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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 2, 1864.

FREEWILL BAPTIST ACADEMIES AND COLLEGES.

Last week we gave some facts in the Educational history of the Freewill Baptists. It is somewhat surprising that with such a strong and organized opposition, the cause of education should have progressed so rapidly, and taken so deep and abiding a hold on the minds of the people. An instructive and profitable lesson may be learned from this history. The opponents to the cause diminished in numbers and influence, while the work of education gradually and surely progressed, including among its patrons and supporters all the influential men of the Denomination, and the sincere friends of religion. Instead of giving our readers this week the article from the QUARTERLY, which we intend transferring to our columns, we subjoin a summary of the Freewill Baptist schools as reported by the secretary at the recent anniversary of the Freewill Baptist Educational Society. The unsettled state of the country has doubtless diminished the interest and attendance at these institutions, but we certainly think sufficient prosperity exists, both in the number of students attending, and the gracious influences felt, to encourage the friends of education to persevere in their good work. It will be seen that *revivals* have been experienced in several, thus stamping them with God's approval. There are other schools supported by the Denomination not named in this list:

NEW HAMPTON INSTITUTION, N. H., was represented as having had, during its four terms, an aggregate attendance of 567 students, an increase of 118 over last year. There had been during the year about thirty conversions. Twenty of the students had the ministry in view. The standard of scholarship for gentlemen graduates had been raised by nearly the amount of one year's study.

PIKE SEMINARY, N. Y., was reported as prospering. The aggregate attendance has been 176, an increase over last year. Some of the students had been converted.

LAPHAM INSTITUTE.—The aggregate attendance of its different terms was 330. Fifteen of the students were converted during the winter and spring terms. The work of this institution, began a year and a half ago in anxiety and doubt, seems now to justify the wisdom and liberality of its friends. It is hailed with joy, not merely because another star is added to our little educational constellation, but mainly because an institution had been virtually brought back to our denomination, which had passed from our hands, and one, too, around which had clustered so many dear and pleasant memories as most ever be associated with Smithville seminary. It is believed that this institution will be a means of strength to our Rhode Island churches, and a promise of help to our pulpits at no distant day.

PRAIRIE CITY ACADEMY, Ill., had suffered much from the war, which has kept the number of students comparatively small. It had usually, each term from 100 to 115 students. A load of debt which had heretofore rested on the institution was nearly removed. There had been usually more or less conversions each term, and the institution has the reputation of maintaining a high moral and religious standing. The catalogue shows an aggregate of 243 the last year.

WHITEGROVE SEMINARY, N. Y., has given full employment the past year to eleven experienced teachers. The average attendance of students has been about 300, the whole number of students, 565. The institution, it is believed, may be more useful to the denomination than if it were a college requiring ten times the expenditure in a state which has already more colleges than it can support. The number of students of both sexes graduated last anniversary was 43. A large number of its best students have been converted. About twelve young men, some of them new converts, have expressed their desire to preach the gospel.

CHESHIRE ACADEMY, O., has been more prosperous the past year than any previous one. It promises to be a permanent and very useful institution to the Freewill Baptists of Southern Ohio. The number of students during the last academical year was as follows: Fall term, 65; winter term, 79; spring term, 82; aggregate, 220. There have been about twenty-five or thirty conversions.

HILLSDALE COLLEGE has had an average attendance of about 350 students equally divided between ladies and gentlemen. Formerly the number of ladies was only two-thirds that of gentlemen. The war makes the difference. The young men who would have been in the college, are in the field, the hospital, or the grave. The religious interest has not been all that was desired, and more of the students enter the law, than the ministry. "Sometimes," says the President, "we are almost in agony in view of this fact." On the whole, the College is enjoying great prosperity, such as few institutions of its age ever enjoyed.

BATES COLLEGE, MAINE.—Providence seems to have greatly favoured this institution. A most remarkable feature of its progress has been the fact that so large a proportion of its funds have been given by those who have no denominational connection with us, and also that a professorship has been endowed by a brother who has but lately united with us.

The institution has two departments—the seminary and the college. The number of students the past year is as follows: Spring term 190, Summer 148, Fall 186; total 524. The number in the college department is 26, seven of whom are ladies. Benj. E. Bates of Boston gives the Colleges $25,000, and another gentleman of the same city an equal sum. The state of Me., has made an appropriation of $20,000. There have been more or less conversions each term. Eight young men are known to have the ministry in view, and there are more than that number undoubtedly, whose duty is plain, but who have not as yet given expression to their convictions.

