TERMS AND NOTICES.

For one year. $1.50

☞ PAYMENT IN ALL CASES IN ADVANCE. ☜

Any person sending us *Ten Subscribers*, with the money—FIFTEEN DOLLARS—we will send them one copy extra for their trouble. For *Twenty Subscribers*, two copies extra and for every *additional ten*, a copy.

☞ Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the Bookstore of Messrs. BARNES & Co., Prince William street.

☞ ALL LETTERS FOR US, either on business connected with this Paper or otherwise, *should hereafter be directed to us at Fredericton.*

SPECIAL NOTICE.

Our terms of ADVANCE PAYMENT will in *every case* in future, be *strictly adhered to.*

☞ Our Post Office address is Rev. E. McLEOD, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 28, 1862.

THE RELIGION OF DOING.

An evening or two since a gentleman—not a member of our church or congregation—called at our residence, and, during his brief visit, the conversation turned on *practical Christianity*. Our friend very unreservedly expressed his views on Christian life, and what he conceives to be the genuine fruits and true evidences of a *right heart*—a heart influenced and controlled by the Spirit of Christ. He severely condemned the so-called piety of those whose religion does not include practical charity and benevolence toward their more unfortunate, and sometimes sinning, fellow creatures. Some of his remarks may, perhaps, have savored of censoriousness, but we were constrained to admit their truthfulness, and to concur in the oft repeated charge, that much of the Christianity of our churches is made to consist in a profession, an experience, an emotion, or a round of devotional duties, while from it is too frequently divorced "charity and the love of God." We admit that, when urgent and important claims are made upon the liberality of the public, as in the case of the Lancashire sufferers, noble responses are generally given. But that, of which our friend complained, was the absence of every day charity, in kind words and benevolent acts to the unfortunate and poor. He adduced several incidents illustrating and confirming his views on the subject, the truthfulness of which we do not doubt, knowing him to be a man of veracity.

Has it never occurred to the reader, how much lack of the Spirit of Christ is every day apparent in some Christians (?) toward those who, by misfortune and force of circumstances—which they, perhaps, could not control—have been brought into a state of embarrassment, or reduced to poverty and want. "Bear ye one another's burdens, and so fulfil the law of Christ" is a divine precept. And while it is a fact which cannot be controverted, that some have burdens much greater than others, it is also true that those whose burdens are the lightest too often either think that others have none, or refuse to share any portion of their weight. *Selfishness*—as our friend said—is the bane of human happiness. He who withholds his sympathy and charity from proper objects, not only robs another of his just right, but unfits his own heart for true enjoyment.

We cannot always judge of others by ourselves. If we could put ourselves in their place, we might learn something of their feelings. What does the man of ample means know of the heart burdens of his poor neighbor, who is struggling under poverty to rear up respectably a large family? What does the wife, whose husband supplies the wants of the household, know of the struggles of her less fortunate sister, whom God has made a widow; or, what is worse, the father of whose children has been made cruel and a curse by the bar-room and drunkenness? Many are ready to condemn those whom disappointment and adversity have already made sad; but few are willing to extend sympathy, or touch their burdens with one of their fingers. The plea sometimes is—they are unworthy. We grant it is more gratifying to aid the worthy than the undeserving, but it is like God—to give to the just as well as the unjust—to evil and the good.

Again, some may say, they can do so little, and therefore find excuse for doing nothing. Such forget that "a cup of cold water" will not fail of its reward; and it is not the great things that we do, but it is the doing of "what we can," and *the disposition with which we do it*, that constitutes genuine Christianity, and meets the approval of God.

Neither our time nor limits allow us to enter into this subject at present as its merits require, but we have a personal experience on it, which has taught us some never-to-be-forgotten lessons. Our friend, to whom we have referred, very unhesitatingly asserted that he had but little confidence in the Christians, however fluently they might pray or eloquently preach, who would allow a brother to struggle against adversities of various kinds, and carry burdens sufficient to crush his spirit to the dust, and yet lend no helping hand to sustain him, but rather add to his burdens and trials, by exerting *secretly* an influence against him. Many forget the sympathy between Christ and his children—"Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." Read Matt. xxv. 31–46.

JUVENILE REFORMATORY.

