this has, in our opinion, not been more circumscribed for years than at present, and, we repeat, that the feeling of union and brotherly co-operation was, we think, increased during our last annual session.

We hope that none of us-neither preachers or churches-will suffer ourselves to be subverted from our legitimate work or vocation by the agitation of abstract questions, or matters with which we are not immediately concerned. Let each study to know God's will concerning himself; and "laying aside all malice, and all guile, and envies, and all evil speakings," seek to promote and strengthen that union and brotherly love which is like "precious ointment," and which will learn each to think others better than

FREEWILL BAPTIST QUARTERLY.

The third number of the current volume of this Quarterly is before us. The following is its table of contents:-1. The English Bible in Manuscript, and its Translators; 2. Public Life; 3. Elias Hutchins in North Carolina; 4. Human Culture; 5. Government of God; 6. Christ's Universal Possessions; 7. Contemporary Literature. We have only had time, as yet, to peruse a couple of its articles. One of these, the fourth, on

HUMAN CULTURE,

is from the pen of the Rev. J. M. Bailey, who attended our General Conference in St. John in 1857, as delegate from the Freewill Baptists in the States. We are pleased with his article, and regret that our space will not permit us to make as copious extracts from it as we would wish. To give our readers, however, some idea of Brother Bailey's views on this subject, and valuable monitor and guide.' and also to awaken thought if possible on the necessity of culture, we venture to transfer a few paragraphs to our columns. Brother B. says :-

"By culture we understand the state of being cultivated or being improved. It is the state or condition produced by the development of resources or powers, already possessed. The earth must receive a proper course of treatment in order to repay the husband-So the culture of men creates no new natural powers, but it developes and strengthens those which are possessed, calling out and unfolding capacities which "In what our joy or pleasure consists, is owing to "prayers may be asked at the throne of grace." We fact stated in almost all the reports, that there has would be peaceable. It would be just as correct "In what our joy or pleasure consists, is owing to "prayers may be asked at the throne of grace." were hardly known to exist, making them strong, our cultivation. What one loves, another hates— confess that we can see little solemnity, but rather a been little or no falling off in our strictly religious say, when all the world spoke truth they would speak to the state of th

greatest work of life. Every man is bound to make ciate it. What that is, in an object which renders it contented with being what he happens to be, and do- assent. We are commanded to love the Lord with ing what be happens to do, a sort of chance being, all the heart, yet how many hate instead of love! dependent on some freak of nature or fortune to make God hates sin, and requires us to do the same, still astound the world. Especially every young man a radical culture, in order to exercise love and hatred should feel that he is to be what he makes himself- aright. It must be removed by Divine grace, justified,

might be treated as the culture of the head, the heart, already made would be incomplete without it. It is and the hand. The thinking, knowing, reasoning power is placed uppermost, that it may take cognizance of facts, know what is to be done, and thus we be qualified to do it. Some place the heart first, as tellect or heart. It must learn subordination to if feeling or impulse was to be the guide of life. But parents—to the powers that be—to God. * * If from the nature of the case, it is impossible for the one learn decision for the right, in opposition to a heart to act first. It may, in some instances, be co- cringing meanness and contemptible fickleness, his existent in its action, but not prior. The head must success in life-his acquisitions and accomplishments be antecedent in nature. It is impossible to love depend on it. Forever vacillating and changing his what we know nothing about. We must first know plan, he never succeeds. * * He who forms the the object, and apprehend the qualities of loveliness permanent resolution, adopts the legitimate means, in it, and then we can love it. For example, we and perseveringly employs them, is sure of sucmust know God, Christ, truth, before the heart can cess. This requires culture, deliberate thorough nappy are ye if ye do them.' This implies that with- man.' out a knowledge of these things, they could not do them-much less be happy in their performance. Knowledge is everywhere in the Bible the prerequisite to duty. Truth is revealed, known, loved, practiced; and nowhere are the love and practice required, without the knowledge. Hence we are commanded to ove a God known, and not an unknown God.