BIBLICAL SCHOOL.—The last year of the school compares favorably with any former one. It had ten students with the prospect of an addition of three. The class that graduated last July were all laboring in responsible positions, three of them, at least, as pastor of churches. There was a prospect that the $20,000 fund would soon be filled.

THE BIBLICAL DEPARTMENT at Hillsdale is said to be in successful operation, and the $7,000 has been raised as the condition of securing the donation of $5,000 from the Printing Establishment.

THE BIBLE.

We have, in a former article, proved that man is a worshipping being; that the Bible directs him who and how to worship. We now wish to offer some reasons why the Bible should be read and studied by all. It is a neglected book by too many who do not intend to neglect it altogether. The Bible appears to be read in a different spirit from other books. We read other books to know what they contain, and study them in order to know their meaning; but we are apt to take up the Bible from a sense of duty, and read to satisfy our conscience, thinking that when we have read a chapter all is well. We read secular books with a feeling of pride, and would have no objection in letting the world know that we have read many books, and are well informed; but the Bible is a book that is read privately, for fear the idea may get abroad that we are becoming religious. To minds not religiously inclined, the study of the Bible is not pleasant. Its frequent reference to death, judgment, and eternity, is not congenial to a heart engaged in the business and pleasures of life. It condemns many sins that human nature would not wish to part with: at the same time they do not intend to neglect their Bibles altogether; but deem it prudent to defer it until a "more convenient season." Note how the Bible writes bitter things against us, we offer a few reasons why it should be studied.

1st. It is the oldest history in the world, *i. e.*, it carries us back to a period more remote than any well-authenticated profane history. Profane history commences with cities, empires, and nations; but offers no explanation concerning their origin: all beyond is darkness. With reference to the origin of our race, the Bible is a "lamp to our feet, and a light to our path."

2nd. The doctrine and philosophy of the Bible has made society what it is. Our forefathers worshipped stocks and stones; but the light of the Bible has taught us better, and caused us to build schools, churches, colleges, and asylums. Any book that can control and influence nations as the Bible has done, needs no other recommendation.

3rd. It offers a plan of salvation whereby a sinner may be reconciled to God. This is an important message that affects every mortal, and should receive the careful investigation of every thinking mind. How shall a man be just with God? is a question the heathen world has tried and is trying to answer in their strange rites and ceremonies.

In conclusion, we will need the comfort and consolation the Bible offers when we come to die. Many a dying man has at that solemn moment, given strong proof that it is "a light to our feet, and a lamp to our path." Sir Walter Scott on his death bed, gave it the pre-eminence; he had written and read many books, but when asked by his attendant which he would read to him, he replied, "there is but one."

B.

THE WEEK OF PRAYER.

JANUARY 1–8, 1865.

The British Branch of the Evangelical Alliance has issued the annual circular, inviting christians throughout the world to unite in observing the Week of Prayer. Several years have elapsed since the first invitation of this kind was issued, and the revelations of the last day alone will reveal the complete results of this union of prayer for the various objects connected with Christ's kingdom. Surely all christians will respond to the invitation, to devote the first week in the New Year to an exercise so profitable and delightful:—

"The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year. Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10. "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—Thanksgiving for blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations and schools.

Thursday, Jan. 5.—Sunday schools, and all actively engaged in Christian Work.

Friday, Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John xvii. 21.

[From the "Morning Telegraph."]

BIBLE SOCIETY MEETING.

The New Brunswick Bible Society held its Annual Meeting in the Hall of the Mechanics' Institute last evening. There was a good but not so full an attendance as has been on former occasions. The venerable President of the Society, Judge Parker, was in the chair, and clergy and laity of nearly all the denominations were represented on the platform. The President delivered a short and remarkably appropriate address, in the course of which he made a feeling reference to the death of the Rev. H. Vaughn, who was one of the speakers at the last annual meeting. The Secretary, Dr. Paterson, read the Annual Report.

In moving the first resolution, the Rev. Mr. Brewster dwelt on the demand for miracles now made by those who denied supernatural influence altogether. He showed that miracles had served their purpose, and would now be out of place. Mr. Duncan contented himself with formally seconding the resolution.