We marked for insertion in our columns last week a portion of the abstract published in the *Globe*, of Judge Ritchie's remarks in his charge to the Grand Jury in this City, on the subject of a Reformatory for juvenile offenders, but a press of other matter obliged us to defer it. We now take the opportunity of referring to the matter at more length, and joining with our contemporaries in urging its importance on the attention of those whose duty it is to initiate this much needed work. For the information of our readers not otherwise informed, we may state that Judge Ritchie urged the necessity of an institution for the reception of young persons in the first stages of crime, where they would be taught and instructed in a proper manner, and lessons of morality, virtue, and industry instilled into their minds. He very properly argued that the association of juvenile offenders with more hardened criminals in the Penitentiary or elsewhere, has an injurious effect upon the former, and is calculated to increase rather than prevent crime. That it is the duty of the State to provide against this evil, was also very clearly stated by Judge Ritchie. "A well ordered State," said he, "would not only punish crime, but would also endeavor to prevent its commission." He further suggested that buildings for the purpose might be erected on a part of the grounds now unoccupied, belonging to the Penitentiary. The necessity of a reformatory institution in St. John must be apparent to every one at all acquainted with the criminal calendar of the City, or having any knowledge of the vicious mode of life led by a considerable number of lads and children of both sexes. The records of the Police Court, especially for the last year, have divulged a mode of living, and a state of depravity among a portion of the juveniles belonging to the City, fearful and heart-rending to contemplate. Some of these, we suppose, have no parents living; others are the children of fathers and mothers without natural affection, depraved and drunken, and often whose cruelty to their offspring drives them forth to seek food and shelter where they may. Some beg, some steal, and it is not to be wondered at. They lodge in barns, outhouses, and porches, and for the want of care, kindness, and good instruction, become hardened in crime at an early age.

An institution where these, and others of similar character, could be taught and reformed, and where they would acquire habits of industry, and be instructed in some trade, by which they could obtain an honest and sufficient support, would not only be a boon of inestimable value to the children themselves, but would be a work of incalculable good to society in general. Who does not know that life, property, and every thing we hold most dear, is safer, and hence more valuable, in a virtuous and well ordered community, than where thieves, robbers, and assassins prowl abroad by day and by night? The increase of immorality and crime always tend to depreciate the value of material wealth, as well as to mar the enjoyment of other blessings. The absence of these would make the earth a paradise.

In all places where reformatories have been tried, and judiciously conducted, they have been attended with the most desirable results, and many a respectable, virtuous, and industrious young man and woman has been enabled to look back to these institutions as the means of saving them from a life of infamy, shame, and crime, and, in all probability, an early and dishonored grave. Society not only owes to this class of unfortunates the effort to reclaim and save them, but it owes to itself the protection which would result from such an effort.

We heartily concur in the suggestion given by the *News*, and approved by the *Courier*, that Partridge Island would be preferable to the place proposed by Judge Ritchie, for the construction of such an institution as is contemplated. Buildings are already erected there, which are seldom used, and which could be well appropriated for a reformatory. Partridge Island affords several advantages for the purpose, which no other place does.

We believe this institution should be a Provincial one, conducted on the very best principles, and that it should be supported from the public chest. It is folly to state that it would increase the public expenditure. It might do so for a year or two; but the diminution of crime resulting from it would, in a little while, reduce criminal expenses quite equal, if not beyond the cost of the institution, while society would be saved from the prey of so many more vicious characters, rendered adepts in crime, by practice from their childhood.

We clipped from a very excellent exchange—the *Religious Telescope*—several weeks since, a portion of an article, intending to transfer it to our columns. We subjoin it, as its insertion in connection with the subject of a Provincial Reformatory seems appropriate.

There are strong currents in life,—currents that have plowed deep channels, and that sweep on, with almost resistless force, to the deep, dark Dead Sea of ruin. A child thrown into one of these currents, and left to itself, will struggle a little while, utter a few piteous cries, and then sink, and float down. It can do nothing less. The power of the stream is several times greater than all the force it can summon. By a stern law of necessity it perishes.

True, God might interpose to save it, but, ordinarily, so far as we can see, he interposes only by established agencies. He might lift a drowning child from the water, but he does not. He deems it best, and it is best, that all things should be governed by well established laws; and, hence, when a human being is thrown out into a deep current of sin, and no friendly hand is reached out to rescue him, he must perish.

Junius was a beautiful child, born of a thoroughly dishonest mother, and good hearted, but weak father, whom he was early taught to despise. His mother was his idol, for she knew well how to win and retain his unsuspicious heart; and before he was twelve years of age, he had received on his plastic nature a clear impression of every bad feature of her character. When he reached manhood, this nature had become firm, and he was, like his mother, thoroughly dishonest. A lie had not a feather's weight upon his conscience, and stealing was a passion. His mother, to complete his ruin, had placed him in society congenial to her nature. Poor child! Unfortunate young man! Yours is one of the hard chances of life.

Josephina opened her eyes in wretchedness. Her father a drunkard; her mother an ignorant, low woman. She breathed foul air in two senses, listened to curses and vulgarity, and yet lived and grew up to be a young woman. Nature endowed her with a comely form, and a good brain, and that was the whole of Nature's contract. Education was to come from man, and it was given in the lowest school of vice; and she was thrown out in the deep current of sensuality with a stone tied to her neck. How could she escape, unless some friendly hand would rescue her? But no hand was extended, and she went down. Her's was one of the hard chances of life.

Go down now to the bottom of the Dead Sea of ruin, to the bottom of the sea, and bring back the corpse of Josephina; restore her to life, and to childhood. Place her in a pure Christian home. Give her an intelligent mother, an honorable father, a good education, and the best social advantages. Now what is she? A lady, a Christian, a happy wife, an honored mother. True, she might have all these advantages and be a base woman, but nine chances out of ten they would make her all that we have imagined.