"Then the head is to be cultivated thoroughly, and keep sentry over the whole man. But the heart is not to be forgotten. It has its work, and it demands preparation. Though it is dependent on the head, yet a great head without a corresponding heart, is monstrous. Man was made to feel, to sympathize, to love, not blindly, but intelligently, and he is to so scipline his affections, as to suppress and controul ments which are the glory and bliss of humanity.

executive force to be recognized and cultivated. We must not only know and feel, but do. 'Whatsoever thy hand findeth to do, do it with thy might.' This work of the hand to be performed requires skill, assiduity, and perseverance. The farmer, mechanic, the labourer of every kind, is aware of the necessity of manual discipline, in order to the successful execution of his task. The soft hand, unaccustomed to toil, would soon fail, but the hand is a mere instrument, the force that employs it is in the mind, and also needs culture, of which we will speak by and by."

We find ourselves extending our extracts beyond the limits we intended, but we cannot do the article justice, or present the writer's views clearly, without

The intellect distinguishes us from the brute, and assimilates us to that Being who knows all things. It is naturally in a crude, uncultivated state, and each one is to develope it according to his pleasure and opportunity. This development is more from within than from without. The power of thinking, reasoning, knowing, is susceptible of indefinite expansion; the improvement of which is styled education. The man with a well cultivated intellect, however much he may have neglected the other faculties, is considered, in common parlance, an educated man. But the other faculties are not to be neglected or sacrificed to the intellect. Acquired talent, devorced from moral principle, is more of a curse than a blessing; yet in connection with the discipline of the other faculties, it is of pre-eminent

We should like to give the writer's views on the church. mode of intellectual culture, but our space forbids. On the culture of the conscience he says :-

"We have already said that we consider this faculty as an original, ultimate principle. Reason informs us what is, dwelling upon facts considered as true or false; conscience, what ought to be, deciding whether the facts are right or wrong-good or evil. It has to do with guilt, duty, obligation; and is found everywhere existing in the human mind, more or less obscured and perverted, it may be, by ignorance, superstition, and prejudice. This moral sense is not the moral law, or the author of it, but it looks to it, revealing it, and demanding obedience to it, because it has the right and authority to govern us. Its decisions are imperative. It will be obeyed, or guilt and consequent retribution will be the re-* * As the eye does not create light, but simply apprehends it, so conscience interprets the moral law, which is prior to itself. This eye of the mind may become dim or perverted. Indeed the clearness of its perceptions and correctness of its impressions, depend on its cultivation. We find in existence as great a variety of conscience, as of intellect, or will, from the conscience of the Hindoo mother, who casts her infant to the crocodiles, or immolates herself to Juggernaut, to that of the most enlightened and consistent Christian. Saul of Tarsus, though we presume honestly, thought that he ought to persecute the church, but afterwards when his conscience received a higher culture, he pursued a very different course in conformity to the same conscience enlightened. Paul's original conscience had been perverted by false training, just like many consciences of the present day, which need correcting and illuminating in order to become tender and accurate in their monitions. Let this faculty be exercised in accordance with the moral law, and faithfully cultivated, and like the other principles of our nature, it will develope its inherent power, and display to us a safe effect for the church? We have investigated the

heart. The writer says:or affections. This is sometimes called the heart. fabulous locality. It does not give them any exclu-It is the feeling department of the mind, susceptible sive or peculiar enjoyment of "the vision of the blessof sensation, emotion, passion. There are two classes | ed, if we are to believe the Rev. Dr. Nelegan, endorsed of feeling to be referred to this faculty, which are by the "official organ of the most Rev. Archbishop exercised respectively and collectively, according to of New York." The Saints themselves, so far as man for his labour. He must cultivate the plant with the closest assiduity and care, but unless the hope, desire, and gratitude, on the one hand, and take note of the matter—regard it very much in the soil has been rightly prepared, his labour will be in hate, sorrow, fear, aversion, anger, &c., on the other. light of a farce. vain. The idea of culture, then, is the idea of expan- Upon the action of these depends the character of We are told that canonization is "a solemn declarsion, or development of whatever exists. It creates no new principles, but makes those which are created hate, desire, fear, &c. If we love the wrong and hate more efficient. It makes the earth more fruitful. the right, the state of the mind would be very dif-

