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

# Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 19, 1862.

## CHRISTIAN CONSECRATION.

NO. II.

In our former article on this subject we spoke of the necessity of consecration, in order not only to our personal acceptance with God, but also to our enjoyment and usefulness. In this article we shall direct attention to the *act*.

It is important that the *act* of consecration and the *work* of sanctification should not be confounded. Here many err. The former is the act of the believer; the latter is the work of the Holy Spirit. God recognizes man's moral agency, fallen as he is, and requires him to perform this act. Without it there can be no sanctification wrought by the Spirit; but sanctification is not always wrought simultaneously with the consecratory act.

Consecration is the putting forth the volition—the fixed, unalterable determination, with Divine assistance, to be the Lord's. It is *not* an emotion, a feeling, or an impulse; it is *not* an experience, or a grace; it *is a solemn, deliberate act*, unconditional, without reserve, and for all future time. It is not merely being *willing* to give ourselves and all that we have to the Lord; but it is actually *doing so*. An unconditional, unreserved, and perpetual surrender of our person—body, soul and spirit—possessions, influence, talents, time, and everything else held or enjoyed by us, into God's hand, for his service and use, to do or endure, to serve or to suffer, as he may direct. It must proceed from the heart, under an ardent desire to be the Lord's. It requires the will to be subjected to God's will, and, relinquishing every broken cistern, we come to "the fountain of living waters," there alone to slake the burning thirst of our souls.

Consecration is incomplete without the surrender of the whole heart to God. This does not necessarily require the diminution of love for other lawful objects, such as parents, children, husband, or wife, but the subordination of all affections and delights to those devoted to and enjoyed in him. It must run into our business and labours. Every thing must be subordinated to God's glory. It renders us no less diligent, but much more single eyed. It will purge our transactions from all *tricks of trade*, and relieve the mind from corroding and anxious care as to results. Persons wholly consecrated regard themselves only as stewards. The acquisition of wealth is not the ruling motive, but rather the opportunities and means to do good. Truly consecrated persons are as much *led by the Spirit* in the transaction of their business as in praying, or any devotional exercise. They seek divine guidance, and confide implicitly in the wisdom of

Consecration implies not only a willingness to be useful, but also to be *useless*, if such is the mind of God concerning us. Not only to be praised, but also to be *blamed* for Christ's sake. All choice is lost between doing and suffering for Him. "Thy will be done," is the spontaneous outgushing prayer of the heart, while the soul utterly refuses to choose for itself, but relies on the wisdom of God to dictate what is best.

Having explained as plainly and briefly as possible what Christian consecration *is*, we may notice some things which may seem to be formidable obstacles in the way of so solemn an act. 1. Want of feeling. 2d. Wandering or distracting thoughts. 3. A sense of inbred impurity and sin. 4. Worldly cares. 5. The irreligion and opposition of intimate friends. A pious wife may have a wicked husband; or a pious husband an irreligious wife. Godly children may have godless and prayerless parents; and pious servants may reside in wicked households, or have situations where religious privileges are few and uncertain. But none of these should deter us. We should come just as we are without delay. To delay is not to come at all. Misfortune may have visited us, and debt may press us beyond our ability to pay; we may be *charged* with wrong doing, and wicked motives be attributed to us; but, in the midst of all these, we may sincerely and unreservedly consecrate ourselves to God, and be accepted of him.

The act performed, a vigilant watchfulness with prayer will be at all times necessary. It is not enough that we lay the offering on the altar—it must be kept there, while watchfulness is necessary to preserve the sacrifice from the devouring birds. All consecrated persons will of course guard against known sin. But lawful things may ensnare us; and a want of proper self-denial in these may prevent the work of sanctification by the Holy Spirit. We will venture to suggest two or three of the more common indulgences which we think many persons are liable to be injured by. 1. Indulgence of the appetites. We should not live to eat, but rather eat to live. The primitive Christians, and holy men in all ages, were abstemious in their diet. The appetite should be disciplined and kept under by denying ourselves *every day* some coveted article of food or drink. 2. Indulgence in unnecessary sleep; or sloth upon our beds without sleep should be carefully guarded against. Regular hours for rest should be adopted, and carefully kept. 3. The waste of time in idleness, useless employment, unnecessary visiting or conversation, and in every other way, must be carefully guarded against. And the best way to do this, is to have useful and proper employment for every moment, and always keep about it. Let this be our motto at all times—"Whether ye eat, or drink, or whatever ye do, do all to the glory of God."

## REVIVAL AT CAMPOBELLO.

The following encouraging letter from Brother Taylor was received *just too late* for our last issue—the mail being detained by the storm. We rejoice to hear of the work of grace at Campobello, and our sincere prayer is, that it may spread over the whole Island, and bring many souls to God:

CAMPOBELLO, Dec. 2, 1862.