The Rev. Mr. Gill, the agent of the parent Society was present, he said, to thank them for what they had already done for the Bible Society, and to ask them whether they were doing all they could to give the Bible to the world. He expressed himself highly pleased with his Provincial tour thus far, and was deeply struck with the hold the Bible had on the minds and affections of the people. In the course of his speech he adduced many interesting facts and figures in relation to the circulation of the Scriptures, through the agency of the British and Foreign Bible Society. The wonderful growth of the Society could best be shewn by contrast. In 1804 for example, the first year of its existence, it had expended £691, while last year its expenditure was £151,000. Sixty years ago there were 50 translations of the Bible, now it was read in 164 different languages of the earth. During its first ten years, from 1804 to 1814, it circulated 987,000 copies of the Bible; but during the last ten years 17,000,000 copies, of which 2,495,000 copies were circulated in the year 1863 alone. Through the agency of the British Women's Association, of whom 205 labour in London, visiting from day to day the lowest places in the city, 9,287 copies had been circulated last year, and during the past seven years 50,000 copies. The Society gives gratuitously to the Association all the Bibles it can sell. The Society has two boatmen constantly employed on the Thames, who last year visited 14,000 ships, and sold 4,000 copies of the Word, chiefly to foreigners. Of the twelve translations circulated by the Society for the Propagation of the Gospel, seven of them were by the Bible Society; of the 21 translations circulated by the Church Missionary Society, 19 were by the Bible Society; and the various Missionary Societies in connection with other Protestant boards all received assistance from it in the same way, so that when they contributed to the British and Foreign Bible Society, be their persuasion what it might, they were only in reality helping forward the enterprises of their own church. During the past 19 years, the Society had granted to the Sabbath and Day Schools, 826,000 copies of the Scriptures; it had placed a copy in every cell of every prison in London, one at every bedside of every hospital, and one in every waiting room on every Railway in England. In France the past year, 74,000 copies had been circulated, and since the organization of the Society, 6,000,000. In striking contrast with these figures, it was worthy of remark that during the three centuries previous to the Society's inception, only 4,000,000 of copies had been circulated in the whole Christian world. Twelve years ago the Bible had been expelled from Austria; now its agent was allowed to settle without molestation in Vienna. In Italy, 20,000 copies had been circulated last year; and in India it was now read in 21 different languages. The New Testament is at present being translated into Chinese by means of Roman characters adapted to Chinese sounds. In Russia it is now printed in modern Russe, instead of Sclavonic as formerly, which is not understood by the common people. In the language spoken on the various islands of the Pacific Ocean, too, it had been printed, and was being read by the inhabitants. Mr. Gill mentioned the eccentricity of a London lady, who has continued to call at the Bible house for the last 30 years on stated occasions, leaving sometimes £50, sometimes £100, or sometimes £200, until her donations now amount to £10,000 in the aggregate. She contributes under the cognomen of "A. B. A.," and refuses to give her real name.

After Mr. Gill had addressed the meeting, which we should have said was opened by prayer and reading of the Scriptures by the Rev. George Armstrong, the collection was made and a hymn sung.—In moving the second resolution, the Rev. William Elder, Editor of the *Colonial Presbyterian*, entered into a short and agreeable description of the mutual relations of human effort and Divine influence. To glorify effort only, especially in an age of great material forces, tended to materialism; to look for the Divine blessing without using the means, was what an earnest age fitly regarded as a sham and a delusion. Referring to what the Rev. J. C. Fletcher had said on that platform—that there was an Amazon in the sky corresponding to the noble river of that name that watered a certain portion of the earth—he held that the resolution rightly connected the success of the Society with the plenteous rains of the Divine blessing.

The Rev. Mr. Garner, who has an excellent voice and manner, followed in a neat address. He traced the joy which the Word of God brought to men, and said that earth and heaven must rejoice in the success of the Bible Society's operations. The last resolution was moved by the Rev. Mr. Swabey and seconded by W. J. Starr, Esq. We would willingly give an outline of Mr. Swabey's excellent speech, which was well received, but our space is gone. A very agreeable and successful meeting was brought to a close at an unusually early hour by singing the Doxology. Mr. Gill's speech was lengthy, but was so good it could hardly be too long. The other speeches were very pithy, spirited and appropriate.

The following are the resolutions, which were moved, seconded and carried by acclamation:

Moved by the Rev. Mr. Brewster, and seconded by John Duncan, Esq.:

1. *Resolved*, That the Annual Report of the Committee be as usual printed and circulated under their direction; and that the gentlemen who now compose the Committee, be requested to continue their services for the year ensuing.

Moved by the Rev. Mr. Elder, and seconded by the Rev. Mr. Garner.:

2. *Resolved*, That the meeting desires with devout gratitude to Almighty God to recognize the greatly increased circulation of the Holy Scriptures during the past year, in the various fields of labour of the Society's Agents at home and abroad, the abundant blessing bestowed thereon, and the undiminished attachment, which is so generally manifested to the constitution and objects of the British and Foreign Bible Society.