vigorous, symmetrical and efficient, to accomplish what is one's joy or pleasure, is another's pain or different quality in a declaration which can be established and efficient, to accomplish what is one's joy or pleasure, is another's pain or different quality in a declaration which can be established and efficient, to accomplish what is one's joy or pleasure, is another's pain or different quality in a declaration which can be established and efficient, to accomplish what is one's joy or pleasure, is another's pain or different quality in a declaration which can be established and efficient, to accomplish what is one's joy or pleasure, is another's pain or different quality in a declaration which can be established as a second of the times, and the second of the times, another is a second of the times, and the second of the times, another is a second of the times. sorrow. * * * Man has a luxury of enjoy- hished only by a special revelation, and of the truth and the large gifts flowing through so many side cease to swear. He did not understand Christianily

"Human culture, or the culture of man, is the ment always at hand, if he has the culture to appreall of himself that he can-to develope his own powers, levely or beautiful to the mind, it may be difficult to and contribute to the improvement of others, to the define. It is not the same to every mind, either in uttermost of his opportunity. He is not to plod on kind or degree. There is no standard to which all him distinguished, or even to give him ordinary remultitudes love it. Now we suppose that Ged is putation. He has entrusted to him natural powers, which may be drawn out and expanded so as to heart that does not perceive it, is perverted, and needs a wise man or a fool-a good man or a knave. Fate and habituated to right action. Then the Christian's or fortune will not do half as much for him as he can life is one of discipline. He must cultivate his heart Jesus." do for himself. He is to choose his own destiny and as faithfully as he cultivates his garden, so that the work it out. By a thorough culture of all his powers, he will become all that he is capable of, and realize of the spirit abound. * * * * A young man who has no controul over his appetites or passions, "Culture, in its broadest sense, may be applied to has a work here to perform, before he can expect to every thing that has in itself susceptibilities of deve- accomplish much in a higher, intellectual, or moral lopment, growth, or improvement. It may be divided culture. If he will persist in self-indulgence, he for convenience, into material and human. * * * might as well surrender at once all lofty and honor-HUMAN CULTURE consists in the general and personal able aspirations, cease to study, and be a brute." * *

education of man. * * * * Personal culture We have space for but one extract more. Those

in relation to the will. "The will needs training just as much as the inbe rightly affected by them; and when we know and culture, and yet with the great mass of mind, it is feel, then we are prepared to act, not impulsively, but only accidental or fortuitous. Men have such wills intelligently, reasonably, conscienciously. Until a as they happen to have. This is wrong—it is dangerman knows the law, the distinction between good and ous, and multitudes are lost to the world in conseevil, and duty, his heart will never lead him to love quence, and lost to themselves. A right, thoroughly and practice the good. 'If ye know these things, disciplined will, is of the utmost utility to every

TRIP TO ST. JOHN.

The Rev. D. M. Graham has a letter in the Morning Star of the 16th inst., describing his trip in the steamer from Portland to St. John, when on his way to attend our Conference. It was written here. He

Some eight years ago I visited this place, and several other places in the Province of New Brunswick, for the purpose of forming acquaintances with the Free Christian Baptists, a people who entirely agree with our denomination in doctrine and almost entirely in usages. My visit here had ever since been one of the green spots in my life, and I longed to see the base passions, and give free scope to those senti- the brethren once more. My spirit really thirsted for the refreshing which I felt a visit to them, in "Knowledge and feeling are not all; there is an their General Conference, would be to me. But to visit them now, I had to deny myself a pleasure I had much allotted upon at New Hampton commencement next week.