Now, shall those who have always been surrounded with influences calculated to develop the purest, noblest, and happiest life, harden themselves against the poor unfortunates who are struggling in the terrible streams of vice which encircle the earth. Will they not heed their piteous cries and lend them a kindly helping hand ere they perish? Oh! ye favored children of fortune, will ye not think of the hard chances to which thousands as good as you by nature, are subjected?

REVIVAL IN WAKEFIELD.

By the following letter from Brother White, we learn that a gracious revival of religion is now in progress in Wakefield. We know that the good news will be hailed by many of our readers with heartfelt joy. The scarcity of these precious seasons is a matter for sad reflection, and should beget solemn self-examination on the part of preachers and churches. O for an outpouring of the Spirit from on high, to fertilize the barren wastes, and make them as the garden of the Lord. Bro. W. writes:—

Wakefield, November 20, 1862.

Dear Brother McLeod,—About two months ago I came to Wakefield, feeling that God had a work for me to do in this place. I preached one Sabbath, and left an appointment for the next; and I continued to do so for four Sabbaths. The cause here was very low, and the church much discouraged; but I believed the time had come for God to revive his work, and commenced to hold a series of meetings. From the first it was evident that God was with us, and sinners soon began to seek the Lord, and cry for mercy, and backsliders come home to their father's house. One week ago, Bro. J. T. Parsons came to my help, and last Sabbath he baptized *fifteen happy converts*, and received them into the church. God was with us of a truth, and many rejoiced in his great salvation. Bro. Parsons has entered into the work with all his heart, and the Lord is making him a blessing to the people. We expect others to go forward in the ordinance of baptism next Sabbath. Our prayer is that God may carry forward this good work until a sinner is a stranger in the land, and He shall have the glory.

Your's, in the best of bonds,

Y. WHITE.

LETTER FROM ENGLAND.

London—Its great iniquity, and what is being done to save it.

ENGLAND, Oct. 7, 1862.

MR. EDITOR—London is in all respects the centre of England. Religiously, it exerts an immense influence by its mighty pulsations upon every part of the United Kingdom. Those, therefore, who work for the good of London, are working also for the good of the remotest portions of the nation.

Statistics have just been published respecting London, calculated to awaken the solicitude of every Christian. Adopting the usual method, the investigation has not only arranged the classes under respective heads, but has distributed the individuals of which they were composed, into imaginary towns, each containing a population of ten thousand.

By the above expedient, the most ordinary intellect is enabled to comprehend the result. The population of London, for instance, who work on Sunday, would fill ten such towns; the habitual gin drinkers would fill fourteen; ten more would be occupied with inhabitants who would be constantly intoxicated; two with fallen women; one with gamblers; another with children trained in crime; and one more with thieves and receivers of stolen goods.

Such aggregates of vicious and unprincipled people, are appalling to contemplate; and being concentrated into one focus, the virus acquires force by constant contact with kindred elements and a congenial atmosphere. For, in addition to the demoralizing influence of corrupt minds, acting on each other, there is also every possible stimulant to excite their worst passions. There are as many public houses, beer, and tobacco shops open every Sunday, as would form two towns of ten thousand each; while, farther, there is but one Protestant place of worship opened for divine service to every twenty-seven of these seductive places.

There is, however, no ground for dejection, notwithstanding the serious nature of this evidence. Though iniquity abounds, there never was a period when so much real good was accomplished among the lower classes as now. Their attention has been gained, and a cordial welcome to the missionary in haunts where formerly he would have been hooted at and maltreated; and many striking conversions have occurred among the most desperate and unpromising.

Still, there is very much land to be possessed, and a momentous work to be done. There is as great a work for faith in the heart of Britain as can be found in any quarter of the globe. It is one which requires unintermitting activity, and offers full scope for the exercise of every Christian grace. The spiritual aspect of London, notwithstanding its wealth, civilization, and grandeur, is truly lamentable.

Many agencies are vigorously at work. The open air mission in the metropolis is a powerful organization. During the season now closing, the encouragements have been very great; there have been reverent attention, solemnized feeling, audible thanks often expressed, spiritual fruit, and an aggregate attendance of many thousands at the different stands.

It is a remarkable fact, that more than one Roman Catholic, regularly attending his or her own place of worship, has habitually hung on the lips of evangelical preachers, as they have either discoursed in Hyde Park, or taken part in the "half hour" services at the Duke of Wellington's Riding School.

A wonderful blessing has recently attended the preaching of Woolwich young men (the fruit of revival in 1859) in Hyde Park. Many wanderers are brought in there, chiefly from the ranks of the young. Not only do the Woolwich young men labor there, but other revival agents, such as Brownlow North, and a North American Indian, named Kelly, with marked acceptance and success.