Moved by the Rev. Mr. Swabey, and seconded by W. J. Starr, Esq.:

3. *Resolved*, That the best thanks of this Meeting be given to the various Branches and Associations connected with this Auxiliary, and it especially desires to acknowledge the ready and liberal response made by so many of the Branches to the request that their Reports might be sent forward in time for the Meeting.

SUDDEN AND FATAL ACCIDENT.—The following letter is from a son of Mr. Edward M. Cox, of Horton, N. S., and brother of the deceased lad, whose sudden death it describes. We met him in St. John a few days since, just after he had heard of the sad accident in his father's family, and at our request he has furnished the details of the death of his young brother. We deeply sympathize with our dear Brother and Sister, the parents of the deceased, and their family, and would remind them that "God's ways are not as our ways," and that what "we do not know now, we shall know hereafter." We doubt not but their dear child has been taken from the evil to come.—ED. INT.

AVONPORT, Horton, Nov. 21st, 1864.

REV. MR. MCLEOD—*Dear Sir*:—I told you that I would write you the particulars of the sad bereavement that has taken from the bosom of our family one that we all held very dear—the joy and delight of his brothers and sisters, and the hope and expectation of his parents as they were growing old.

On Tuesday morning, 8th November, father, brother Simmonds, aged 17, and dear little Wallace, our youngest brother, and youngest but one in the family, aged 12, went down to the dyke to repair it. The elder brother took his gun, in hopes of shooting ducks. The gun was laid across the dyke, and as no game appeared, it was not removed until the sun was about half an hour high, when they were about starting for home. Father went along a few rods, and was examining a place in the dyke. My two brothers were gathering up the tools, &c. They were about a mile from home, and had taken their dinners. My elder brother was on one side of the running dyke, gathering up the spades; and little Wallace went, as cheerful as a bird, to get the little things on the other side; they were about two yards apart. It seems that the little fellow, without saying a word about it, thought of carrying the gun; and, taking it by the muzzle, unthinkingly drew it towards him. We expect the hammer caught in a twig, or something of that kind, drew back a little, and as the cap had not been removed, sprang back upon it; thus, sad to say, discharging the whole contents into the right breast, sending it completely through the body, and coming out at the back under the shoulder, making a cavity of about two inches in diameter. Simmonds instantly looked up, and seeing him falling, sprang and caught him in his arms the moment he fell; and looking into his eyes—oh, the anguish of that moment!—saw that they were glazed in death. Father was at his side in a few seconds. They saw a faint breathing once or twice, and without a sigh or a groan, or the least struggle, his spirit had flown, we have every reason to believe, to the arms of Him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was dead! None but a father and brother in similar circumstances can have any idea of the unutterable anguish of those moments, and of the few following hours, when they, *all alone*, took up the lifeless body, and began to bear it homewards, with the most heart-rending cries and lamentations, to a heart-crushed mother, and family overwhelmed with anguish. On Thursday they buried the dear little one in the family burying ground, at the old Congregational meeting house at Cornwallis, attended by a great concourse of mourning friends and sympathising people. The sermon was preached by Elder Norton, from the words, Jer. iv. 20: "Suddenly are my tents spoiled, and my curtains in a moment."

I did not get home until a week after the funeral. Sometimes I feel that I cannot be satisfied until I see his dear face; it seems so hard that I can see his face no more on earth; but I am trying to reconcile myself to the hard fate. We are all nearly heart-broken and overwhelmed with grief. But we try to think that it is all for the best, and that he is now an inhabitant of a brighter sphere. Perhaps you remember of father and mother telling you of the little fellow's early experience and conversion. We think he was a sincere Christian; he seemed always so conscientious, and prayed much, and that with the seeming faith that his prayers would certainly be answered.

We would like for you to make mention of this sad bereavement in the next issue of the *Intelligencer*, as many of our friends to whom the paper goes have not heard the true statement of it.

Your's sincerely, ABRAM J. COX.

We have just recive the "INDIAN REPORT OF THE AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA, *for the year ending March*, 1864—MIDNAPORE *Mission Press*—*O. R. Bachelor*." As we wish to lay before our readers all the intelligence we can in relation to this mission, we shall, therefore, make lengthy extracts from this Report as we have opportunity.

GREAT RELIGIOUS AGITATION.