I was determined to take my rest till the boat had passed into the bay between the mainland and the sheltering island of Grand Manan. Nor was I moved from my purpose, though our boat's gun was firing for the glorious Fourth. Just as I reached the deck, about 9 o'clock, the men with muskets, rifles and pistols fired saluting the flags as they gave the stars and stripes and cross of St. George to the breeze.

On that island, the Grand Manan, to our right, our brethren of the province have a church of some hundred and fifty members, who have recently completed a good house of worship. I hope some time to visit doing so. We hope our readers will follow the ex- that scene of Bro. Taylor's labours. This brother tracts through. On intellectual culture Brother B. resides on this island to our left, Campobello, where our brethren have another church of one hundred and twenty members. Bro. Taylor, formerly one of our ministers, also preaches to the church on Campobello. Soon after passing Eastport I noticed a grave looking man on board, pretty well along in years, reading the Morning Star. To me, you may elieve, that was a sign better than all the tokens of Free Masonry and Odd-fellowship. I at once made the acquaintance of that one who seemed no longer a stranger after seeing the Morning Star in his hands. I hardly need add that it was Bro. Taylor on his way wrong. What is it? There are many opinions. to the General Conference of our brethren, to commence at this place to-day. Henceforth I was not alone among strangers.

As the boat came on up the bay of Fundy, Bro. Taylor pointed out to me, on our left, Beaver Harbor, where a small stream enters the bay. This was the scene of a revival in which Bro. Taylor had laboured, and where our brethren have organized a small

As we continued up the bay, a low black line appeared in the extreme distance to the right. That was Nova Scotia. The bay, I was told, at the point

In about four hours after leaving Eastport, the Forest City passed Partridge island at the mouth of the St. John river, the harbor of this place. We came into port firing all the artillery our boat commanded as fast as the men could work it. This was of course in honor of the day. We learned after landing that a fire company had in the morning raised the rebel flag on their engine house, but that the city authorities had immediately ordered it hauled down.

On coming up to dock, I saw among the crowd that gathered around the boat, Rev. E. McLeod, the editor of the Religious Intelligencer, the organ of the Free Baptists of these Provinces. We had not seen this dear brother in the Gospel for eight years. He had been waiting for us two or three hours, as our boat was that much behind her time. What a relief to one who thus comes into a port, to find friends waiting to welcome him! Will any thus be looking for the coming of those who are so happy as to gain the port of everlasting peace.

CANONIZATION OF THE MARTYRS.

Last week our columns contained an account of the ceremony of canonizing the Japanese martyrs at Rome, by the Pope, with his cardinals, and a great number of his bishops. The N. Y. Observer has a lengthy article on the ceremony, from which we make a short extract, which may enlighten some of our reeders. The Observer says :-

to do for the candidate? What does it assume to story; -whiskey did it. "Let us consider the cultivation of the sensibility for they are supposed to be above residing in that vouring to make their men as bad or worse than "Thou shalt not kill," is a command as binding now

more be assured than the humblest member of their flocks. It seems to us simply the sublime of impudence. It proposes moreover, as intercessors, to supplement the mediatorship of Jesus Christ, men who unquestionably, in some cases, would have felt thankfui to escape from deserved infamy to uncanonized oblivion. Verily, the dogma of the immaculate conception is eclipsed by this new extravagance. More than two hundred bishops, including several from this country, have visited Rome to make a declaration which insults the common sense of the world, and gives the lie to the scriptural doctrine of "one only mediator between God and man, the man Christ

WHAT WILL SAVE THE NATION.

