order. You must always keep an eye on these manner. A resolution was moved to dispense with two-sworded men. If they draw, you must shoot District meetings, and after a little discussion was them sur le champ, for there is a law (originally not voted for even by those who moved it. The time doubtless with a humane object) that if they draw of holding the annual meetings of the District was their sword they must use it, otherwise they are changed from the second Saturday in February to the either decapitated or commit hari-kari, that is slit up their bowels. held with the church in Kars in what is known as

THEIR FOOD.

The Japanese cat, like the Chinese, with chopsticks, and appear to live chiefly on rice and fish. With this simple diet, however, they have very robust frames, and though not tall or fine men, appear able to endure much fatigue. If you enter a house they rise up and make a deep salaam, saying, "O-hoe-io," and do the same when you leave, saying, " Siy-Moor-o" (may you be happy.) They generally bring you something to sit upon, evening, and yesterday was brought home by my in deference to your European customs, and pre- good brother, William Weldon. sent you with a cup of tea. The lady will then take a sweatmeat between her fingers, and you de erve much praise for the abundant and cheerful will be expected to open your mouth, swallow it, look as if you liked it, and say, "A ring-a-to" (thank you,') to which she will bow and say, " Doit-ashimasti" (equivalent to "Don't mention it." Afterward she will light a pipe and transferring it from her lips to yours, will watch you smoke it, and then give you some more tea. They are exceedingly polite, and much gratified if you are equally so. They are very curious and examine everything about you, buttons, cloth, watch, knife, pipe, etc., with various exclamations of astonishment, almost invariably asking how much yor Portage Branch of the Upper Sussex church on Wedgave for this or that.

I think them a most intelligent and interesting The Lord has met with us and blessed us abundantly. people. All classes appear to be able to read and Sabbath, 31st, I baptized one happy convert, and write, and to calculate, which is more than can be last Sabbath seven more, and it appears as if we had

TERMS AND NOTICES.

For one year.\$1.50 PAYMENT IN ALL CASES IN ADVANCE. Any person sending us Ten Subscribers, with the money-FIFTEEN DOLLARS-we will send them one copy extra for heir trouble. For Twenty Subscribers, two copies extra and for every additional ten, a copy.

Parties wishing to pay money in Saint John for the Brother White, written on Monday last, that the Intelligencer, can do so at the Bookstore of Messrs. BARNES & Co., Prince William street.

ALL LETTERS FOR US, either on business connected with this Paper or otherwise, should hereafter be directed to to, is the brother that united with the Seventh Diswe at Fredericton.

SPECIAL NOTICE. Our terms of ADVANCE PAYMENT will in every case in fu the Oromocto last week : ure, be strictly adhered to. Our Post Ollice address is Rev. E. McLEOD, Frede-

ricton, N. B.

Religious Intelligencer.

THE RELIGIOUS INTELLIGENCER

REVIVAL IN PAYSON, TOWNSHIP, ILL. Fairview F. W. Baptist church has recently

been engaged in a protracted effort, led by Eld. A Sill, our beloved pastor, during a term of four weeks, commencing Christmas Eve. Preaching at the stand every night, with but three or four exceptions. God, first Saturday in October. The next session is to be by his Holy Spirit, was in our midst, and that to bless. The church was revived, backsliders reclaimed, and sinners converted. Near the close of the series in our regular monthly conference, nine canlidates presented themselves for baptism. At the close of the last session of the Oswego (N.Y.) Q. M., held with the Constantia church Jan. 1, '64, Bro. P. Fuller and myself protracted the meeting four weeks. The result was, backsliders were reclaimed and a goodly number hopefully converted to twenty languages, and several of them he was able God. When I commenced my pastoral labors last April with this church it was very low. Now it is revived and encouraged. I think I can sav I never witnessed a greater change in any place. - Ib.

J. LETTS.

THE HONEST INQUIRER. Public worship was nearly over in one of the Protestant churches of a large city in Lower Canada,

entered, apologising for what he called intrusion, in an accent which betrayed his French origin, and in a and his jet-black hair and whiskers contrasted strongly with the transparent white of his complexion. It and this deepened the interest with which the minister regarded him, as he offered him a seat. Before accepting it, the young man made known his errand in the following words :

"I am a dying man ; I know it ; I am not prepared to die, and I want to be."