A remarkable agitation on the subject of religion is said to be at present disturbing the popular mind in England. No similar agitation on religious subjects has been known for the last half century, if ever, in that country. It has thoroughly penetrated society. In the higher, lower, and middle classes; in saloon, workshop, and factory; in the social circle, the railway carriage, and, in fact, wherever men meet, religion is the topic of conversation. A strange and extraordinary state of things has set in, and the evidences of religion are canvassed and discussed with a boldness and freedom very unusual. This state of things has been brought about by the publication of works by authors in the Established Church which have had a tendency to cut the popular mind loose from the old land marks of truth, and undermine confidence in the Word of God. Among the books which have been most instrumental in the work of unsettling the public mind on the subject of revealed religion, have been the "Essays and Reviews," and the writings of Bishop Colenso. And it is said they have done their destructive work of "overthrowing the faith of some" most thoroughly. Some idea of the nature of the agitation which has been produced may be learned by the following extract from a London religious journal:—

It is affirmed by some that reasonable men cannot believe in miracles, by others that Christianity itself rests on doubtful authority, and by a third class that the whole thing would speedily perish from the face of the earth but for the advocacy of a paid priesthood. Another class of persons, who do not go so far as this, contend that many of the doctrines usually understood as orthodox require great modification; that the pruning-knife of criticism should be diligently employed to shape them to the present state of advanced inquiry; and that a great deal of our theology, instead of being actually derived from the Bible, is nothing better than the tradition of the schools of the middle ages—a sort of conglomerate of purblind theology and paganism. These persons profess reverence for Christianity, and, therefore, wish to have it thoroughly delivered from everything fastidious to taste; in fact, a new edition of the New Testament, "with many alterations, additions, and improvements." In a greater number of instances than many serious persons would think possible, belief in the Divine Records is seriously shaken, and the notion is gaining ground that there is really nothing certain about religion; it is an affair of creeds, liturgies, and privy councils, and if not preserved by them in a sort of fossil state, it would cease to be. "What is truth?" is the question of the day, and it is asked in all moods—seriously, hopefully, despairingly, sneeringly, according to the querist's state of mind. A sifting process, long in preparation, has commenced its active work at last, and the issue will mark an era in the religious thought of Great Britain.

This state of things is painful to contemplate, not because the truth in reality is in danger—"Heaven and earth shall pass away, but my words shall not pass away," saith JESUS: but because the faith of many weak christians will be overthrown, and many souls be caught in the fatal snare. It is remarkable, however, how God does sometimes permit events to occur, and agitations to exist, in order seemingly to establish more firmly some principle in his government, or to manifest more clearly some truth in his word, and to silence the cavillings of his foes. We can have no doubt but the truth will come forth from the trial it is now enduring more bright, if possible, than ever, and that its enemies will be put to utter confusion and shame. Agitations of this kind should impress us all with the importance of being "rooted and grounded" in God's word. This is the pillar of our faith, and should be studied, learned, and received. Cut loose from it, and we are out upon the great ocean of life without compass or chart, without sun or star, wandering in the darkness and blindness of a fallen and depraved nature. To the enquiry—"What is truth?"—we should ever give the unwavering answer of our Lord and King—"THY WORD IS TRUTH!"

The following are among the results already apparent on the side of religion, produced by the agitation now existing in England. The paper already quoted from says:—

The religious agitation of the day is exercising a most salutary effect in two separate directions. In the first place, it is impelling men of thought and education to search more deeply into the meaning of the holy oracles, and to examine with searching criticism the objections of the sceptical school. The result is precisely what enlightened Christians expected. The citadel of the faith is found impregnable at every point. It is not to be taken by storm neither can the sappers and miners of infidelity succeed in their attempt to undermine it. The rock on which it rests is eternally firm, and no shock of the enemy can move it a hair's-breadth. The very arguments used by the foe have been wrested from its grasp, and logically used in defence of the truth. And in the second place, many christians have been stirred up to greater spirituality of mind, have entered more closely, so to speak, into the heart-searching realities of the faith, and have prayerfully sought fuller communion with Christ, the living Head. What they cannot achieve by way of learned argument they have realized in blessed fellowship with their Saviour and Lord. And besides, and as a natural consequence, they lean less upon the sympathies of their own ecclesiastical party, and cultivate greater fellowship with all who love the Master, without respect to the mere questions of denomination. Genuine disciples are drawn together by the mutual attraction of kindred minds, and driven together by the spreading aspect of the common foe. Discipleship, not party, is the growing question of deep interest among these men, and this once ascertained everything else is held in subordination. By mutual conversation on topics which would be utterly unintelligible to a man of the world, their faith and love are strengthened, and as children of God they feel the infinite value of their Father's Word. They are in the inner circle of the inclosure, and realize not only perfect safety but unspeakable joy. They know that Christ's words are spirit and life, and no argument of the adversary, however subtle and seemingly profound, can disturb their holy equanimity. "Thy word is truth," said Jesus, who is himself "the truth," when speaking to the Father, and these, his disciples, know it by blessed experience. They know surely that the Father sent the Son, and having fellowship with both by the Holy Spirit, they are absolutely certain, let the world say what it will, that they have not followed a cunningly devised fable, but the Word of the Lord, which liveth and abideth for ever.