Much good is being done by Bible classes and other means of grace, in connection with cabmen's clubs. Not only the men, but their wives, receive a blessing. In like manner, in the east end of London, the workers continue to meet together on the Lord's day for prayer and social intercourse, and from those meetings go forth to visit the lodging houses, and to preach in the open air.

A Young Women's Christian Association and Home, the first in the east of London, has been opened for the reception of young women who have neither parents nor friends with whom they may dwell. The value of such a *real* home for girls whose earnings are small, and who, without it, would be exposed to poverty and peril, is incalculable. The Dowager Lady Rowley, assisted by some other generous Christians, has opened this home, and the blessing will assuredly return into their own bosoms. This institution is another fruit of London revival.—*Cor. to Morning Star.*

NOTES AND GLEANINGS.

HOME FOR DESTITUTE CHILDREN.

Since our article on a Juvenile Reformatory, in another column, was in the hands of the printer, we have received the last copy of the N. Y. *Observer*, from which we transfer the following interesting account of a home for destitute children in Brooklyn, New York. This institution seems to be in advance of the reformatory, as it takes children of the most tender age, who may happen to be destitute of proper guardians:—

The citizens of Brooklyn have recently erected a spacious and commodious building on Butler street, near Flatbush avenue, for the forsaken and homeless little ones of their city. In inspecting the arrangements of this institution, during a recent visit, we found the children now in the nursery and school-room, now in the dining-room, enjoying their wholesome mid-day repast, and then in the play-ground, happy, joyous, full of frolic and harmless mischief. Surely, they do not at all correspond to the picture suggested to our imagination by the word "destitute" over the door of entrance. But we are bidden to look back a few weeks or months into the past. Before us is a boy of nine years, who was found last winter by the police, wandering, homeless, parentless, about the streets. In the nursery is an infant whose father died at sea, and whose unfeeling mother abandoned it in its helpless infancy. Another is deserted by her father, and the mother is too poor or too delicate to provide for her. Here is a little girl whose father is in the army, and whose wicked mother by her neglect makes her offspring a "destitute" child. Others have one or both parents intemperate. A pitiful history is each little life that has found refuge and relief in this blessed institution. As we went from room to room of this cheerful, beautifully arranged building, we said to ourselves, "How much more is all this than the 'cup of cold water' which Christ said should 'not lose its reward.'" This is indeed a "Home." The lavatory is here as well as the dormitory; the chapel as well as the school-room; the hospital side by side with the nursery. Shelter, clothing, food, warmth, care, sympathy, love, mental and religious instruction, are all abundantly furnished. There were fifty-six in the instituton, ten of whom were in the nursery. Eighty-five little ones have enjoyed the benefits of this "Home," during the present year; and eleven have gone from it since the first of January into good families, where they have found fathers and mothers, brothers and sisters. Besides these little ones in the "Home," this Society has under its charge two Industrial schools, where 130 children are clad, taught and furnished with one good meal a day.

GRUMBLING DISCIPLES.

Here is a picture, the original of which is found in almost every latitude:—

The grumbling disciple is never satisfied with anything. He is always looking on the dark side. He always thinks everything is going backward and tending to ruin. When he gets up to speak in meetings, there is a universal *shiver* all over the house. He always has the same confession of *coldness* to make in his prayers. It makes me think—(how can I help it?)—"Brother, you ought to have repented of that long ago. Why don't you go to the fire and warm yourself, and not come here with the frost on your beard to freeze us to death? Have you no warm corner in your closet, where you can go and *thaw out* before you come to the prayer meeting? And don't think everybody else is cold because you are. And if they are cold and you are really warm, give them some pungent, warm-hearted exhortations—'thoughts that breathe and words that burn,'—that they may be kindled into a flame."

The grumbling disciple is never satisfied with anything. The *preaching* is bad. The prayers are *cold*; he can't join in them. His brethren are *cold*; he can't fellowship them. He thinks the Lord cannot bless *such a church*. He is almost afraid to belong to it, lest he should be responsible for its sins, and be dragged down to perdition along with it. He sees so much inconsistency all around him that he is discouraged. "Brother A. drives a hard bargain; bro. B. is crooked in his dealings; sister C. is not careful how she handles the 'unruly member';" and so on to X, Y, Z. Poor man! how I pity thee! But, "I have been young and now am old, yet have I never seen" any good come of grumbling, fretting, or scolding.

BOOKS AND PAPERS.

A Book is a power. A bad book or paper has power to turn the current of human life into channels of use which empty into gulphs of immortal misery. A good book or paper may turn it into that stream which runs through the city of God. Yes, a book or a paper has a great power for good or evil. Read the following:—

When John Newton was a young man vainly seeking peace of mind on the principles of Pharisaism, a book of skeptical philosophy was placed in his hands. "This," he says, "operated like a slow poison, and prepared the way for all that followed."

What "followed" every one who has read history knows full well. The young Pharisee forsook his "righteousness" and became a blasphemer, a sensualist, a teacher of iniquity, an inventor of strange oaths, a chief among sinners through six years of wandering on the sea and on the land. All this was the fruit of a skeptical book.