It has been truly said that there is no judgment for nations in the next world; retribution for their sin and godlessness is visited upon them here. This is not the place of judgment for individuals; wicked men may live in prosperity, and die without bands in their death; the judgment to come will be their time of reward; but not so nations: as such, God visits them here, and either purges or destroys them, as his wisdom dictates. All civil or internal war is the result of internal iniquity in some form or other; and the word of inspiration-"first pure, then peaceable," is as true in regard to nations as to individuals. "What peace," said John to King Joram, "so long as the whoredoms of thy mother Jezebel, and her have, while oppression, extortion, peculation, and godlessness of every description are abetted and practiced in the highest places, without check or re-

We are led to make these remarks from reading and Lord of lords." the following article in an American exchange on what is necesary to save the nation. We endorse the views of the writer, and the spirit and sentiment last few years, I hold them with unshaken confidence. is so excellent, that we wish to give it wide circulation. The writer says :-

This is a fixed law of divine Providence: Spiritual restoration must go before material. There is but one kind of husbandry which will rid our land of the thorns and briers which are destroying its prosperity. There is but one prescription for our national diseases. There is but one deliverance for us from all the present and prospective evils which sin is bringing upon us. A strong government will not save a wicked nation. Going down to Egypt for help, and stayare many, and in horsemen, because they are very ing end to war. strong-none of this will save us in our national sins. against us. "Crushing out the rebellion" (as the phrase is) will not deliver us from our disquietudes, do it. We can do many things which other nations cannot. Ours is the land of great rivers, vast mountains, vast distances, vast wealth, vast armies, vast battles. The old world now stands staring at the we could do, with God on our side. But this we cannot do. We cannot be great, and free, and happy They were mighty through God. by mere material strength. Our armies may conquer a peace with rebellion. But armies cannot win a peace from the struggle against heaven. France could not be free, because she was too wicked. She wrote the verdict. The bloodthirsty Robespierre said, in the zenith of his power, that the idea of God was a republican principle, because it was a continual

'At length our time has come, and we are in the crucible. We are trying a momentous experiment. swers to this question as to the other. No matter marked out for us. These are the divine politics which the sanctuary must teach, and our statesmen as "the Spirit poured upon us from on high." We not incorporated in party platforms. They never come out of pride, and rancor, and partizanship. It ing goes: what extremes we fly to; what faith we have in our own prescriptions; and how nearly impossible it is to accept the rule of trying to please hensive politics which are to save us.

Louis Philippe's prime minister. And Governeur

Morris, our own countryman, when ambassador to

DRUNKENNESS IN THE ARMY.

Another writer in the same paper gives a sad picture of the intemperance of the army, and the sad reverses resulting from drunken officers. He says :-

virtue and intelligence of our people. Drunkenness but those that came within the pale of it, abstained saps the foundations of all virtue and intelligence, from the use of them, and this to the certain loss of and renders a man incapable of governing either him- their lives; and that it was not till Christians became self or others. While good and true men are work- corrupted that its followers became soldiers. This is ing hard to abolish grog in our Navy, the Devil's a most awful fact for those who profess the Christian emissaries are working harder to demoralize our army. religion, but who sanction war at the present day. The noble river, that flows within a hundred feet of The consideration of it ought to make them trembi me, increases from a small brook you can step across as to the ground of their opinions on this subject until it well deserves the name of Father of Waters; It ought to make them fly to the Divine Writings and so that gill of liquor will increase to a flood that and inquire with an anxiety proportioned to the magwill destroy us more surely than a score of secession | nitude of the case, what scope the latter afforded them

bewail the loss of a son, husband or brother, from of mankind." the use of liquor in our Western army, and the It is admitted that during the millennium there will Eastern is not much, if any, better. Visit our hos- be no war. "Men shall beat their swords into pitals at Cairo, St. Louis, Quincy, Keokuk, &c., and ploughshares and their spears into pruning hooks ask the wounded there, both officers and men, about Nation shall not lift up sword against nation, neither But what is canonization? What does it assume | Pittsburg Landing, and they all tell you the same | shall they learn war any more." Why this cessation

matter in the light of Roman Catholic authorities, and and while we have enough of such men, drunkards can be more legitimate than that war is the offspring we must confess that we are still at a loss. It does should not be placed in positions to sacrifice the lives of un-Christian principle. "From whence come wars Our next extract is in relation to the culture of the not save those who are already possessed of "glorified of our sons, brothers and husbands unnecessarily, and fightings among you? Come they not her crowns." It does not relieve them from purgatory, nor be allowed to hide their own shame, by endea- even of your lusts that war in your members?" themselves.