RELIGIOUS AND SECULAR MISCELLANY.

The Methodists of Halifax are preparing to build a new Chapel at the North End.

A writer in the London *Illustrated Times* says:—"Of two sermons by Spurgeon, nearly a quarter of a million copies have been sold; and, as each sermon fills a sheet, five hundred reams of paper have been expended on these alone. Did ever sermons sell like these before?"

A writer in the *Church Standard*, an Episcopalian paper in England, says that the established church is fast becoming an established chaos, for during the past thirty years there have sprung up twenty-five heresies and schisms.

UNITED STATES.—The *Old-School* branch of the Presbyterian Church reported at the General Assembly in May, 2,626 churches, 2,265 ministers, and 231,960 communicants. There were 364 candidates for the ministry and 292 licentiates.—The *New School* reported 1,412 churches, 1,644 ministers, and 133,074 communicants. Also 175 candidates for the ministry and 135 licentiates. Of the ministers of the New School 49 per cent., and of the communicants 65 per cent., are in the State of New York.

We shall not soon forget the remark made by a gentleman who was travelling in the same conveyance with us upon a journey of pleasure. "When I go abroad," said he, "I always leave my religion at home." He was like the old preacher who laid aside his coat to fight, saying, "Lie there, divinity, till I chastise rascality." But startling as was the stranger's confession, there is reason to fear that his case is not a solitary one.

A citizen of Birmingham, England, has in his possession the largest copper idol ever brought to England, and one of the modern wonders of the world. Under a shed in his coach-yard is no less a personage than the god Buddha, measuring over seven feet in length, and one of the most marvellous pieces of copper casting ever found. Direct from one of the lower rooms of his temple, where he had been hidden away some two thousand years ago, his godship has been brought to Birmingham, and will be presented to the town by his present owner.

An English paper, the *Advertizer*, says:—

It is a curious fact, though no ministers of the Gospel, nor theological writer, has yet noticed it, that the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate, is the very year which nearly all our most eminent commentators on the New Testament, and writers on prophecy, from the time of Bishop Newton downwards, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its death blow.

NEW INTOLERANT LAW IN SPAIN.—A new law for the regulation of the press has just been published in Spain, which shows to what extent the principles of religious liberty continue to be slighted in that country. The following is the tenor of two of its provisions:—

Art. 6.—No productions relative to the doctrines of our holy religion, to the Holy Scriptures, or to Christian morality, is to be published without episcopal approbation.

Art. 26.—The offences which, without being mentioned in the penal code, are committed by assailing or by ridiculing the Roman Catholic Apostolic religion, or its forms of worship, or by disparaging the sacred character of its ministers, will be punished in the house of correction. Such, however, as consist in an attempt to undermine, or to alter the abovementioned religion, or to introduce the ritual of another religion, will be punished with imprisonment. In both cases a fine will be incurred of from 100 to 500 piastres.

GREAT RESULTS FROM SMALL BEGINNINGS.—The *Northwestern Advocate*, in its account of the Northwestern Wisconsin Conference, gives the following incident, which was related at the Sunday-school Anniversary by Rev. Mr. Akers, son of Rev. Dr. Akers:—

Many years ago on an Illinois prairie, not far from Bloomington, there lived a plain elderly farmer, whose first residence was a cabin of split pine logs, but from which he had, with increasing prosperity, gone into a much better house, and the cabin had for a long time been the resting-place of the feathered flock. Sons and daughters had grown up around the hearth. Schools, school houses, and especially Sunday schools were scarce. A good old Methodist proposed to open a Sunday School if that old cabin could be used as school room. Consent was given. The edict to refit went forth; the hens, like the ancient tribes of Canaan, were expelled by the coming Israel; the school opened with fifteen scholars, whose numbers were soon enlarged. For several years the school remained in the "Roost," and still gathered the children "From near and from far," and the smile of Jesus was on them.

"Well, Mr. Chairman, out of the fifteen present at the organization of that school, six became preachers of the gospel of Christ! And, sir, of that six *three* are members of the *Northwest Wisconsin Conference*, and are here to-night! (Cheering and enthusiastic response.) Now brethren," said Mr. A., "you are sometimes elated when you organize a Sunday school in some old school house, but we who came from the old Roost feel that we have the best right to *crow*."