Could words be more appropriate, more direct, more expressive, more hopeful, more inspiring to one who was desirous of seeing the salvation of souls? "I am a dying man," are words which every mortal might fitly utter, which acquire a deeper significance when spoken by one whose attenuated form and trembling steps foreshadow the coming, and deto Deer Island, and passed through Fredericton to clare the nearness of the King of terrors. "I know it," were words which told of many a struggle between hope and despondency; of months of failing energy and wasting strength; of the thought, a thousand times repeated, "I shall soon be better !" which at length had given place to the melancholy impression, "It will never be !"-" I am not prepared

LETTER FROM REV. D. M. GRAHAM, D. D. THEODORE PARKER AND UNITARIANISM. The life and correspondence of Theodore Parker

has just been published in a goodly sized octavo volume at the price of \$6. He was one of the greatest scholars of the age, and few were his equals as a thinker. A farmer's boy ; he was too poor to take a College course, though he was regularly entered; yet he pushed his studies while at work on the farm, and when he began to teach he hired a man to take his place on I is father's farm. While yet a young man, when he was settled as pastor he could read to write. After his settlement his acquisitions were almost past comprehension. He overworked his mind and body, no doubt, and came to his grave many years earlier than would have been the case

with proper care.

As an anti-slavery reformer, we had among us no man more powerful and more devoted. A heretic in one Sabbath evening, a few years ago, and the preach- for the cause of the slave, while many of the orthoer announced that he would be happy to meet in the dox ministers were either silent or helping the slave-Vestry, at the close of the service, any person who holder to retain and oppress his victim. What rewas desirous of conversing with him on personal re- ligion has the power to work such evil as a dead ligion. After singing and prayer, the congregation orthodoxy? Can any body wonder that our sins

But I took up the pen to say a word of Mr. Parmanner equally French. He was pale and slender, well, till looking into these volumes, why the Uniker and the Unitarians. I did not understand so tarians not only excluded him, but hated him so was evident at a glance that he was consumptive, had an honored place among them; but at length he heartily. He had been brought up a Unitarian ; he was disowned. I find now how it was, they felt he was bringing their doctrines into disrepute and danger.

They had gained a position of great respectability by numbers, learning, wealth and official positions. Their churches in the main had been Orthodox Churches. True, they had gone so far as to deny the divinity of Christ and kindred doctrines, but still they had all the semblance of Orthodox Churches; respectable in morals; and had no wish to see the premises they had adopted pushed to their legitimate result. There was rather a tendency to react toward orthodoxy to an extent, perhaps, as far as possible, without giving up the main points.

But Parker was not a man to rest in any half way place; he was anxious to carry out the premises rom that in which Socrates could save? If Christ was created, why may there not be other and greater Christs? If Christ was created, what a pity he should die so early, long before his mind was fully developed. No doubt, said he, when the world will bear it, we shall have a Christ live to full development, stay with us till be shows not simply the spontaneous perfection, but the reflective. Starting with Unitarian premises, that Christ is created, how could the Unitarians answer him ? They could not. They found his ability and courage to carry their own premises to their legitimate conclusion were working them more mischief than all the sermons of the Trinitarians. They found their most devout minds shocked to find what sort of craft they had been sailing in, all unconscious of what sort of passengers might be on board, ready at any convenient moment to rise and take command. Parker was the thrown overboard.

THE GOSPEL IN ITALY.

The following letter is from Mr. Wall, who has gone from England as an evangelist to Northern Italy :--

Bolonga, North Italy, November, 1863. Dear Brethren in the Risen Saviour, -- as you are eeply interested in all that concerns this Mission to the Italians, I will give you the result of my first observations in this city, in which its first efforts are put forth, and where we trust it will be owned of God by the baptism of the Spirit.