*Dear Brother McLeod*—I expect it would be proper for me to pen a few lines, and let the readers of your valuable journal know how we have prospered in this place since the District Meeting closed. You will permit me to say, that the practice so frequently followed by our ministering brethren, of all leaving the place at the close of a District Meeting or General Conference, is, in my opinion, fraught with much evil to the community where the meeting is held; it often takes weeks, and sometimes months, for the people to recover from the depression produced, and to be able to go forward again with the usual laborers that are among them; and it is not unfrequently the case, that they are led to almost wish that they had not had the meeting at all. This would be all obviated, if one or two preachers would stay a few days, and labour and preach the word of life among them. We felt the effects of all our brethren leaving us as suddenly as they did, and for a week or so, I did not know as we should recover from our discouragement at all; and I am sensible it would have been easier for me, perhaps better for the people, and I think more beneficial for brother Downey, had he stayed a week or two with us at the close of the District Meeting. Nevertheless, the Lord helped us, and in about a week revived his work gloriously.

We are happy to be able to say to your readers, that we are now in the midst of a glorious work of grace. Certainly every thing looks prosperous and pleasant about us at the present time. Almost every day there are new cases of persons under deep and pungent conviction for sin; and at almost every meeting, some new born souls have to tell what the Lord has done for them. Our meetings of worship are characterized by an unusual degree of solemnity, and all are ready to exclaim—we are in the presence of a holy God. At nearly every meeting, we have about twenty or thirty come forward for prayers, of all ages—from the old man of seventy winters, to the Sabbath school scholar of twelve or fifteen years; and the sighs that are uttered, and tears that are shed at the anxious seat, are undoubtedly heard in heaven, and surely produces a great effect in our midst. Last Sabbath, I had the happy privilege of baptizing three young converts, just in the bloom of life, and there can be no doubt but others will go forward soon.

Brother Babcock is rendering efficient help in the work, as far as he can, with the care that is upon him at the present time; but he soon expects to be free from those cares, and be able to give himself wholly to the work, and go out on the mission to which he was appointed by the District Meeting. I wish brother Hartley could go to Calais, for I do not know how I can go at present. Perhaps brother Perry could visit Calais; if he could, I wish he would write and let me know. My brethren in Hampstead will bear with me. I shall see them as soon I can. Pray for us, that the work may go forward and increase.

I am, yours in Christ, A. TAYLOR.

## DENOMINATIONAL ATTACHMENT AND OBLIGATIONS.

The following article on Denominational attachment is from the *Morning Star*. It contains some things applicable to our Body, and we therefore transfer it to our columns:—

There is a love for one's own denomination and a singleness of devotion to its promotion and prosperity, that are far from selfishness, sectarianism, or bigotry. Let every man who attaches himself to a religious denomination bear in mind that he virtually endorses its general principles and character and usefulness, and he is bound in all good faith to be true to its interests and welfare.

Now all this is in harmony with nature and reason. We are so constituted as to become attached to that with which we are most familiar, and especially when association is combined with personal interest or endearing relations; hence home attachments, hence patriotism. But true patriotism is not inconsistent with universal benevolence, or desire for the well being of the race. It is perverted when it becomes so narrow and conceited as to aim at the promotion of one's nation at the expense of another: to seek to build up the one by tearing down others. So denominational attachment is only perverse when it fosters a similar spirit, and prompts to similar acts. But one may be strongly denominational in his sympathies and devotion, and yet be true and just to others—indeed, by such attachment and devotion he best in general everywhere, and nothing special anywhere, are not the most useful Christians. Professing to love all, they love intensely none. Man is limited in his affections and in his capacity for doing good, a special field, therefore, in which to centre his love and exert his energies, is the dictate of reason, no less than of tendency.

To do good unto all men, he must do good to a part, perhaps to a few only. Just as in a neighborhood he is not the most useful citizen who has no special regard to his own home and family affairs, but interests himself alike in the concerns of the whole neighborhood, and boasts of a liberality of view that demands equal devotion to all; but rather he who by industry and devotion to his family, makes it a model home, and thus, through the influence of example, improves others.

Every evangelical denomination has a mission. God has a special work for it to do. The purer, the stronger it is, the better it can do that work. There is a work outside of itself, a mission of love to the world, a work that cannot be done by the individual—it must be effected by combination, by union of effort. To work through a denomination for the world's good may not accrue to one's personal credit here, but to a Christian heart an assurance that such a work has been done is enough. The world is made glad by it, and God is glorified.

These sentiments condemn obviously all indifference to the character and prosperity of one's denomination, to say nothing of that lack of Christian integrity which characterizes such as speak lightly of its faults, and perhaps even expose and ridicule its weaknesses. There are those *in* our denomination who are *out* of sympathy with at least some of its chief ends and aims, doing little else than finding fault with its enterprises or stage of progress. Too fast, or, too slow, is the cry with which they continually vex our ears. Heart and soul in the cause, as it stands connected with our particular sphere of labor, they are not.