The audience were completely taken by storm, and it was hard to tell whether tears or emphatic smiles were predominant as the speaker resumed his seat.

The Pastor of the Freewill Baptist Church, in Rochester, N. Y., writes to the *Star* that forty-five persons have been received into the Church during the last six months. Thirty-three of them were heads of families.

It is stated that in England the Bible is now published and sold for sixpence sterling, or twelve cents, the New Testament for four cents, and the Gospels for two cents. What a change in a country in which a copy of the Holy Scriptures, when they were first published, would cost a laboring man the fruits of his labor for nearly a life time. Verily the word of God in these days is not bound.

Fifty students have been hopefully converted since the commencement of the fall term at Wilbraham academy.

The city of Chicago, thirty-two years ago, contained only 250 inhabitants; it now contains 200,000.

Rev. John Linan, who was compelled to flee for his life before the guerillas from Danville, Mo., gives a thrilling account of the atrocities committed there. Two of his church members, one a class-leader, were murdered in cold blood. The ruffians could scarcely be restrained by the entreaties of his wife from scalping a Dr. Moore, who was shot while gallantly fighting. Mr. Linan's house, with all it contained, was burned, his wife being compelled to furnish the matches to set it on fire, and being scarcely allowed time to escape with her children.

A late London paper says:—"Recently the extraordinary excitement in connection with the murder of Mr. Briggs, has caused an immense demand for the photographic portraits of Muller, the suspected murderer; and on the Saturdays in the markets, a familiar cry is—'Portrait of Muller—only a penny!' 'Here is the authentic portrait—only a half-penny!' On examining the proffered sun pictures, we found amongst them the familiar features of Professor Owen, Sir Roderick Marchison, the Archbishop of Canterbury, the Crown Prince of Prussia, Prince Louis of Hesse, and many others."

A severe earthquake was recently felt in several towns and villages in Mexico. In some places it lasted forty seconds, throwing down Churches, and other buildings, and destroying much property. One or two lives were lost.

The *Zion's Herald* says, that camp meetings have flourished more than usual in the New England States, the past summer. It estimates that there will be full one thousand conversions as the result of these out-door gatherings.

Religion has a wonderful power in adorning people, or improving their appearance. It give them "a meek and quiet spirit;" and this the Bible calls an "ornament which is in the sight of God of great price." Religion makes the eye look brighter, and the complexion clearer, and the smile sweeter, and the voice softer, and everything about our person better looking than it otherwise would be.

The *Christian Register* says there are, at a moderate estimate, five thousand faithful clergymen in various parts of the North, who are at this moment in the deepest perplexity as to the means of maintaining their families during the coming fall and winter. At the present rate of prices their salaries will not support them, and they are in danger of falling into debt. "The wolf is at their doors, gaunt and hungry," and the question every day arises, What can we do without? In a few cases, an advance in the salary has been made, but, as yet, we know not a single case in which this has been equal to the increase of prices.

The Christian Commission has received a valuable contribution to its treasury, in the shape of a solid silver brick, virgin pure, from the mines—contributed by citizens of Virginia and Gold Hill, Nevada Territory. Its intrinsic value is about three thousand dollars.

FOREIGN MISSIONS.—We learn by the *Star* that passages have been engaged in a ship to sail from Boston between the 1st and 10th of this month, for the Freewill Baptist Missionary party.

Very great improvements have been made on the Congregational Church in Union Street, of which the Rev. Oliver Brown is pastor. It has been re-opened for public worship.

JUSTICE TRACKING GUILT.