Many years ago a student at college, fired with literary ambition and utterly regardless of his soul, was in the habit of spending his Sabbath over his college studies. One day a pious lady gave him a religious book called, "The Test of Truth." He read it, and henceforth was a changed man. He found peace in believing, made greater progress in six days of study than he had formerly done in seven, graduated with honors, became a professor in his *alma mater*, and during a long life led many noble youths not only up the heights of Parnassus, but also to the cross of Calvary. All this was the fruit of a religious book.

Now, suppose these cases reversed. Suppose young Newton had had a religious instead of a skeptical book placed in his hands, would he not probably have escaped the guilt and misery of those six years of sin? Suppose a skeptical book had been given the student instead of a religious one, would he not probably have failed to find that peace and power which made his life beautiful and useful? These questions admit of but one answer. Newton would probably have been saved by a good book, the student ruined by a bad one.

DANCING.

A writer in the *Morning Star* deals some withering blows against this fashionable ammusement. He says:—

Dancing has become a very customary thing. Travel through our country wherever you may and you meet with it frequently. Now I am of the opinion, from an intimate acquaintance with its effects, that there is connected with this foolish amusement many grades of vice and depravity. While in the simple act of dancing there may be nothing wrong, yet of these dancing parties, balls and night revels, we can speak only in terms of the utmost disapproval. As conducted, they are miserable sinks of depravity, one of which is sufficient of itself to curse an entire community. Contrived for the gratification of the basest passions, of the very lowest classes of society, they become the source of a vast amount of profligacy, crime, and debauchery. Could all those who are ruined every year in our large cities, by this vicious amusement, be brought together, what a fearfully sad spectacle would be presented. Men who are now apologizing for the vice would stand aghast. Parents who are sending their children into these sinks of corruption to learn manners and acquire accomplishments, would as soon send them into a nest of vipers. And young men who are bartering their souls away for the miserable mirth, would fly from it as from the pit of death. The broken down tradesman, the ruined mechanic, the once studious lawyer, would appear before us limping from the midnight carousals, to bear witness to the ruinous influence of this dark school of infamy. Once respected, once prosperous in life, once their bosoms flushed and beating with high hopes, now tossed by passion, and driven by the destructive storms of vice. Females would come, daughters and sisters, who awhile since suspicion dare not touch, and on whose cheek the flush of shame had never been seen, now wearing vice like a garment, every feature distorted, every sign of innocence blotted out, every trace of virtue gone. If there is one scene on earth which is empty, vain and trifling, it is that which the dancing hall exhibits. The gambler hopes to gain gold, but dancers can hope to gain nothing but exhaustion, weariness and disease. Dancing parties waste time, destroy health, ruin character, blast reputation, and are one of the most prolific sources of every species of crime which afflict society. This being true, it is sufficient to brand them with divine and human disapprobation, and should consign them to eternal oblivion.

BAPTIST.

At the last Baptist Convention, Thursday, the 4th December next, was appointed to be kept as a day of Fasting and Humiliation. Dr. Cramp of Acadia College, has published the following suggestions relative to the observance of the day:—

The need of humiliation must be evident to all impartial observers of the present state of our denomination. We have great cause to humble ourselves before God.

I take the liberty to suggest, that among the objects of prayer, the following appear to be especially important:

1. The manifestation of divine grace in the growth of warm-hearted, consistent, active godliness.

2. The blessing of God on the preaching of the gospel, the instruction of the young, and other efforts, so that convictions may become much more numerous.

3. The outpouring of the Holy Spirit on intelligent, earnest young men, disposing them to consecrate themselves to the work of the Lord, either for home or foreign service.

The churches, it may be hoped, will meet in great numbers on the appointed day, and offer "effectual, fervent prayer"—such prayer as shall be followed by "showers of blessing."

In Georgia, previous to the war, out of an entire population of 1,082,797, there were 84,567 members of Baptist churches; in Virginia, with a population of 1,593,199, the Baptist church members numbered 108,888. The net gain of the members of the northern and loyal States last year was only 820.

METHODIST.

Dr. Nesbit, editor of the Pittsburgh *Christian Advocate*, in an article on Methodism, ancient and modern, has the following:—

