

corn instead of sugar and cotton. There is still much suffering among the poorer classes, and the prices of provisions are exorbitant.

CANADA.—Original.—Madame Feller—Operations—Abduction—Rev. N. Cyr, &c.

The Report of the Evangelical Society of La Grande Ligne (Baptist), issued by order of the Committee in April, is before me, and may furnish your readers with desirable information concerning one of the societies for the evangelization of the French Canadian Roman Catholics.

Madame Feller, whose husband was dead, was led to join them in their work in Lower Canada, and when the health of the first missionaries gave way, and they were compelled to return to their native land, she remained behind, although urgently requested to accompany them.

They report 23 missionaries, male and female. Six are ministers, three evangelists, and two colporteurs. From 80 to 85 pupils, besides some day scholars, attended the institutions of Grande Ligne and Longueuil.

An interesting yet painful narrative is given of a young woman whose desire to receive education at this place, were frustrated by cruel deception.

Montreal, at the time when the report was written, had a missionary of the society, the Rev. N. Cyr, also proprietor of the *Semur Canadian*, who has recently resigned his connection with the society.

The congregation in Quebec numbers from 30 to 60, all French Canadians; the membership 21. Several additions were made during the year. One or two cases of great interest are reported.

From 30 to 70 persons attend public worship at St. Mary. The missionary writes: "Our church is doing well. We have to thank God for the conversions which took place during the year; several persons are now candidates for baptism.

St. Pie, Roxton, and Granby are embraced in one field under the care of Rev. James N. Williams, formerly pastor of the Baptist Church in Montreal.

TERMS AND NOTICES.

The terms of this Paper are—1 Copy one year, \$1.50. To Clubs. 5 Copies to one Office, one year, \$7.00.

WHOM TO PAY MONEY TO.—Our place of business in St. John is in the Drug Store of Mr. M. McLeod, 28 Charlotte Street.

EXCHANGE PAPERS.—Publishers who oblige us by exchanging, would confer a favour on us by addressing "Religious Intelligencer, Fredericton," instead of "St. John."

Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 15, 1862.

"THAT THOU STIR UP THE GIFT OF GOD."

Paul was one of that sort of Christians who believe that the Holy Ghost calls the true preacher to his office. He did not believe in man-made ministers.

Timothy, in the opinion of Paul, was called to the ministry by the Holy Spirit. Paul laid his hands in ordination upon Timothy, to show the candidate, the church, and the whole world, that he believed in the genuineness of that call.

We have two letters from Paul to this young preacher, and another to Titus, another young preacher. It is reasonable to believe that in these three letters written to young preachers, we shall find Paul's opinions about the preparation of young preachers for their great work.

By the study of these letters, it strikes us, he will readily find that Paul believes in the Divine call to the ministry, that the Holy Ghost does distribute to the preacher a peculiar function or gift. No study, or learning, or piety in the ordinary sense, confers this gift.

2. Though this call is directly from the Holy Spirit, the same spirit enforces the study of the Scriptures, works composed by Himself, as peculiarly adopted to prepare the preacher for his great work.

3. It is plain from numerous considerations that we need not delay to mention, that when we say the knowledge of the Scriptures, it is not simply to be able to recite the words—a thing which a child and even a parrot can be taught.

Paul, and probably, Timothy and Titus were familiar with both the Hebrew and Greek languages. The Old Testament was written in Hebrew. In the days of Paul there was a Greek translation of the Old Testament—a translation which the Apostle Paul and the other New Testament writers often quoted.

4. But Paul states it over and over, that the preacher ought to be apt to communicate. That is, he ought to be able to communicate in fitting lan-

guage the thoughts of the Holy Ghost, which he acquires from the study of the Scriptures. The art of communicating is a thing partly dependent upon natural gifts, and partly upon the proper exercise of those gifts or faculties.

5. This preparation in thought and communication implies the lawfulness and desirableness of all the knowledge and discipline which the schools are able to give. We do not say they are indispensable; but we think it plain, that young ministers do not follow Paul's advice unless they acquire all they reasonably can. Paul writes to you young men in the ministry, when he writes to Timothy from such a full heart: "Wherefore I put thee in remembrance, that thou stir up the gift of God that is in thee by the putting on of my hands."

BENEFITS OF THE SABBATH.

The Sabbath is not merely a positive, but a moral institution, adapted to the wants of man. In this respect it differs from circumcision, the passover and baptism, which derive their entire authority from the express command of God.

The Sabbath is adapted to the physical wants of man. Most of the ancient nations had the division of weeks, with the seventh as a day of rest. So general a custom could hardly have been derived from tradition alone; it was not adopted from the Jews; and the fact of its existence shows a ground for it in the human constitution.