The annals of modern crime have recorded nothing more remarkable, taking it altogether, than the case of the convicted murderer, Franz Muller. Very solemn were the concluding words of Baron Martin: "The sentence I have now to pass on you is not that of the Chief Baron; it is not my sentence—it is the sentence which the law of England imposes on all persons found guilty of murder, and that is, that you be taken back to the prison whence you came, and thence to the place of execution, and there be hanged by the neck until you are dead, and that your body when dead be taken down and buried in the precincts of the prison where you were last confined before the sentence of execution was passed upon you; and may the Lord have mercy on your soul!" Such is the end of what in all probability was a suddenly-awakened covetous desire to possess the gold watch and chain of the elderly gentleman who was seen going into a railway station on the fatal night of the 9th of July. It it was the sight of Mr. Briggs' watch that tempted Muller, and if he went into the same carriage as his victim under the influence of the covetous passion that had seized him—the violent lust of possessing that which was not his, and if the foul deed—the report of which startled the nation—was perpetrated in consequence of that passion, then we have another added to the long list of cases which illustrate the doctrine of James—"When lust has conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." In this, and in many cases, it is covetousness, murder, execution. If the great law—"Thou shalt not covet," were obeyed, how many shocking tragedies would be prevented, how many lives would be continued which are foully cut short by the hand of the assassin, and how many revolting exhibitions of capital punishment would society be spared! The machinery of the law is actually set in motion by the evil desire cherished in the transgressor's heart; that cherished desire grows strong, and becomes an overt act; human as well as Divine law is broken, and the unthought-of machinery of law is actively kept at its work. "Be sure your sin will find you out!" Swift-winged Justice on the heels of flying guilt will undoubtedly overtake the fugitive. In the case of Muller how remarkably was this verified! He had several days' start of his pursuers, but they were in New York long before him, and the vessel in which he sails is boarded by the officers of justice while yet a long way from the land. "The way of transgressors is hard." That which seems their means of escape frequently becoming the very agent to deliver them to justice. For there is an Eye, always clear, and never deceived by circumstances, constantly watching the conduct of every member of the great human family. Of the Great and holy Being, who needs no witnesses regarding any of the sons of men, the Psalmist writes thus: "O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." Earnestly anxious to make this awful case of Muller a warning to young men, we feel that in quoting these holy words from the Divine Book we are adopting the most effectual course to accomplish our object. When that young man left home to seek his way to the British metropolis, we are entitled to suppose that he hoped honestly to earn a livelihood. Perhaps he listened to the parting counsel of the mother who bore him, and received her farewell embrace, whilst the tears were streaming from her eyes. The fearful vision of a gallows arose not on her vision, and the thought entered not upon his mind that he was to die the appalling death of a murderer in a foreign land. But now, the result—the ignominious, the dreadful result! Let not such a trumpet-tongued warning be unheard! It is perilous to trifle with sin. It grows apace. One vice leads to another. The down-hill course once taken, no man can tell where it may terminate. Let young men take the Saviour as their Shepherd, Leader, and Guide, and they are safe; otherwise, not a moment are they secure, not an hour but may suck them into the whirlpool of strong temptations, and cover them with irretrievable ruin and infamy. If these few faithful words find their way to the heart of anyone who is in danger, some good shall incidentally arise from the dismal tragedy which has suggested them, and the snare of the destroyer, in one case at least, will have been set in vain.—*Ch. Times.*

As the new Baptist Church on Germain Street proceeds, its architectural proportions appear to the greater advantage. It is progressing very rapidly.

We hear very favorable accounts of the revival of religion at Newcastle. The movement seems to extend to all the Protestant denominations, at least, but chiefly to the Baptists and Methodists. A gentleman who was present at several of the meetings informs us that the Rev. Mr. Powers has made a most favorable impression on all who have heard his earnest applications of Gospel truth.

We beg to call attention to the Grand Bazaar in aid of the Protestant Orphan Asylum, to be held in the Hall of Judge Ritchie's Building next week, commencing on Monday evening. A very superior lot of articles will be offered, and attractions of every kind will be presented, to render this Bazaar one of the most inviting ever held here. The object is highly praiseworthy.—*Presby.*

THE NEWS.

DECEMBER 2, 1864.

The Confederation scheme is likely to afford matter sufficient to occupy the editors of the secular press, correspondents, and political leaders for a considerable time to come. That it will absorb a large portion of the public mind, and be examined and discussed in all its bearings and details, there is no doubt. A subject of such vast importance, and involving such large issues to the people of these Provinces, should not be disposed of without the strictest scrutiny. And certainly it is a subject from which all prejudice of party should be divested. The Hon. A. J. Smith, of Westmorland, has addressed a letter to the *Globe*, containing estimates of the expenses in connection with the proposed Federal Government, which very considerably exceed those of Mr. Tilley, as published in our columns last week. Mr. Tilley replies in the *Globe* of Tuesday, and points out some very important errors in Mr. Smith's figures. Mr. Smith has also published a long letter, addressed "to the electors of the County of Westmorland," in which he declares that the scheme does not meet his approbation, and that when "the subject is officially submitted to the Legislature, he shall, if living, be in his place, ready to aid others in sifting this matter to the bottom, and averting the infliction of what he regards as a great calamity upon our common country."

The opposition of the *Freeman* is decidedly a benefit to the scheme. No cause can be greatly strengthened by the *Freeman's* advocacy.