Methodism to-day materially differs from Methodism as it was in the early part of the present century. The change has mostly been an improvement. Missionary Societies, Bible Societies, Tract Societies, and Sunday School Societies are so many improved modes of church enterprise and activities. Here the church finds ample and responsible employment; and here are channels along which its benevolence flows to sanctify and save benighted men. Nothing like this is visible in the historic portraiture of its more distant past—nothing, perhaps, so glorious hopeful, promising. But modifications of Methodism, as it was, have not always been for the better. Some changes have been precursors of decay and deterioration. And in nothing has a more serious loss been sustained than abandoning the old and persistent efforts for educating every church member in religious speech and public prayer. The young convert is not always and immediately put to work; nor afforded an opportunity for work. Many enter the church and remain in it for years without praying in public, or feeling the stimulus arising from responsible position and labors. Look out upon the church. How much talent is unemployed, lying idle, wasting! And what little progress is made by many for want of stimulating toil, encouraging opportunities, and responsible trusts! In this our fathers were wiser than we. They allowed no talent to lie in the church, rusting, decaying, depreciating. All had opportunity to work, and incentives to work, such as called out and disciplined the entire working force of the church. Methodism then fronted the world with her whole numerical force; but now merely a fraction of that force; shows a determined front against the powers of darkness. Many loiter in camp; many idle away time on furlough; and whole columns of the rank and file are inefficient in speech and prayer for want of drill and discipline.

A LARGE CONTRIBUTION.—One circuit in England, Leeds Circuit, will pay this year two thousand pounds, or ten thousand dollars, to the Wesleyan Missionary Society.

Correspondence.

[For the Religious Intelligencer.]

A SAD STORY.

It has frequently been the case Mr. Editor, when men have been incapacitated for the discharge of one duty, that they have been furnished for another, by which also they have been of much greater benefit to their race. I have therefore thought that as I am a present quite incapacitated for the discharge of my usual duties on account of disease in my throat, tha I might possibly accomplish some little good, by the use of my pen, which, by the way, I must acknowledge, has been corroded by the rust of idleness too long. And perhaps I cannot do better in this communication, than to relate briefly the sad history of a family of my own acquaintance, who, from wealth and respectability have fallen into the deepest depths of pauperism, infamy and shame.

The family consisted of the father and mother, one son and two daughters, possessing no ordinary share of native intelligence, and coupled with this also a very liberal education, which secured for them a considerable position and influence in their circle of society. The father was doing a very lucrative business in the grocery line, and for years no shop in the city was better patronized. Not content however with the degree of prosperity with which the Lord was blessing him, he determined upon enlarging his establishment, and extending his business by connecting a liquor interest with it. For days and weeks and months, until nearly a year had fled, the tempter seemed to fail in his effort thus to destroy the peace and prosperity of that little circle. But ultimately the false yet powerful promise of glittering gold was cast into the balance; the scale was turned, the terrible choice was made, and conscience all torn, bleeding and trampled upon, scorned and despised, was no longer permitted like an angel of protection to raise the warning voice, or offer the shadow of its ethereal wings as a cover from the ruthless storm of ambition, pride, and covetousness. The establishment was enlarged, a heavier stock of groceries obtained, and some hundreds of gallons of the *choicest* wines and other essences of perdition added thereunto. For a little season prosperity's sun continued cloudless as before, but God hath declared by the mouth of his servant, "that an inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." This bright sun was soon eclipsed, and the day of prosperity was quickly succeeded by a long, dark, stormy night of adversity! Another scene now presents itself in that hitherto orderly household, and business establishment. Old customers have been treated for their uninterrupted patronage, and new ones, to secure their continuance. One glass has increased to more, and consequently sobriety has been exchanged for drunkenness, while decency and respectability have retired or been crowded out by disgrace, disorder and vice!

Gambling, that legitimate, yet terribly deformed offspring of intemperance, has become not only a guest but a business member of the firm, and persevering and unintermitting indeed was he in his efforts to make the establishment the resort of those whose delight is in sensuality and debauchery. By day and night, the very sanctity of the Sabbath not excepted, the voices of reproach and blasphemy, together with the poisonous stench of the inebriates polluted breath, hovered around that vicinity like portentous clouds.

Heavy and fearful liabilities were incurred consequent upon the neglect of business, until the shop with its contents passed from the owner's and proprietor's hands, beneath the significant stroke of the auctioneer's hammer, into those of the creditors, to satisfy their demands.

The rapidity of the descent into the abyss of want and wretchedness continued to increase with every rising and setting sun, when but a comparatively short time ago the husband and father died in a drunken brawl with his family! And although storm had quickly succeeded storm in a most hideous and frightful manner, yet they seemed to be but drops preparatory to the pouring out of the terrible vials of Jehovah's wrath which followed that untimely death! The dwelling house was sold to satisfy a mortgage which had been given when the liquor trade was entered upon, and the widow, covered with infamy and rags, together with her daughters (the son having abandoned his wretched home), sought a refuge from the storms and intolerable pressure of public sentiment in a dilapidated garret, and to-day they are homeless, houseless, friendless, and forsaken, cut off from all respectable society, from happiness and from virtue! Associates of the vicious and depraved, destitute apparently of every moral and religious sensibility, irreparable wrecks of humanity!

Shall we summon a jury, my dear readers, and call witnesses to the bar to obtain a verdict in this case, and ascertain who this great destroyer of so much prosperity, peace and virtue is? Yes, here they stand. God's Word, which cannot err. The past history of thousands of families, and tens of thousands of individuals, every days experience, and an impartial intelligent conscience, returns the verdict—'TWAS RUM THAT DID IT!!