But what is more inconsistent and unchristian is the conduct of some,—a less number, to be sure—who sneer at our defects and mock at our weaknesses. Our publications, at least some of them are held in ridicule, and our institutions are invidiously compared, if not contemptuously derided. It may be asked, What are these men doing to correct our errors and lessen our weaknesses? Have they taken the lead and front in effecting the reforms already realized? What sacrifices of person or property have they made, or are still making, or will in any kind of reason be likely to make, to render us a better people in such respects as we are now the most faulty.

These questions each will answer for himself. We think, however, the answer will be one and the same. To pass by an honest working man stuck fast in the mud, and himself well besmeared with it, with a laugh and a sneer at his misfortune, rather than lend a shoulder to the wheel, is an instance of meanness in broadcloth, and nobility in rags or dirt, or both? But what shall we say when the team and the valuables exposed and the time wasted are as much the property of the one as the other? If we, as a denomination, have prejudices, and weaknesses, and ignorance, whose fault is it? Whose interest is it that they be removed? Whose duty is it to remove them? Is it yours or mine, or equally the duty of us both? Does it become you to stand there and make a mock of me, because after an hour of incredible labor and copious sweating, I have not got the load quite high and dry? Wouldn't it be quite as creditable to you as a man, and quite as becoming as a Christian, to try your own precious shoulder at the wheel, despite of painstaking, and oblivious of dirt and mud?

Could there be a union to-day of all hearts and all hands in the denomination, to correct its evils and give it position and power equal to its capacity, its character might be improved a hundred per cent., and its usefulness extended a thousand fold! But this is to be done by prayer, by holy living, by charity, by sacrifice. Blessed is he who accepts this yoke. Thrice blessed is he who bends neath this cross, and does all and suffers all that a whole Christian people may be advanced in sound religious intelligence, which shall render broader and more healthful its institutions of beneficence, and deeper and purer its Christian life.

## AN INFIDEL BISHOP.

Another instance of apostacy and avowed infidelity has occurred in the Episcopal Church, in the person of Dr. Colenso, Bishop of Natal, in Africa. A volume has just been published in England, and also in the States, written by him, in which he denies not only the inspiration of the Pentateuch and the Book of Joshua, but even asserts that the statements made in them are not historically true. This same bishop, a few years since, on the occasion of some African Chiefs professing christianity, allowed them to retain their plurality of wives, and even wrote in its defence. It is not to be wondered at, that he now openly denies the word of God. Here is his own language:

The result of my inquiry is this, that I have arrived at the conviction—as painful to myself at first, as it may be to my readers, though painful now no longer, under the clear shining of the light of truth—that the Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted personally with the facts which it professes to describe; and, further, that the (so called) Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, revelations of the Divine Will and Character, cannot be regarded as historically true.

It is said that the publication of this book has created a sensation in England. Its re-production in America is a matter of regret, as many minds inclined to skepticism, will be glad to call to their aid the authority of so distinguished an author. Publishers assume an awful responsibility in giving circulation to infidel writings.

## GOOD NEWS FROM INDIA.

The Rev. Dr. Duff writes to the Free Church *Record* of a wide spread awakening among the Missionary stations in India. Several natives, male and female, of considerable rank have embraced Christianity. They have been subjected to much persecution for their faith, but have remained steadfast. Dr. Duff concludes his interesting letter as follows:—

"What shall we say to these things? My narrative is a plain, bald, naked statement of facts, with only so much of explanation as to render them simply intelligible. But are they not well fitted to awaken thought, to stimulate flagging interest, and to quicken prayer? Within the course of a few weeks, at three of our branch stations, scores of immortal souls have been stirred up from the depths; persecution for the truth's sake has been rampant; already have seven young immortals, after passing through a fiery furnace of trial, been snatched as brands from the burning, and another of somewhat maturer age, but recently a heathen, added to the congregation of the faithful; while there are further tidings of deep convictions, earnest enquiries, yea, and of bonds and imprisonment for the sake of the truth as it is in Jesus.

Long—the Lord alone knows how long and how anxiously—have we been waiting for the heavenly shower to descend upon us, in this dry, scorched and weary land. Are these some of the first droppings? The Lord in mercy grant that they may so prove, and that we may soon hear "the sound of an abundance of rain!"

