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Whom to pay Money to.—Our place of business in St. John is in the Drug Store of Mr. M. McLeod, 26 Charlotte Street. Persons wishing to pay money for the Intelligencer will please call there; or, if more convenient, they may call at the Bookstore of Messrs. Barnes & Co., Prince William Street. Mr. McLeod and Messrs. Barnes & Co. are the only persons in St. John authorised by us to receive payment for this paper.

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GENERAL AGENT .-- Kev. G. A. Hartley is authorised to receive payment for the "Religious Intelligencer," in Carleton, St. John, and all other places where he may visit. Subscribers will confer a favor by remitting money through

Religious Intelligencer.

SAINT JOHN, N. B., MAY 16, 1862.

APPOINTMENT.

I intend Preaching, if the Lord will, in Portland Temperance Hall, on Sabbath next (the 18th), at 11 o'clock, A. M., and 3 o'clock, P. M. E. McLEOD.

THE FREEWILL BAPTIST DENOMINATION. CHURCHES IN CITIES.

We had not space last week, for all the passages we had marked in Brother Graham's article, in the last Quarterly, on the Freewill Baptist Denomination. We make further extracts now. Brother G. in referring to the "History" of the Freewill Baptists of the States - a work issued from the press of the Denomination only a few months ago-says:

Very justly does the author mention, as a great hindrance to our cause, the failure to establish church es "in large towns and cities." "These centres of influence were neglected, while rural districts receivaed attention; and thus was reversed the primitive order of things; for Neander says, 'Christianity was diffused, for the most part, from the cities into the country." Randall did not overlook the importance of establishing churches in such centres. His attention was drawn especially to Portsmouth and Boston He best days, induce the churches to sympathise with him enough to co-operate practically in a step so manifestly important as thrusting the leaven into the lump. The great practical heresy on the vital point of ministerial support, rendered even his efforts vain, for churches cannot be planted and sustained in

cities by a self-sustaining ministry. A city cause cannot long survive, if it lacks regula: ministrations from Sabbath to Sabbath. In a country place, if a church be without preaching for months, it may rally again. But not so in a city. Irregularity for a single Sabbath will not unfrequently injure a city church more than an entire destitution for months will, the ultimate prosperity of a church in a rural place, especially if there be no other church there to act as a rival. Hence Home Mission Fund were necessary for Randall or any other person to plant churches in cities; but the people that had never been trained to pay cents to sustain preaching: at home, were the last to pay dollars to support preaching for persons they had never seen.

A brief extract on this subject from Brother G. will suffice at present :

The apparent lack of interest on the subject of edu cation in the early years of the denomination, is to b attributed more to the repugnance of raising funds than to any other cause. It was not the lack of interest in education, so much as the lack of inclination and discipline to raise funds for any benevolent caus whatever Any educational efforts, until the duty c sustaining ministers was acknowledged and partly performed, would of course result only in failure. Not till people learn to make pecuniary efforts to sup ply themselves with preaching, will they bestow their money for education, missions, or the circulation of religious reading, whether it be the Bible or periodi-

MODE OF FINANCE.

We shall only make one extract more, and that or the mode of finance. The careful reader has per ceived that Brother Graham traces nearly every ob stacle that has impeded the progress and growth of the Body to the unfortunate practical error fallen into by the Fathers of the Denomination, relative to finances. If they did not directly ignore all system for the worship of God, they at least failed to teach it; and being self-sustaining themselves, they practically taught the people to rob God: an error which has yielded a melancholy harvest, and resulted in the extinction of scores of churches, and the loss of thousands of members to the Denomination. We commend the following extract on the scriptural mean of raising funds for the support of the Gospel, and other things in connection with the Church, to the

The Divine mode is simple but efficient. It is simply this, that every disciple of the Lord Jesus in to lay by him in store as God has prospered him. week by week, on the first day of the week, the means for the support of the Gospel and benevolen: objects in general. Each is to assess himself as the Lord's Day returns. This practice furnishes each disciple with a fund out of which he can present weekly offerings to the support of the Gospel at pear empty before the Lord. The preacher, where shares with the people. God promises, where the tithes and offerings are thus presented with prayerful hearts, to pour out his blessings copiously Where this rule of weekly storing is practised, the people are always ready and even forward to accomported, and all other legitimate calls are met, according to the ability of the people, in a way to receive

giving in the primitive Church, the commission of the Saviour to preach the gospel in all lands, was, to such a wonderful extent, carried into execution. It mattered not that the early christians were, for the most part so poor; obedience to this rule of the Holy Ghost enabled them to supply the pecuniary resources necessary to the wonderful work they per
Standing, not long since, on the wharf after having deposited a friend and baggage on board of one of the up river boats; the customary leave taking was gone