> THE CHURCHES OF MASSACHUSETTS.—The following s an extract from the Narrative of the State of Reli- lease us from moral obligations. At the Anniversary gion in the Churches of Massachusetts, presented at the late meeting of the General Association: "Revivals-some of them of marked and unusual

> toral care of members of the Andover, Berkshire, not to steal than not to fight. He had no more rig Brewster, Hampshire, Mendon, Norfolk, Plymouth, to pick pockets and call himself a Christian in dol Suffolk South, Vineyard Sound, and Woburn Associations, while there have been some cases of individual that. It seemed to be the argument of some that hope in almost all. These, in connection with the when all the world were inclined to be peaceable, the

of which the pope or an assembly of bishops can no rivulets from all our dwellings, into the great stream of patriotic sacrifice, it seems to your Committee, demand special, humble gratitude to God."

> REVIVAL IN WISCONSIN .- A correspondent of the Congregationalist writes: Forty-eight persons were received into the Congregational church in Appleton, Wis., (Rev. F. B. Doe, pastor) at the May communion, 39 by profession, consisting of several heads of families, ranging from the age of eleven to sixty. This accession was the fruit of a deep religious interest here last winter. There were not less than 150 conversions in the town. The work was the most searching and transforming one that I ever witnessed.

Correspondence.

MR. EDITOR-You were lately visited by the Lieutenant Governor and Judge Wilmot. They appeared amongst, you that by the weight of their influence and eloquence, a "Volunteer Association" might be formed for this Province. If newspaper reports are to be credited, they did not meet with a very enthusiastic reception; but still their mission, I suppose, was so far successful. I for one deeply regret your being visited for any such purpose. The war spirit is one which requires to be allayed, not aroused. In thus expressing myself I shall very likely be charged with a want of loyalty. I plead "not guilty" to such a charge. I bless God we have such a monarch as Queen Victoria to occupy our throne. I "honor" her, and in common with thousands and tens of thouwitchcrafts are so many?" What peace can a nation sands of my fellow-subjects, I send up to heaven with my whole soul the prayer,-"God save the Queen." She is the best sovereign that ever sat on Britain's throne, and long may she live to reign over us in peace. But loyalty to an earthly sovereign must ever be subordinate to our loyalty to the "King of kings

I have been a member of the "Peace Society" for nearly thirty years, and although the principles of that Society have been put to a severe test within the Notwithstanding the wars which have recently desolated India, the Continent of Europe, and now the neighboring Republic, the principles of the Peace Society remain intact.

The more I study my Bible the more I am convinced that war is at utter variance with both the spirit and precepts of Christianity. Let me do my best I cannot harmonize the pages of the sacred volume with blood and slaughter. The prophets are unanimous in their condemnation both of the spirit and the practice of war, and in foretelling its extinction. The earth once "full of the knowledge of the ing on horses, and trusting in chariots, because they Lord," there will be an utter, universal, and everlast-

There is something awfully revolting to my mind A million of soldiers will not save us, while God is in the idea of combining Christianity and war! The two things are as wide asunder as the poles. The one is clearly antagonistic to the other. What would or remove our thorns and briers. Religion alone can be thought of the Great Redeemer, the Prince of Peace, appearing amongst us as the Commander-in-Chief of 300,000 men, armed with all the implements of carnage and blood? Only think of Paul, "the great Apostle of the Gentiles," as a Brigadier-General! Or grandeur of all our proportions, physical, moral, the Apostle John, "the beloved disciple," leading a military; and they have not seen the tithe of what charge of cavalry! No: Their weapons were not carnal; their power lay not in powder but in prayer,