## ST. JOHN RELIGIOUS TRACT SOCIETY.

At the annual meeting of the Saint John Religious Tract Society, held this 11th day of December, 1862, the following gentlemen were elected office bearers for the ensuing year:

Hon. A. McL. Seely, *President*; Jas. Paterson, L. L. D., *Cor. Secretary*; G. W. Whitney, *Rec. Secretary*; John Fraser, *Treasurer*; Hon. W. B. Kinnear, Dr. Botsford, [illegible] John Boyd, John Wishart, and [illegible]

The following statement will show the operations of the Society for the last year:

| | | |
|---|---|---|
| 1861. | | |
| Dec. 10. To balance of cash in Treasurer's hands, | | $18 63 |
| 1862. | | |
| Jan. 11. To balance of sales from Depository,..... | | 115 10 |
| Dec. 11. To subscriptions, 1862,..... | | 55 00 |
| " 11. Balance of sales from Depository,..... | | 119 84 |
| | | $308 57 |
| 1862. | | |
| Feb. 4. By Bill remitted London Society, £35 sterling,..... | $189 15 | |
| " 4. G. E. Fenety's act. for advertising, | 1 80 | |
| | | 190 95 |
| Cash in the Treasurer's hands..... | | $117 62 |
| 1862. | | |
| Dec. 11. Bal. due London Tract Society, £16 16s. 10d. stg. | | |

The Society have a large stock of books and tracts published by the London Tract Society, on hand at the Depository in the store of J. & A. McMillan, St. John.

Subscribers to the Society are entitled to a discount of twenty-five per cent. on purchases.

Subscriptions received by the Secretary and Treasurer.

## DONATION VISIT.

The Westmorland *Times* gives the subjoined notice of a donation visit to the Rev. G. F. Miles, by the people of his charge in Amherst:—

We have much pleasure in saying that the donation visit of the Baptist congregation at Amherst to their worthy pastor, Rev. G. F. Miles, on the 5th inst., was a successful as well as a highly creditable affair to all concerned. Over one hundred persons were present, when an appropriate address was presented by Deacon Black, to which Mr. Miles made a suitable reply. Speeches and addresses were also delivered by Rev. Thomas Todd and others during the evening, and at the close of this highly entertaining visitation a purse containing $68 in cash, also a number of useful articles of the value of about $208, were handed over as the result. This is the second visitation of a like description which the people of Amherst have made to Mr. Miles during his residence of eighteen months among them, and shows how highly they appreciate his services. We wish the Rev. gentleman and his interesting family health and happiness to enjoy the comforts thus liberally contributed in their behalf.

## FREEWILL BAPTIST.

The Freewill Baptist Foreign Missionary Society held its anniversary during the session of the General Conference. The following abstract of the report, giving an account of its missions, we copy from the *Morning Star*:

Balasore has belonging to it, as missionaries, brother and sister Colley, brother and sister Smith, all of whom are now in this country, and brother and sister Miller, who are still laboring there, besides two natives, namely—Kamal Naik and Silas Curtis. In the last report from Balasore, the Church is represented to be in a very prosperous condition, eight having been recently restored to fellowship, who had been formerly excluded—two excluded; two died. Present number, thirty-eight. The Sabbath school is attended regularly by the whole congregation, at 4 o'clock, P. M. The boys' boarding school is also prosperous. It has sixteen boys in attendance. The village of Metrepore is connected with this station, and Silas Curtis and family have been laboring there. The Christian influence is increasing there. The bazaar preaching is continued, and much good seems to be accomplished.

During the last cold season, brother and sister Miller travelled and preached much in different places, and with a good hearing.

Jellasore.—To this station belong brother and sister Hallam, and sister Crawford, and also Baghabat and Dula, who are native preachers. The Church at this place has a branch at Santipore. Both the Church and branch are in a more thriving condition than ever before, since brother Hallam has been there. Some conversions, and some anxious. Added by baptism, 1; by letter, 1; restored, 3; present number, 34.

The preaching here has met with less opposition of late than formerly, the hearers are more attentive, and some former opposers are among them. A Christian had lately been elected Chief of a Hindoo village, and almost literally compelled against his will to accept the office. The Hindoo Chief was removed to make room for the Christian. They are thinking of locating a native preacher there, as there are inquirers. It has become a case of frequent occurrence for the natives to break caste.

In another village that had been visited, the community in general had declared themselves ready to renounce heathenism, and declared themselves nominal Christians.

The girls' boarding school is promising, under the care of sister Crawford.

Following this, were accounts of brother Smith's return to America, with his family, for a season, on account of failing health; of the labors of brother Cooley for the past year, and the return to India of brother Bacheler.

The conclusion of the report starts with the question—Shall the mission be sustained? which is, of course, answered, and vigorously argued affirmatively, with an urgent appeal to all the friends of missions to come up to the work.

[This report was so condensed, that it is impossible to give an abstract of it which does it justice.]

The Revs. Messrs. Cooley and Smith, returned missionaries from India, were present, and addressed the meeting. From a condensed report of Mr. Smith's remarks, we make the subjoined extract:

He opened his address by relating an anecdote of a young clergyman who inquired of the Duke of Wellington, whether he thought the natives of India capable of receiving religious instruction. The Duke replied by citing him to the instructions of the Saviour, to "go into all the world," &c., which the Duke called the "marching orders," and told him that all he had to do was to obey, regardless of the result.