The platform, pedestals, and desk were decorated formed. Pity it is, that we are willing simply to admire that wonderful work, and still neglect the means, so simple, so easy and efficient, by which alone the what in the third century, monthly offerings taking utmost excitement, and elbowing his way through into festoons, so that the rostrum was radiant and

single year, clear every cause we have on hand from was left. While he paused to take breath, after his pressing embarrassment; in that short time it would make our churches and Quarterly Meetings feel the pulsations of a nobler life; the feeble churches would be resuscitated; the converted heathen would not look in vain for the return of our former missionaries and the coming of new ones; hundreds of preachers adapted to do a worthy work, itinerating and pioneering, would be active in their congenial spheres; our publications would all begin to extend their circulation; and our institutions of learning receive many anxious to prepare to proclaim the gospel to to charge the boat with a premature start, or his perishing souls. In a single year the practice of a single verse of the Bible (1 Cor. xvi. 2,) would produce in our times such glorious results, and many others that we can but dimly discern. It would be, in fact, the revival of primitive christianity. All these | the blame of their own delinquencies upon others. would be reached, and every christian meanwhile, have less perplexity and anxiety than he has in the old system, or rather than he has without any sys-

REVIVAL INTELLIGENCE.

BROTHER J. WALLACE writes to us that a season of religious revival has recently been enjoyed at Moncton Mountain. A small Church was organized at this place some time ago by Elder W. E. Pennington, that detained him-perhaps he was just closing a consisting of eleven members; six others were baptized and added immediately after, by brother P. Since that time, until lately, they have been without the lapse of time, and was "too late." It may have ministerial labour, except a few occasional week day visits. Brother Wallace writes:-

"I came here a few days ago, and met the people in Conference, and truly God was with us. It was evident that he was about to revive his work, and we have not been disappointed. The Church has been greatly strengthened in faith and numbers. They now rejoice, as one that findeth great spoil. Their present number is forty-three; ten of whom were received by letter, and the rest by baptism. I trust the good work will still go on. It is one of great power and general interest, and much union exists with members of other denominations. The Calvinist Baptist Church has also had additions; we have administered the ordinance together, and then separated to our respective places of worship. Our people are about to arise and build a sanctuary for God. At present, we are kindly supplied with a convenient place by our brother Wilber, who spares no intent in laying up treasures in earth, they neglect If churches want paintings, why not have them? pains for the cause sake."

that nearly sixty persons have been baptized, and the once might have had salvation, it is now everlastingly to employ the element of physical beauty in churches. to be blamed at all, and pitied none, for his violent Cory is labouring there.

sons have recently been baptized by Elders Hervey

Rev. E. G. Carpenter, Congregationalist minister at Houlton, is published in the last Morning Star, relative to the cause of religion at Aroostook. Union meetings have been held in several places, with very happy results. We make the following extract from ruption." Others again are all their life time makbrother Carpenter's letter, relative to the wants of ing calculations in securing an interest in Christ, in that section of the country. He says:

You will allow me, as a brother minister of another name (though of kindred spirit, I trust), to call the why they should not attend to it now: they live in attention of your ministers, and especially those who the future, and are always intending, hoping, expecthave the superintendency of your Home Mission operations, to the pressing spiritual necessities of Northeastern Maine. The claims of this field of missionary labour are as urgent as any that come to us down the stream of time, aimless, listless, careless, from the great West, or the wide world. Home "heathen perish day by day" here, with none to break unto them the bread of life. And in the providence of God, a large proportion of emigrants who have brought any religion with them, are members of Free Will Baptist Churches in places of their former residence. The majority of these, as of most emigrants to this country are poor in worldly estate. To preach to these churches, I need not say is a selfsacrificing work. But some noble spirits you have here, whose crown of glory at last, many a man who shrinks from his eross, will be glad to wear.

charges," for nearly twenty years. And as God has abundantly blessed his labours in years past, and as he has a large Church, many of whose members are "his children in Christ," there can be no harm in found in 1 Cor. ix. 11, "If we have sown unto you spiritual things," &c. ?

Brother Thomas Kinney, of this place also, a man the conscious luxury of doing good.