How did the first Christians feel and act in this matter? Ecclesiastical history teaches, that for three centuries the whole Christian Church constituted one brotherhood of peacemakers. Barnabas declares tried it and failed; and her own statesmen solemnly "their soul is like that of a little child, never causing strife, but making peace between those that are at variance." Clement-"They forgive, as they have been forgiven." Polycarp-"They abstain from recall to justice. Hence he bitterly denounced those turning evil for evil, railing for railing, and striking politicians who aimed to root out all religion .- for striking." Ignatius-"They pray for all men, 'France must have religion," said the dying Perrier, and oppose anger with mildness, blasphemy with prayer, and cruelty with gentleness, because nothing is better than peace, by which all war is abolished." France more than half a century ago, said that the Justin Martyr-"We do not now fight our enemies. French were incapable of freedom, because they were but love all men, though all men study to afflict and not virtuous enough.

but love all men, though all men study to afflict and persecute us." Irenæus—"We have changed our swords and lances into instruments of peace." Theophilus-"We abstain from striking a blow." Cle-We thought it had succeeded; but something goes ment of Alexandria-" We have neither weapons nor sign of violence among us." And Tertullian, the son And what will save us? There are just as many an- of a centurion, under the pro-consul of Carthage, declares that the Gospel had penetrated beyond the what they are; we have God's answer: Religion limits of the Roman Empire; that in all the legions must be our salvation. Asking after God, after truth, under the contending commanders, Albinas, Niger, after humanity, after the golden rule, after honesty, and Cassius, a solitary Christian could not be found; and loyalty, and kindness, and sympathy; these are and that if religion did not forbid recourse to arms, the ways of national restoration which God has they could have defended themselves against all their persecutors; but in so far as every individual Christian is concerned, ancient prophecy is literally fulmust learn. These are from above. They reach us filled: they learn war no more. And the truth of in those heavenly influences described in Scripture, these testimonies is proved, by the enemy Celsus, who charges them with refusing to take up arms for where we first saw Nova Scotia, is almost forty miles do not get them out of the newspapers. They are the Emperor, even in defence of his person; by the reply of Origen, who says, Christians do not take up the sword against any nation, nor learn to make war, is amazing to notice how wide of the mark our talk- but have became, for the sake of Jesus, children of peace; by the numbers who suffered martyrdom for abandoning the profession of arms on their conversion; and in fine, by the testimony of the historian God and to do good to our neighbour, as the compre- Gibbon, who affirms that "the early Christians could not be convinced that it was lawful on any occasion to shed the blood of our fellow-creatures, either by the sword of justice or that of war.'

Here I may say with CLARKSON--"It has been made to appear that, while the lamp of Christianity burnt pure and bright, not only the Fathers of the The stability of our Government depends upon the Church held it unlawful for Christians to bear arms, for a construction of the precepts therein contained Many a mother, wife and sister have had cause to so injurious both to the morals and to the happines

of hostilities and reign of peace? Because of the pi We have noble, honest and sober men in our armies, valence of Christian principle. No inference, the law to Christ, and no peculiarity of circumstances which we may be placed, can by any possibility re meetings of the Peace Society held in London in the month of May, a Mr. Cosshan said-"There wa nothing taught more clearly by the Bible than that interest—have been enjoyed in quite a number of the churches, especially in some of those under the pas-

Here at present God willing, return

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BRITISH The Asia from

The fighting bet reverse for Union and McClellan's po The new Ameri hostile comments The Freedom o was formally pres The ceremony of Exhibition, took Cambridge officht supported by the a large number of the attendance e awards fills twent

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The Paris Pa treat with Juarez Mexico, Mexican scrupulously re Mexico after con Presse says the doubtful; says h of infantry and I is reported that by a force of 35, TERRIBLE BUT

bring late acco Horrible butche parts of the cour and French gun Kah-ding, but opposite side of into the hands two thousand f offering in corre The number ki oned at two the

The number making up the Federal army, meetings are b encourage the v places, with be offer a bounty men willing to they must res noxious to the bers of the citi Canada and t chance of being Connected w voluntary enli

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It is said of McClell in-Chief of it is said, War; and conduct of