This view of the matter is a correct one; yet it is more pleasant to have our pathway irradiated with indications of success. This blessing has been enjoyed in India. Our labors there have not been in vain in the Lord. It is, no doubt, the duty of all Christians to do what they can to forward the conversion of the heathen. This must be fairly stated, though the mind shrinks from the appearance of assumption which is exhibited in attempting to talk to others of their duty; but the devoted missionary cannot forbear to plead earnestly for the land of his labors, and present and urge its claims; and those who labored in India, and witnessed the degradation, cannot fail to speak strongly on its behalf. To witness this degradation, must deepen these emotions, and strengthen the motives that first moved him to his work. Their victims for sacrifice, their religious devotees, the deluded wanderers on their pilgrimages to Jugernath, their trammels of caste. All these sins and superstitions, which are the offspring of idolatry, liken the nation to a human body, all festering with sores. He (the missionary) hears and sees things that he would wish to forget, that haunt his imagination, too terrible to relate. How can he keep silent? Must it not be to him that eloquence that will enable him to move all hearts? This is a country where Satan has fixed his seat in truth. More terrible is the degradation there than elsewhere on earth. In India are 180,000,000. To preach the Gospel, are only 440 missionaries, and 730 natives engaged in the work of evangelization. This would give only one missionary for 400,000 souls, and only one for 3,000 square miles. The harvest is thus great, and so few the laborers! India has a claim on every Christian; but some are especially bound to consider what they can do.

## METHODIST.

The Rev. Dr. Campbell, editor of the British *Standard*, gives in his paper a very commendatory notice of the zeal and energy of Methodism in the prosecution of Home Missions in England; and also of the great use they make of the press in helping their work. Dr. C. says:—

"One thing deserves especial notice; fervent zeal for the heathen in foreign climes detracts nothing from the interest which is felt by the Methodists in our heathen at home. At no period were there such efforts put forth in the direction of Home Mission labour. The Rev. Chas. Prest has been honoured to work wonders in this direction. Never before was there such a thorough scrutiny into the condition of the millions of England as that which has been made during recent years. He may be said to have accomplished his object: the Wesleyan community is once more fully awake to its mission among the masses. It was fast growing up into an intelligent, wealthy denomination, closely resembling the great independent party. Now however, without in the least abating its efforts on behalf of the existing congregations in contradistinction from the churches, and again in original, thoroughly Wesleyan-breaking forth character?

"The Methodists, beyond any other people in the world, understand the value, and exercise the power, of the Printing Press. Passing over much matter on this subject brought forward in the Conference, we must present its most interesting popular feature, the report of Mr. Mason.

"Thus the Conference is taking to its kindly embrace every portion of its press. The benefit it imparts it will receive back a hundred fold. In this great matter of the press, its example is a severe reproof alike to the Independents, the Baptists, and the Church of England. How long will it be till these great bodies learn wisdom?"

SABBATH SCHOOL.—The friends in Fredericton and vicinity will not forget the recitations and concert to be given in the Free Baptist Church on Tuesday evening next. The pews will be free, and a collection will be taken up to procure books for the Sabbath school.

A LAUDABLE WORK.—We notice by the *Freeman*, that the Rev. Mr. Quinn has commenced the work of temperance reform among the Catholics of St. John. The first meeting held (in St. Malachi's Church), was attended by about two thousand persons, and one hundred and fifty signed the pledge. The second meeting, in the same place, about one thousand attended, and eighty more signed. Officers were chosen, and ward inspectors were appointed. We sincerely wish Mr. Quinn the utmost success in the moral, benevolent, and philanthrophic reform which he has inaugurated among his people.

CONCERT.—We are requested to state that a concert, consisting of recitations, dialogues, &c., interspersed with addresses and singing, accompanied by a melodian, will be given by the pupils of Mr. D. J. Holder's day and Sabbath school, Kingslear, in the Baptist Chapel of that place, on Christmas evening. A collection will be taken up for the benefit of the school.

REVIVAL MEETINGS IN HAMILTON.—Last evening an *open air* meeting was held at Gore, at which hymns were sung, prayers offered, and addresses given by several ministers of our city as well as by Rev. Mr Hammond, the Evangelist. The meeting repaired to St. Andrews Church at 7.30. A large audience soon assembled, and after the preliminary devotional exercises, Mr. Hammond addressed a very impressive discourse from the passage, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Several clergymen (among the rest Drs. Ormiston and Irvine, and Mr. Inglis) engaged in prayer and offered brief addresses, while other friends and office-bearers were engaged in the Lecture Room in talking and praying with persons who seemed to be in great distress of mind. At last the meeting being dismissed in the Church, the Rev. Messrs. Burnett, Irvine, Inglis, Ormiston, Pullar, Cheetham, Gordon, Burson, and several others repaired to the Lecture Room, which by this time had become nearly crowded—the vestries being densely filled with praying persons. At the same moment of time there might be seen many ministers and laymen engaged in praying with and for anxious people. The whole scene was so strange and new to many present that it did not fail to leave a deep impression on some who had been led to "come and see." There were strong men and young men, mothers and daughters, boys and girls, apparently in deep agony of spirit; some were sobbing and others asking the ministers and friends to pray for them. Dr. Ormiston offered prayer and delivered a brief and pointed address to enquirers, while the other clergymen, Presbyterian, Methodist, and Congregational, were passing through the meeting and speaking to and praying with the anxious.—*Hamilton Times Canada.*

To the Editor of the Religious Intelligencer.