Then you have at Maysville (near Presque Isle), Rev. Charles Purington, formerly of New Hampshire, burns with a desire to "give himself wholly" to the ministerial work, and who is in the midst of a field all white for the harvest. Brother P. has been lato, with great acceptance, and under the inspiration adapted to promote pious sentiments, and occasionalof that Spirit who alone can anoint us to utter the ly unsound theology creeps through them. Taking warnings and proclaim the glad tidings of the gospel with success. And yet, from all his preaching stations, he receives not one-fourth part enough to feed and clothe his family comfortably.

members in your older and abler churches, whom God has made stewards of "the silver and the gold," which are his, who need only to have the facts in the case before them, to induce them to furnish this de-

labour, his daily bread. As a denomination of Christians, you have a promising field of missionary labour in this County, and to Mr. B. is to transfer to our columns from the Inhome. He never need, if he observes this rule, ap- a noble work on your hands, and in this great war- dependent the account of the event which was accomfare with the powers of darkness, it is a wise economy this rule, given by inspiration, is practised, always to furnish the leaders of the sacramental host with all needed rations and weapons appropriate to secure

A letter in the last Morning Star says, that the Rev. E. P. Hammond, the young American day-school and Bible-classes. As part of the fruits pany their prayers with alms. Without distraction minister, who laboured in Scotland with such re- of this awakening, eighty-five persons were received and unwholesome excitement, the ministry is sup- markable success during the great revivals there, two into membership on or three years ago, is now labouring in Lewiston, Me., and that many persons have been hopefully converted, and two, on Friday previous, by immersion. The among whom are many children, young men and day and scene recalled a similar occasion four years suffer.

JUST IN TIME TO BE TOO LATE.

Standing, not long since, on the wharf after having through, and the prow of the boat had swung off, her stern wheel making a boiling caldron of the hitherto full force into the second century; it declined some- dual, valise in hand, his appearance indicating the and a great variety of roses, with other 'sweet chil-

severe exercise, a little boy standing among the crowd, in a squeaking tone of voice, uttered the quaint expression at the head of this article-" JUST IN TIME TO BE TOO LATE!" In the countenance of the disappointed man could be seen chagrin, and I thought a flush of anger, as he fully realised his hapless situation, while the impulsive jerk he gave his watch chain detected the fact, that he would like, if possible, chronometer with dishonesty, in not pointing out the correct time. How very natural, thought I, for persons under such circumstances, to endeavor to throw

But what was the probable reason of his being left? He doubtless knew the time of the hoat's startting-he knew if he was not on board at the time, she would not wait. He had doubtless heard the whistle warning him of her departure. He was anxious, and had made his calculations upon going: but after all arrived at the wharf, "Just in time to be too late." It may have been important business bargain, by which he was to be pecuniarily benefitted, and was so absorbed in its discussion, that he forgot been creature comforts that he was discussing; the wants of his nature must be supplied, and while he indulged in eating and drinking, satisfying his appetite and pleasing his palate, the last whistle sounded, and though he made the utmost speed, was "Just in time to be too late." He may have been seeking after some place in the gift of the government-some position of honor or power, and only awakened from his dream of greatness, to find that the boat was about leaving. Or he may have been simply indolent, and overslept himself, or careless, and lost his passage through neglect. His intentions were to go in that boat, but by simply neglecting to go on board in season, was "just in time to be too late." Well, thought I, what a picture of human life-human ambitionhuman carelessness, and human disappointment. How many in the busy whirlpool of business, get so completely immersed, as to forget their mortality, so to secure durable riches in righteousness, come down GRAND LAKE .- A revival has been in progress for | to death unprepared, die in their sins, and suffer the sin, drain its cup to the very dregs; they follow with PRESQUE ISLE. - At this place, about twenty per- eager pace the delusive syren through every haunt of vice, through every scene of demoralization, until filled with impurity and reeking with the foul stench AROOSTOOK .- A very interesting letter from the of sin, they come to premature, dishonored graves "unwept, unhonored, and unsung." In the spring of life they sowed to the flesh, in summer prematurely ripened in iniquity, and in autumn, decayed | are offerings of joyful hearts to God. and blasted by their own excesses, they "reaped corbeing prepared for the solemn reality of death and the judgment; but are continually framing excuses ing, desiring to be christians, but still are neglecting the very means for its accomplishment; they drift and hope to come out right at last, how they do not pretend to know, and do not stop to enquire, until life's last whistle sounds, and then they are "Too LATE"-TOO LATE for ever.

REV. HENRY WARD BEECHER.