Equally is it adapted to our intellectual needs. The mind has its laws of order, requires change and variety as much as the body. And to these laws the Sabbath conforms. Besides, it is a great source of mental culture and improvement.

The highest blessings, however, derived from the institution are of a moral and spiritual kind. Here it is most intimately connected with the very life of true religion. Destroy the Sabbath, and you remove piety from the earth. A community that does not observe the Sabbath, lapses into practical heathenism.

A subject of such vital importance is not made as prominent as it should be. There is a vast amount of Sabbath desecration. Numbers disregard it altogether, others make it a day of sloth, others a mere holiday, others observe it simply in the outward form.

The following beautiful and interesting essay was read at the recent Anniversary of the Maine State Seminary, by a young lady of the Graduating class. It has been forwarded to us by a friend, and we have pleasure in giving it a place in our columns.

THE HIDDEN CONFLICT.

Unwitnessed by human eye, unheard by human ear, unrecognized save by each man's own soul and his God, there has been carried on in all time a warfare, constant and severe.

Another Letter from Rev. D. M. Graham. The last Morning Star contains another letter from Brother Graham on our General Conference.

This people has not any institution of learning in either Province. The day is not distant, however, when it will arise and build. Some of them are sending their sons and daughters to schools in other denominations at enormous disadvantages pecuniarily, and finally have the pain of seeing their children go with their superior advantages in the way of learning, to other denominations.

By commencing a book concern and publishing a weekly paper, the Conference fell into the embarrassment of a heavy debt, which, though now about paid, will be sufficient to dissuade some from ever undertaking any thing more for the sake of denominational improvement.

unruffled surface there is fearful contest. There, no outward sign is heard, no booming cannon, no din of arms; the heaving breast, the quivering lip, the fearful eye are often the only evidences of that mighty conflict. It is a solitary conflict; upon that field of strife—the heart—thousands are not gathered to engage. Alone! alone it must be! Deep down in the recesses of the soul, it must be maintained, and often all Heaven stoops to witness it.

It is a bloodless conflict. That field of battle is not strown with the bodies of the wounded and dying. Within the secret chambers of the heart, Duty inbrues not her hand in the blood of her foes; but the struggle is often none the less fearful. It is a universal conflict. No one is exempt. Each must bear his part. The high and low, the rich and poor, the child, the youth, the high in the vigor of manhood, and the aged all must engage.

SYSTEMATIC BENEVOLENCE.

This is a subject which is beginning to interest Christians everywhere. The old plan of giving by impulse or as we feel, is the very way to rob God, and cultivate covetousness. The Scripture rule to lay aside on the first day of the week is the only safe one.

The careful reader of the Scriptures cannot fail to discover that the cultivation of a benevolent spirit is an object aimed at throughout the sacred volume. Abraham and Jacob voluntarily dedicated, on a particular occasion, a tenth of their property to the Lord. Afterward, under Moses, this became a law for the Jewish nation. To the law were added most precious promises for the encouragement of benevolence, such as,—"Honor the Lord with thy substance, and the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

The liberal soul detesteth liberal things, and by liberal things shall be stand. When the tabernacle was erected, the people, out of their poverty, brought their free offerings every morning, until Moses said,—"The people bring much more than enough." The transactions of that occasion, we may be sure, were not forgotten. The tabernacle became the dwelling-place of Jehovah. There he met his people, and communed with them. That sacred edifice, built by their own contributions, was to them like a reservoir of pure water, from which streams flowed forth to refresh them in the desert.

Pray in the morning, at noon, and at night. Pray much for the government, much for your President, and much for the generals of our army; and every word that you utter will be heard. If we are to be a united people, let the sad spectacle be hid from my eyes. May God permit me to die or ever I shall see this land destroyed. I have no further mission, and no further wish to live, if ruin is coming upon it. Give me my whole native land, with not one acre clipped, not one State lost; give her to me from the cool North to the warm South, from the eastern ocean to the western; give me all of it, and not less than all, unutilized, symmetrical, with an auspicious future opening, and all portions of evil averted—give me my native land so, and I can spend and be spent for her. But if she is to be rent asunder, and rent asunder that there may be erected another infernal government, whose foundation-stone, as its would-be founders boasting declared, is to be the oppression of men, then may it be hid from my eyes. But it shall not be—it shall not be!

Gentlemen, everything depends on prompt, resolute, and determined action, under the blessing of God.

FREEWILL BAPTIST EDUCATIONAL INSTITUTIONS.