The minds of many are now stirred up in this City to give increased attention to the great business of Sabbath school instruction.

A Convention has just been formed, of which Mr. Kinnear is the President, having a Secretary, and certain rules and bye laws for its guidance. Having attended several of a denominational character, four years ago, in the United States, and being present at the meeting last Tuesday evening, in the Vestry of the Baptist Church in Brussels street, I was enabled to form an opinion of the *modus operandi* of said Convention. No institution deserves greater attention than the Sabbath school. It is the great training school of the Church, and without superseding the moral and religious training of *home*, it is calculated to serve as a powerful auxiliary to promote a sound religious education.

This short article will not enable me to give all my views on Sabbath school instruction. I may have that opportunity from the pulpit; but these suggestions may be of some service to the good cause.

In connection with the regular weekly lessons and instruction they had in the United States, a monthly meeting on the Lord's day evening, called the Sabbath school concert (not a singing concert), but a meeting of the teachers and scholars, pastor and members, children from other schools, and visitors, all gathered in the body of the place of worship, or in the Vestry. I will here give a *programme* of the Sabbath school concert, as I conduct them in my Church.

*Programme of Sabbath School Concerts.*

1. Introductory, by Choir.
2. Prayer, by Minister.
9. Overture, by Scholars.
4. Recitations of Scripture and lessons—1st class, 2d class, 3d class, 4th class.
5. Piece of music, by Choir.
6. Hymn, by scholars.
7. Recitation of single passages by teachers and scholars.
8. Singing, by scholars.
9. Recitations, by 5th, 6th, 7th, and 8th classes.
10. Singing, by Choir, and Catechetical questions, by the pastor.
11. Addresses, by Superintendent and others.
12. Prayer.
13. Concluding hymn.

Not to last more than two hours.

In conclusion, training is the great *desideratum* at the present day; training, previous to conversion, and training after that period, in order to form harmonious Christian character. It is a well known principle in morals, that the antecedents of our life give a coloring to all our subsequent career. The child is father to the man, and if we wish to avoid those impulsive aspects which often mark Christian character, we must train better, so that our course may be as "the path of the just, shining more and more unto the perfect day." "*Train* up a child in the way he should go, and when he is old he will not depart from it." Yours in Christ Jesus,

WM. HALL.

# THE NEWS.

DECEMBER 19, 1862.

A public meeting, called by the Sheriff in answer to a requisition of a number of gentlemen residing in Fredericton and vicinity, was held in the Temperance Hall of that city on Thursday afternoon, the 18th inst., to adopt measures to raise funds in aid of the distressed Lancashire operatives. The meeting was not very numerously attended. His Excellency occupied the chair. We were late in entering (attendance at a funeral having detained us.) The Hon. J. C. Allan was addressing the meeting, as we entered, on a resolution recommending a public concert to be given in January, the proceeds of which to be appropriated to the object referred to. This was adopted. A committee was appointed by the meeting to canvass the city for subscriptions, and to arrange to have subscriptions solicited throughout the County. Collections are also to be taken up in the various churches for the same object. We trust there will be a liberal response, according to the ability of each, to the call about to be made upon the people of Fredericton and the County, and that a handsome sum will be raised.

UNIVERSITY.—The usual examination of the Students at the University, at the close of what is called the Michaelmas term, were completed on Tuesday [illegible] been made: the oral examinations on Tuesday took place in the presence of His Excellency, the Bishop, Judge Wilmot, several members of the government, other gentlemen, and also the ministers of several churches in Fredericton. The examinations were conducted by the Professors, and were very satisfactory. Dr. Jack complimented the students at the close on their good conduct, and also their general proficiency, and urged upon them the necessity of diligence and perseverance in the acquisition of knowledge. We believe the number of students during the last term was about thirty-five; coming from nearly all the religious bodies in the Province. The University, under the excellent and efficient management of Dr. Jack is rising in public estimation, and we hope will meet with the patronage it deserves. No young man in this Province need go without an education at present, who wishes to acquire it. Its cheapness and the facilities for its acquisition leave young men without excuse.