B. FRANKLIN RATTRAY.

City Hotel, Fredericton, Nov. 20th 1862.

For the Religious Intelligencer.

THE F. W. B. GENERAL CONFERENCE.

The last session of the General Conference of the Freewill Baptists commenced its session the first day of last month. It lasted eight full days. It was held at Hillsdale College, Michigan. As it was my privilege to be present almost every moment of the session, and only in the capacity of a spectator, you may accept a few rough notes from my pen relative to the meeting.

As our Conference occurs only once in three years, a session is looked to with much more interest than it would be if it were annual. Besides, the war in our own country has such an influence in religious affairs, as well as secular, that there was more than ordinary interest in this session. With many hopes and fears we looked forward to it. The delegation, despite hard times, was very full, and the spectators were numerous. All the sittings of our Conference are public.

The devotional element was very striking in its influence. Never have I seen deliberations conducted more in the spirit of devotion. There was hardly a word or act from the beginning to the close that was unbecoming a devout frame of mind. No bickering, no hair-splitting, no speeches made for display, no arguments for the sake of mere victory. Differences there were; but they were not the cause of harsh words or wounded feelings.

In these times, it is saying much, that the spirit of the session was hopeful. Many of our brothers and sons are in the army. Hardly one, if one, who had not a very near relative in the war, Many of the members of our Churches have gone to return no more; many of our pulpits destitute because their usual occupants have accompanied our fellow-citizens to the war; our various societies suffering in their best interests by waning contributions; the war cloud growing blacker; the termination of the war entirely beyond the reach of mortal vision: To say the Conference was hopeful in such a state of things is saying much. Perhaps, this feature was in good measure the result of the one just mentioned—the devotional frame of mind. It was by trust in unseen things that their spirits were kept from flagging.

As a result, the Conference did not propose to wait till the war is over before undertaking any new work. It proposes to push forward a subscription of $20,000 for our theological school in New England in addition to its present funds. The object is to provide the school with buildings and an additional professor. A part of this $20,000 had been before Conference conditionally subscribed. The Conference seemed to feel, war or no war, we must as a people quicken our pace in ministerial education as a chief work.

Still another manifestation of the purpose just noticed was the important step taken by Conference toward adding a theological department to the Hillsdale College. The distance from the west to the east in our denomination is so great, it is in vain to expect any considerable number of the students to go from the east to the west or from the west to the east. Hitherto we had hopes the eastern students would go west to Hillsdale College, that being our only college. In like manner, we had hopes the western students would come to New England to our theological seminary, as we had no other. Facts were too stubborn for our theory. The plan was a failure. We may say it is now determined to have both a college and a theological school in New England, and the same for the west. This requires as to found a college in the east and a theological school in the west. Conference voted $3000 to Hillsdale College on condition the college will raise $7000 more to put with it as a beginning on the school to be raised in the west. Conference also recommended the brethren of New England to push forward the endowment of Maine State seminary till it meets the conditions of its college charter already granted it by the Legislature of the State of Maine.

In the State of New York, the Whetestown seminary seems to be coming forward into a new importance. The buildings have been enlarged and otherwise improved. Money is pledged for a large new building. Also, it is a matter to rejoice over that the institution has recently received the means to endow a professorship for Biblical literature, for the benefit not simply of the theological students, but for all in attendance.

But to return to the Conference, allow me to mention further, that the systematic modes of raising money for the support of the Gospel at home, and to supply the treasuries of our mission societies, called forth much thought on the part of the Conference; the care of destitute churches by means of the Quarterly Meetings; also the promotion of revivals; and many other subjects, which we must pass.

In conclusion, I will observe, that it has been my privilege to attend six sessions in succession, and I must give it as my deep conviction, that the last is by far the best in almost every particular. I believe it will be seen to have a very decided influence over our people for good for many years to come.

D. M. G.

THE NEWS.

NOVEMBER 28, 1862.

SETTING FIRE.—A man named Joseph McNeil, living in Brussels street, and formerly a Policeman, on whom suspicion has been resting for some time, has been examined at the Police Office, on the charge of setting fire to his own house, which was insured. Evidence appeared against McNeil relative to the attempt made some time since to fire the residence of Mr. Stubbs, upon which he has been fully committed for trial in the Supreme Court.

LARGE FLOCK.—The Carleton *Sentinel* says that a flock of 560 sheep passed through Woodstock a few days since, on their way to Bangor. Their value there will be about $1,680.