The Rev. Henry Ward Beecher is probably the most popular, and the most eccentric preacher this side of the Atlantic. His church is in Brooklyn, Your good brother Haskell, of Hodgdon, has been New York. He preaches to the largest congregation preaching the gospel here almost "at his own in America, and it is only the want of accommodation that prevents it from being much larger. He also owns and edits the Independent, a large and influential paper, with a circulation (if we are rightly inreminding them of that kind inquiry of the apostle, formed) reaching 20,000 or more, and exerting, of course, a powerful influence in the country. Mr. Beecher is a close observer of current events; he of fine mind and excellent spirit, has preached for keeps thoroughly informed on every thing which is several years in this vicinity, with almost no other transpiring in the nation, political or otherwise, and reward than the approval of his Divine Master, and then deals with them in his pulpit, commending or condemning as he sees fit. This is perhaps one cause of his great popularity; his sermons are always a minister of more than ordinary talents, whose heart fresh, whether devotional or not. The Independent contains a sermon weekly, preached by him, reported expressly for publication. Some of these, are, in our bouring with us in the Union Meetings above referred | judgment, excellent; while others seem but little him altogether, Mr. Beecher is a mystery to us. We cannot approve of all he says or does as a minister, and yet we would be sorry to condemn him! Every Now, it has seemed to me that there are individual man has his own peculiarities, and perhaps very wisely so, in order to give opportunity for the exercise of 'that first of all Christian graces-Charity. Mr. B. is very successful in making additions to his voted brother whatever he needs, so that he shall not church. About four years ago between one and two be called off from his loved work, to earn with hard hundred were added at one time. Recently eightyfive were received at once, and our object in referring panied with a great floral display. In this we have an illustration of his eccentricity. The Independent of the 8th inst. says :-

A deep religious feeling has been manifest for three months past in this church, particularly in the Sunpart of whom united by a public profession of their faith. Eighteen were baptized, sixteen by sprinkling, church was beautifully dressed with flowers. We give the Tribune's description of the scene and the

with a vast variety of beautiful flowers, artistically and tastefully braided in wreaths, and bound in gorgeous boquets. From the orchestra to the pulpit

read a list of about eighty names of persons who were to unite with the church. Many of them were members of the Sabbath-schools and Bible-classes. Some were persons of middle age; a few were persons of advanced years After a brief address, Mr. Beecher read the articles of faith, to which the parties gave their assent. The ordinance of baptism was then administered to those who had never before received it; after which the members of the church arose and think of the unnatural thirst he suffers. received the new members into full and cordial communion. Mr. Beecher took his text from John x. 3, 4. There had been provided neat memorial boquets for each new communicant, which were distributed at the close of the services."

dent is an editorial, written doubtless by Mr. Beecher think will be curious to know what he says, and we therefore transfer the article entire to our pages.

We justify the Puritan iconoclast. He did right to abhor May-poles, to break painted windows, to demolish altars, and to pitch statues and busts head long out of the Church. He only did what the early Christians had done before him. Heathen art, as a forget the past. When art began to struggle into life again, it was in the service of a new religion. It taught Christianity and Christian virtues as they art taught Romish errors, just as to the early Chris-

tian it taught heathenism. But the reason which justified the exclusion of art and its instructive symbolisms no longer exists. Yet, there is a strong feeling, though upon other grounds, against the decoration of churches. But, on the whole, there is a silent though marked change going on. Men are not willing to have the Lord's house is every year bestowed upon architectural decorations. There is a progress toward pictures. The lack of paintings is made up by exuberance of paint. The very men that would shrink from a pleasing picture having some definite meaning and agreeable effect, will contribute liberally to frescoed walls, provided drawing. Thus we have florid cornices, illusory panels, and long pulpit vistas, with any number of surface columns and capitals, whose adroit shadows power to teach or to comfort, and yet spend thousands upon wretched painted lies of recesses, paralwork still continues. We believe the Rev. W. A. "TOO LATE!" Others seeking after the pleasures o. ought it not to have some worthier function than that temper? of expressing geometric figures and ambitious colon-

> But we do not propose to discuss the question. We introduce it only to inquire whether there may not be found an unobjectionable and simple method of decorating churches by the use of flowers? We do not think it wise to employ them in accordance with any of the ridiculous vocabulary of floral mean- ling his experience in a religious meeting, and denouncings. They are simply the signs of gladness. They ing, as well as renouncing, (in words), "the vain

> Flowers are not of man. They are divine. Man can, by culture, develope all that God has hidden in them; but can add nothing to them, nor can he in- one of his first operations would be to dig up some vent or build them.