MESSRS. S. WIGGINS & SON have presented the Protestant Orphan Asylum with a donation of *Ten Pounds.*

The Railway Delegates in England have been successful in their negotiations with the Imperial Government, and there is no longer any reason to doubt but that the great Intercolonial line will be constructed in the course of a few years. We shall have the details of the scheme in a short time.—*Witness.*

Capt. Wilkinson, of the 15th Regiment, will deliver a lecture at the Institute this evening, before the Early Closing and Mutual Improvement Association, on the subject of a visit of three weeks to the army of the Potomac, after the battle of Antietam. It will no doubt be extremely interesting.

It will doubtless be pleasing to Mr. D. R. Munro, of Lloyd's Office in this city, to know that his book of the foliage of the forest and ornamental trees of New Brunswick, and their descriptions, was presented to Miss Burdett Coutts by the Hon. Provincial Secretary, that lady having expressed to Mr. Daniel, New Brunswick's Commissioner at the London Exhibition, a wish to obtain it.—*Courier.*

Our Kent County correspondence represents the storm which visited the North Shore towns about ten days ago, as very destructive. Vast quantities of hay were swept away. About a page of Saturday's *Gleaner* is filled with accounts of damage done at Miramichi and Richibucto, and in Gloucester county.—*Telegraph.*

The Carleton *Sentinel* says, that a requisition has been sent to Mr. Tibbits, requesting him to allow himself to be put in nomination for the vacant seat in Victoria County. The same paper also learns that Mr. Beveridge will positively be a candidate. We presume that Mr. Beveridge will be elected, as he is one of the most deservedly popular men in the county of Victoria.—*Evening Globe.*

We are informed that several young men are in the habit of attending Trinity Church on Sunday evenings and conducting themselves irreverently, and others of lounging about the doors during Divine service, much to the annoyance of the congregation. Steps will be taken next Sunday to check these improprieties, but we publish, as a warning, a section of the law relating to the point:—

"1. Whoever shall disturb any meeting of persons assembled for religious worship, or any persons officiating at such meeting, or any of the persons there assembled, shall forfeit the sum of forty shillings for each offence."

We may also mention, in this connection, that a number of boys assemble in the lobby of St. John Church, just previous to the commencement of Divine service, and cause a good deal of annoyance. We hope a hint will be sufficient in their case.—*Ib.*

Mr. March illustrated "Arctic Explorations" at the Institute on Monday, by a series of dissolving views. His experiments were all successful, and elicited great praise, and his account of voyages made to the frozen regions of the north was quite interesting.

The Natural History Society has got fully under way for the season. Great interest is manifested in the meetings, and several prominent citizens have united with the Society. At the last sitting a very interesting paper was read by Mr. Mathews, on the "Mineral Localities" of New Brunswick, which the Society voted to publish.

The barn of John Magee, Esq., in Mecklenburg street, and part of his dwelling house, was destroyed by fire on Sunday afternoon, as also a barn belonging to the Rev. W. Scovil was burned.

A Bazaar in aid of one of the volunteer companies, noticed in our last, realized the handsome sum of $423.

A Literary Association has been formed in Carleton, with, we are informed, every prospect of success. It is proposed to have, in connection with the Association, a library, reading room, and debating society. Our friends must not attempt too much at once, but we hope they will be successful in all their efforts, as Carleton is very much in need of something to infuse a literary spirit into the young people.

On Friday evening Judge Wilmot re-delivered his lecture on "Havelock" in Portland.—*Presbyterian.*

A fire broke out in Fredericton on Saturday night, consuming some out-buildings on the corner of Westmorland and George Streets, and partially destroyed a dwelling house belonging to Mrs. Thomas Richards. By the exertions of the fire companies—ably seconded by the soldiers of the 15th, under direction of their officers—the fire was got under quickly and the adjoining property saved. We hear that the burnt property is insured. Misfortunes never do come single, and it is somewhat remarkable that when once they do begin, fires take a run. Tuesday, at three o'clock in the morning, another fire broke out in a wood-shed belonging to Mr. Wolford, on Maryland road. The fire companies and military were again promptly on the spot, and by their exertions saved the dwelling house, which would surely have been destroyed but for their promptness in working the engines. The wood shed and adjoining stable, with a winter stock of hay, were completely destroyed.—*Head Quarters.*

We learn from the *Westmorland Times* that Oliver Jones, Esq., and Hon. E. B. Chandler, are the contractors for a vessel which Mr. Sumner is building at Moncton, of 1,130 tons; and of another vessel that is being built by Mr. Abner Jones, at Louisville, Moncton of 600 tons. The *Times* speaks in terms of praise of the workmanship on both vessels. Mr. Thomas McEwen is master builder in the first yard, and Mr. John Nicholson in the other.—*Telegraph.*

The dwelling house owned and occupied by Mr. Tobias McLean, in this town, was destroyed by fire on Sunday night last, about eleven o'clock. The cause of the fire was, we understand, entirely accidental. Mr. McLean's loss is considerable, although there was an amount insured on the building.—*Woodstock Sentinel.*

An influential meeting was lately held in Birmingham, Mr. Scholefield, M. P., in the Chair, for the purpose of promoting emigration to New Brunswick, by means of a British Association for that purpose. Able speeches were made by the Hon. Joseph Howe, and the Hon. S. L. Tilley, and much information imparted as to the resources of these Provinces.