Last week we published Brother Graham's letter on the recent examinations at the Maine State Seminary. As we know some of our readers are feeling a deep interest in this institution, and are anxious for information, we transfer to our columns the following letter from the Morning Star:

I have attended the recent interesting anniversaries, both at the New Hampton Institution, and the Maine State Seminary. The several Committees have made their reports, which must give much satisfaction to the public; and yet I wish to add a few words to whatever may have been said.

There is no need to compare together directly the two schools. Each alike is doing a good work for the denomination, and both are as prosperous as the most ardent could look for, at these times. It is no unmeaning fact that New Hampton has sent forth this year 33 graduates, including the 7 from the theological school; and the Maine State has graduated 25; these added, make from these two institutions alone 61 gentlemen and ladies. Such an annual offering is truly encouraging. To these add the recent graduates from Hillsdale College, Whitestown Seminary and our other educational institutions (which, though not all, are most worthy Freewill Baptists), and you have an educational force which in a few years shall make itself strongly felt in our beloved denomination.

I may be allowed to add—since you and many other interested friends were not in attendance—that the three days of exercises at each of these schools were to several hundreds very interesting feast days. The Trustees' meetings, in which still more liberal things are being devised; the second classes in the examinations; the vigor and cheerfulness that pervaded all parties, will be cherished remembrances.

President Fairchild's oration before the literary societies at New Hampton was a very able and eloquent performance; nor would friends consent that less than that should be said of the oration before the literary societies of the Maine State, which was given by Prof. Harris, of Bangor Theological Seminary. It is a pleasant arrangement that makes the best eloquence of some institutions to contribute to the pleasure of the others on these anniversary occasions. But I do not wish to particularize farther. I took up my pen with a heart filled with joy under the refreshing remembrance of what has been accomplished in our denomination for educational interests within the short time of the last ten years. May the Maine State and the New Hampton Institution receive, for the coming years, all the patronage they so really deserve. What may we not hope that another ten years shall reveal among us in this direction?

GREAT MEN ON THE GREAT REBELLION.

The Rev. HENRY WARD BECHER, in a sermon recently preached by him, gave utterance to the following language in alluding to the present state of the American nation:—"There is a Christian duty of prayer for all in authority, which was never, it seems to me, so much obligatory as now. I am impressed, I am oppressed, with the critical position in which we are every day, more and more. I love my country. I love her noble institutions. My heart swells when I look on this broad continent, and see what God means for us, if we are faithful and true to our privileges; when I think what a fair and mighty form this nation will present when it ceases to be a whole of this vast expanse, when State shall touch State from one extremity to the other, when an electric chain of patriotism shall run over all these mountains and through all these valleys, and when from ocean to ocean there shall be but one people, with one glorious career of liberty."

Pray in the morning, at noon, and at night. Pray much for the government, much for your President, and much for the generals of our army; and every word that you utter will be heard. If we are to be a united people, let the sad spectacle be hid from my eyes. May God permit me to die or ever I shall see this land destroyed. I have no further mission, and no further wish to live, if ruin is coming upon it. Give me my whole native land, with not one acre clipped, not one State lost; give her to me from the cool North to the warm South, from the eastern ocean to the western; give me all of it, and not less than all, unutilized, symmetrical, with an auspicious future opening, and all portions of evil averted—give me my native land so, and I can spend and be spent for her. But if she is to be rent asunder, and rent asunder that there may be erected another infernal government, whose foundation-stone, as its would-be founders boasting declared, is to be the oppression of men, then may it be hid from my eyes. But it shall not be—it shall not be!

Gentlemen, everything depends on prompt, resolute, and determined action, under the blessing of God.

By commencing a book concern and publishing a weekly paper, the Conference fell into the embarrassment of a heavy debt, which, though now about paid, will be sufficient to dissuade some from ever undertaking any thing more for the sake of denominational improvement. Others, however, as they learn that their debt and trials are small in comparison with what other denominations have gone through in the same score, resolve to be more careful in the management of pecuniary affairs, but not to give up efforts to improve their denominational condition. Some of their sons and daughters, we judge from what we heard, will soon be at Maine State Seminary and at New Hampton. There is no doubt but that they can attend our school with a great pecuniary saving to their parents. Some of them, we trust, will

feel it their duty to prepare themselves to conduct educational enterprises among their own people.

The younger portion of the ministry seem in a good degree alive to self-improvement by way of study, and they will find they need much study and preparation, if they succeed in doing this generation a work worthy to be compared with what their fathers in the gospel did in their day. The ministry, we judge, is not well supported in comparison with the ability of the people, but there is great improvement, we hear, in this respect. We did not hear of one who preaches against salaries, and the oldest among the ministry are fully convinced that the people should be instructed to share temporal things with those from whom they receive spiritual things. It seems to us that in regard to education and the support of the ministry, this people is very decidedly in advance of what our own denomination was at their age.

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