Lost on the night of the 17th Sept., from on board the brig A. Smithers, on her passage from New York toward Cuba, James Sandall, aged 20 years, son of Mr. John Sandall of this place. We sincerely condole with his parents in the loss of a promising youth who had endeared himself to his friends and acquaintances by his kind, obliging and cheerful disposition. —*Globe.*

We omitted to mention at the time of the occurrence, that the barns of Joseph Rideout, Esq., Peel, were destroyed by fire, together with their contents, on the night of the 7th October ult. They contained all Mr. R's stock of hay, grain, harness, &c., valued in all at £650.—*Carleton Sentinel.*

ROBBERY.—A Mr. Pineo was robbed of over $100 at Campbell's hotel, Charlotte street, on Sunday night, and a young man named Barnaby was arrested near Hampton yesterday, charged with being the guilty party. They both belong to Nova Scotia.—*N bkr.*

It is said that never in the history of this Province has country produce in this market been so low as at present. Superior pork sells at 4 cents a lb and first rate beef at 3 cents. Turkeys are worth 10 cents, and geese from 30 to 40 cents each. First rate butter brings 16 cents a pound.—*News.*

We are glad to learn from the Woodstock Journal that the difficulty with the St. Andrew's Railway navvies has been satisfactorily adjusted, and that the cars are once more in running order.—*Ib.*

FIRE.—About one o'clock on Thursday morning, a fire broke out in a two-story double house situated on the City Road, near the Pottery, owned by Mrs. Campbell and occupied by several parties, the upper story of which was destroyed. It is supposed to have been caused by a defect in the chimney.—*N bkr.*

THE SEASON—*Fredericton.*—Winter has set in. Two steamers left Fredericton on Monday morning for St. John, not to return, of course, until next spring. The river is greatly swollen by the rain of last week, and since Sunday night, large quantities of ice are floating down. The high stage of the water prevents it from closing as soon as it would at a lower stage. Snow began to fall on Tuesday night, and on Wednesday we had *our* first sleigh ride of the season. Snow has been gradually falling ever since, nor has it yet [Thursday, noon,] ceased. A sufficient quantity has already come for excellent sleighing.

We learn that great preparations have been made this fall for lumbering operations. Immense quantities of provisions and other supplies have been brought up by steamers; while still greater have probably been forwarded by St. Andrews railroad.

We are indebted to the politeness of Mr. Howe, Post Master in St. John, for a copy of the "Regulations and Instructions for the Post Office in New Brunswick." It is a pamphlet of 30 pages, and contains information not only necessary for W. O. Keepers, and P. M., but also for Publishers and others, who avail themselves extensively of Mail convenience.

Mr. Raymond, one of the representatives of Victoria County, is dead. He was in bad health for some time previous to the last session.

The criminal business of the Court was taken up on Monday. Two women, named Chambers and Wilson, were tried for having stolen a bag containing some silk gowns out of the Court House at the last sitting of the Court. Chambers was found guilty, but Wilson was acquitted, as she knew nothing about the affair. On Tuesday John Mullin was put on his trial, on a charge of rape, committed on Ellen Rozee, a child of eleven years. The jury found the prisoner guilty on the girl's testimony, and he was sentenced to imprisonment for life in the Penitentiary. He declared "before God" that he was innocent. Michael Burke, charged with assaulting and attempting to rob James W. Herrington, was found guilty, and sentenced to the Penitentiary for three years.—*Pres.*

The case of John Collins, charged with feloniously killing and slaying Capt William Hills, of Rockland, Me, who was found dead some time ago on the deck of the "Eagle Wing," was up for trial on Thursday. The prisoner was acquitted without the Jury leaving the box.—*News.*

Since our last issue, lists have been published of the total amount received by the committee of the cotton districts relief fund. These include (in addition to the receipts in the City of St. John, noticed last week), $569 56, collected in Portland; $102, a Sunday collection in Saint Luke's Episcopal Church, and $10 from Rev. W. Harrison, the Rector, making the total from Portland, $681 56—in Lancaster Parish $117 43 was collected. The Treasurer has acknowledged from Rev. N. McKay, collection in St. David's Church, $30; from the Right Rev. Dr. Sweeny, $25; from the Baptist Church, Carleton, $7 45; from the Leinster Street Baptist Church, $20; from St. John's Episcopal Church, St. John, $201 29, making the total amount acknowledged, up to this date, about $6,700. £1,000 sterling has been sent home.

The second lecture of the course before the Institute, on Monday evening, by Dr. Humphreys, on Sir Edward Bulwer Lytton, drew a crowded house. The lecturer treated his subject in good style. Next Monday evening the platform will be occupied by the Hon. James Brown.

There is a heavy freshet in the river, owing to the late rains, and the low lands along the St. John and Kennebeccasis are submerged. Large quantities of hay have been swept away, and much of that stowed in barns will be damaged.—*Presbyterian.*

MARKETS.—We quote Flour as follows, noting a slight decline in the market here for Extra State: Superfine $5.50 @ $5.75; Extra State, $5.75 @ $6; Canada $6 @ $6.25; Rye, $5; Corn Meal $3.50 @ $3.60.

In Provisions, American Mess Pork will realize $10.50 to $11 per brl.; Prime $11. American Mess Beef $12.

Molasses is from 27c. to 29c. per gallon, for a good article of Muscovado, and good Porto Rico is worth 30c., and scarce at that.—*Ib.*