COMMERCIAL.

The latest English advices report the sale of the *R. B. Sumner's* cargo, deals, at an average of £8 1s. 6d. The highest price realized was for the 3x11's, and 2½x7's, 16 feet and upwards, which brought £8 5s. Another St. John cargo had sold at private sale at £7 18s. 9d. Birch has an upward tendency in the Liverpool market, the result of an active enquiry.

Although bullion in the Bank of England continues to decrease, there was no change in the rate of discount at the last dates. The Boston Commercial *Bulletin*, of Saturday, says of the New York markets:

Important fluctuations have occurred in the markets for Stocks, Gold and Exchange, during the past week, affected by various influences more or less powerful. At the close of business yesterday, the stock market, with some unsteadiness, closed buoyantly. Money is quoted in the street generally at 6 per cent, with a fair demand and a slight upward tura.

Of the Boston money market, it says:—

Gold fluctuates about the 132 point, which appears to be the regulated difference, now, between specie and paper—the half to one per cent. variations above and below that rate being only the effects of more or less metropolitan demand for it. The shipments to Europe last week were $1,489,097, and for the year $61,594,601. From California $735,665 was received. The outgo on Wednesday by the Africa hence was $220,000.

The high premium does not have the least effect in lessening the drain of precious metals, our very heart's blood in these warlike times. Sterling Exchange is very unsettled, and rates range all the way from 144 to 146; being regulated by the premium on gold, which closed on Friday, week, at 131 1-4.

The bank rate of discount here is 21 per cent.—*Pro.*

The Country Market continues fairly supplied. For the past few days the weather has been wet and unpleasant, which prevented many country people from coming to town, whilst the absence of snow is a great drawback. During Christmas week we may expect to see full markets, and there will doubtless be a brisk demand.—*Ib.*

## BRITISH AND FOREIGN.

THE NATIONAL EXPENDITURE.—There have been of late an unusual number of Cabinet Councils, and it is now publicly stated that the Queen's Ministers were mainly occupied on those occasions with the important question of the reduction of expenditure. The *Star* says the amount of retrenchment proposed for the next financial year is two millions. Our contemporary thinks it cannot be too well understood that upon the adoption of such a resolution depends the very existence of the Palmerston Government.

PRINCE ALFRED AND THE GREEKS.—The news from Greece leaves no doubt that in the elections which are now taking place in that country upon the question, who shall be king instead of the deposed Otho? will result in the choice of Prince Alfred. A telegram from Athens says it is believed in that city that the English Minister has consulted his Government with respect to the demonstrations taking place in favour of the Prince, and the English Government is stated to have replied that the Minister should in no way endeavour to influence the election. The great probability of Prince Alfred's election, says another telegram, has caused some excitement amongst the foreign Ministers. Orders have been sent to Corfu from London to make preparations in that island for the reception of Prince Alfred. *La France* indites a solemn remonstrance upon the subject, declaring that the situation is full of gravity, and warning England not to disturb the equilibrium of Europe by seeking to obtain a preponderating influence over Greece. On the other hand, a friend of the Classic Land entreats the Greeks, through the columns of the *Times*, not to be deterred from this selection by any rumour of opposition from the three Powers. The Greeks, in their selection of Prince Alfred, will have hit upon the right path to their own independence, and the securest pledge they can offer for the well-being of Europe.—The proposal was at first treated in this country as a good joke, but it now comes to be regarded as quite a serious matter; and it is said to be seriously occupying the thoughts of her Majesty's Ministers. There is no reason to suppose that they will advise the Queen to give her consent.

PRINCE NAPOLEON ON THE PAPAL POWER.—A pamphlet has just appeared in Paris on the Roman question and the Papal power, and which bears the signature of the secretary to Prince Napoleon. Of course the public accept the authorship as that of Prince Napoleon himself. The pamphlet is not, however, an expression of individual views or a development of arguments. It is a systematised and arranged collection of the important, authentic, and official documents from which Prince Napoleon quoted in his memorable speech delivered last March in the French Senate. These documents convey the opinions expressed respecting the temporal power of the Pope by the statesmen of France during the last two centuries. Nothing certainly can be more remarkable than the unanimity of the judgment thus pronounced. To quote the words of the preface to the pamphlet itself, "in the seventeenth and eighteenth centuries, as in the nineteenth, the representatives of France at Rome all agree in denouncing the vices of the Papal Government." The inference is that it ought to cease to exist, and as speedily as possible.