It is scarcely possible to pervert them to bad uses. Flowers and music may be used by bad men. But, unlike painting or sculpture, they cannot themselves be made to represent any evil thing.

the presence of a few flowers. The interest of the of our St. John Orphan Asylum, but I don't expect money spent in ridiculous architecture would furnish many churches with an offering of simple flowers for every Sabbath of the year.

For God has made flowers for everybody. They are next in abundance to the great elements-air, while about the thirst he suffers. light, water. The poorest man has a roadside flowergarden. No mission-church is so poor that it cannot afford wild flowers upon the altar, and a few assorted leaves in the windows. How strangely would woman's hand light up the dreary plaster wall and delight was to rattle the pennies in the box, and his

garnish them with these field-thoughts of God! The effect upon children is well worth our thought, To teach a child to love flowers is to give him riches that no bankruptcy can reach. This is the wisdom to believe poverty almost the same as crime, the lad of finding our pleasures not in conventional arrange- came to look upon the good things of this lite as of ments, but in sympathy with nature, which never is confiscated, or goes out of fashion, or becomes old and exhausted. There is a new heaven and a new

event of prophecy. The use of flowers on social and religious occasions soon gives to them meanings which they had not to us before. We read nature more thoughtfully and

Weeds change to flowers. The moment a plant estimated by the amount which one wants for himself, inspires intelligent emotion in us, it ceases to be a yet gives to the poor, or as the common saying is, by weed and becomes a flower. The natural world is not any longer godless, or commercial and mechani-

cal. It has a moral power. At first many will shrink at seeing flowers upon of Charity. the speaker's desk or on the pulpit. But why? Let any man attempt to give a reason? Why shall woven flowers in the carpet of the church be proper, and flowers in your wives' bonnets, and flowers in your children's hands, -but improper on the desk? Is the place too holy? But is it holier than God? and are not flowers his peculiar workmanship? If God deemed it suitable to his dignity and glory to occupy his mind with making and preserving such numerable flowers, are we wise in disdaining them, or considering the place too sacred for God's favorites? Do men reflect that God has been pleased to name himself from flowers? "I am the Rose of Sharon and the Lily of the Valley.'

City Correspondence.

St. John, May 15. 1862. One of my good friends lent me a book the other day, called "Friends in Council," in which I have found a theme for my letter. One of the "friends," in a long conversation, which is charmingly recorded, cites a certain homely English proverb, viz., "Nobody knows where the shoe pinches but the wearer," and challenges his companion to produce ten from the Spanish language, which abounds in proverbs, equal tengo,"-You see what I drink, but not the thirst I was opened with great display.

at one time. In preparation for the joyous event, the ralize a little on that proverb, which, in my humble cline in cotton is attributed to them. opinion, is almost as good as if it were Solomon's. What a touching plea for charitable opinions-what in official circles, that the French and English Minis-"Every part of the edifice was densely packed. an argument for toleration! That poor fellow standing by the counter of that bar room, is drinking ions to attempt moral intervention, exclusive of any cheap Yankee rum at 3 cents a glass. What a concoction! made of bilge water, damaged tobacco, soap, church can ever repeat that first work. History in- placid water, in urging-her bulky proportions against floor, hyacinths, azaleas, magnolias, carnations, cactus vitriol, &c. ! Really, it is quite shocking to see what reiterated his statement relative to the contemplated forms us that the practice of this rule continued in the tide.—when down to the river rushed an indivi- blossoms, japonicas, geraniums, fuschias, white lilies, he drinks. Poor fellow, he must have a terrible intervention. He says:—"The news which I sent thirst, to be willing to pour such poison down his parched throat. Ah! you forget how long he has rica is confirmed in the most absolute manner, and I

lias on a ground of box-wood leaves. After the usual fine old English ale, best London stout, pale brandy, exercises of singing, reading, and prayer, Mr. Beecher which cost a dollar a pint-that is what he used to drink, and half the people of our good city would pronounce them to be very nice beverages. But the poor fellow has been coming down; his taste has become less and less delicate, so has his conscience, until now it sets your teeth on edge to see what he drinks; don't stop there-let your pity be moved to

Expand the idea a little. You see a man's sins, but not his temptations. There is a man in my acquaintance-a man of very many good traits, both of intellect and character; but he occasionally gets Immediately following this notice in the Indepen- so angry as to forget himself altogether, and become a perfect tiger; nay, though he is a member of the himself, on Flowers in Churches. Our readers we church, he will in some of his fits of passion swear hard oaths, and behave himself most shamefully. 'Wicked man-God have mercy on him!" Well, if that is what you ask God to do, do the same thing yourself. Just imagine for a moment that you, gentle reader, so kind and amiable, had been the son of a violent man and a fretful woman; that parental whole, came to the first disciples teaching heathen discipline had degenerated into promiseuous scolding ideas, and inspiring heathen morals. There was no and beating; that you had never known any thing use in trying to reform it. It was better to bury and of a father's kindly counsel, and a mother's tender affection; had been thrust out in early life to fight your way in the world, with your disposition soured were held by the Church of Rome. To the Puritan, by home quarrels; that you had married a proud, ignorant, wilful girl in her teens, who had developed into a perfect termagant, ruling the house with wrath, and almost torturing your life away with her unreasonable notions; add nine children, who "take after their mother," not a girl among them-all heedless, rough, unmanageable boys; some grown up and not utterly destitute of physical beauty. Far more care very happily married, others pursuing doubtful courses of life -- not one of them possessing a respectable education; throw in three servants, such servants as you might expect would be found in such an establishment, by whose heip the farm is half cultivated, the tools lost, the barns and stables all in confuthe patterns have no imaginable use, and are out of sion, fences broken, cattle getting into the corn-fields, and pigs rooting up the garden; the house in similar confusion-wash tubs in the middle of the floor on hold their own no matter which way the light strikes. Saturday afternoon, the wife looking shockingly untidy all the week, and loaded with shabby or unbe-Why oppose real and noble pictures, that have a coming fine fixins on Sunday, if she is not too busy to go to church. Now, with all that, what would some time at Newcastle, Grand Lake. We learn poignancy of the eternal regret, that though they lelograms, cornices, and what not? If it is desirable you have been? and do you think this poor man is

There is another man, a rich man, or at least in very comfortable circumstances, who is exceedingly fond of his money. Now, if there is anything that disgusts me it is a stingy, covetous man.

I cant help thinking when I hear such an one telpoinp and glory of the world and the covetous desires of the flesh," that if that man were to get into heaven, of the golden pavements to lay by against a rainy day.

His favourite passage in the Bible is "If any provide not for his own, and specially for those of his own house he is worse than an infidel." I am going to A very simple and plain room is made elegant by preach a charity sermon one of these days in behalf to get anything from that man.

> But perhaps I have talked too long about what he drinks; let me be more charitable, and talk a little

Perhaps he inherited a love of money; the first toy given him may have been a little tin box with "savings bank" on the outside of it, and his childish frigid seats of many a church room, if permitted to meditations were largely on the question, how long before the bank would be full.

Growing up under very frugal regulations, taught exceeding great value. He gave a dollar and a half to some good cause in a fit of open heartedness, and earth every day, as if suggesting that grand and final in looking over his cash book there was'nt another amount in it that seemed so large. His eyes have been peculiarly affected so as to magnify a sixpence till it seemed as large to him as a half crown does to an ordinary man, and if treasure laid up in heaven is how much one feels what he gives away, he has a fine large account to his credit on the books of the angel

His sympathy has never had a chance to develope itself, his whole nature is inharmonious, his modes of thinking are all of the calculating order, and it is a greater self-denial to him to be benevolent than for the large hearted individual who gives because it is easier to give than to withhold.

It will be well for us if we take care of our characters, and prevent the growth of any improper thirsting, so that our drinking may not be condemned. "Charity believeth all things, hopeth all things." So let me believe that the drunkard and the violent man, and the covetous man, with all other way ward and wicked ones, have something to give them a claim on our forbearance, and hope they will overcome their thirst by drinking of the water of life.

THE NEWS.

BRITISH AND FOREIGN.

The steamer Niagara arrived at Halifax on Wednesday, with news to the 4th inst. We transfer to to this one. Among the ten which were produced, our columns the most important portions of the dethis one occurs, "Mirais lo que bebo, y no la sed que spatch. It will be seen that the Great Exhibition

Vague rumours of threatened intervention in Ameago, when about two hundred persons were received | Now, dear readers of the Intelligencer, let us mo- rica continue in circulation, and the dulness and de-

The Paris correspondent of the Daily News, writing on the first, says :- "It is positively stated to-day, idea of forcible intervention, in the hope of putting an end to the Civil War."

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