Bologna is situated at the foot of the Appenines, which are seen rising in the distance, crowned with snow. It is girdled by a strong wall, and has twelve gates, which are guarded day and night. The city is more ancient than Rome. It has a university, 100 churches (I should say), about 1,600 priests and nonks, some 5,000 or 6 000 soldiers, and 97,000 inhabitants. The population of the province is 396,-000. The streets are parrow, crooked, and at this

time very dirty. The houses are lofty, overhanging the pathway, and resting on columns, which stand between you and the narrow driving-way. This gives an air of gloom to the city, to which one just ome from the light and spacious street of English towns must accustom himself, or they will feel irkome, oppressive, and tyrannous, shutting him from the beautiful sky above. Against these houses you see dusty images and dirty pictures to represent the retired, and the minister withdrew to the vestry. have brought down upon us the heavy chastisement by day, and keep the lamps burning by night. I do adorable Jesus ! Before these the people offer flowers not wish to try these people by our logical standards, and I would not be to their minds what the racks were to the martyrs. I would not deny beauty and poetry to much they do; but when I see Christianity hus exhibited I cannot help feeling that this is how Satan would have it, and it is gratifying to him to see Christ's image perpetually marred among those who profess to be His triends. The whole system of the Romish Church is such. It is no honour to Christ, to be worshipped in this way. This Church is not His diadem, it is His crown of thorns; not His holy robe, but the mocking purple His foes have cast on

In these long and narrow streets you see things nearly as they were in the time of Cæsar, and perhaps as they were before the flood! The wagons are of the most primitive style, like those, I have no doubt, they used about the ark, four wheels and a few strong sticks, which go very slowly even when drawn by eight oxen and only loaded with straw. You meet with women without bonnets, with their hair exalted like the horns we read of in Scripture-men nuffled up in heavy cloaks-the monk with shaven head and dirty face, with a cord round his waist, and a begging bag in his hand-and the priest going slowly in dark robe and triangular hat, as if he had in his hands the keys of heaven and hell.

The people do not seem to be polished as they are A DESERTER SHOT .- A Chapiain writes to Zion's in other cities, where the influence of other nations which he had adopted. If Christ was a created has been greater. Yet there is something in their tion of a soldier for desertion :-being, why should be not ask, how is Christ a Savi- manner which indicates greater sincerity, and an Joseph Stroble, a member of the 55th Pennsyle openness which seems full of promise for the future. nia Regiment, was tried by court martial for "des They are courteous to strangers, and ready to con- tion and attempting to enter the rebel lines," verse. They speak a dialect which is the most convicted and sentenced to be shot, at Beaufort, S.C., puzzling and corrupt in Italy. A person in this hotel at 3 o'clock p. m., Jan. 6th, 1864. The order was who has just come from Florence, and who speaks carried into execution in the presence of a large con-Tuscan, cannot understand them when they speak course of soldiers and civilians. We visited him in Bolognese. They have a dictionary of their dialect, his cell, as a Christian minister, the day before his and I have seen a translation of Dante, in the same, death, and tried to point him to the Saviour of sinwhich I was unable to understand at all. This is ners, in view of his terrible and approaching end. important to the missionary, because language is the He listened with apparent interest to the story of vase in which he is to bear the water of life. As far the cross, and confessed his want of preparation (as I can find, they all understand Italian; the news- meet his God. The solemn ceremonies of his execuapers are printed in it, and the priests preach in it. tion were as follows: At two o'clock all the military At present I am g ving all my attention to the of this post were drawn op in order, with General anguage, and if the dialect is needed I shall learn Saxton at their head, and commenced their line of that. The religious state of the people is deplorable. march to a large open field, near the camp of the lat The churches are not the places where the soul is South Carohna Regiment, Col. Higginson, and formhkely to be saved. If you enter when no one is ed in two lines on three sides of a hollow square. there, they look like picture-galleries; when mass is Through these lines, about twenty feet apart the being performed they are like concert-hails. They condemned man rode beside the chaplain, in a cart, have brass instruments, professional singer-, and Four soldiers bore his collin in front of him, and his opular singers, and popular music. When the executioners marched behind him with loaded muskets, church is being prepared for a festival it looks like a while the band, with muffled drums played a solemn theatre, where the scenes are being exchanged for the dirge. After the condemned man and his cortege restless disturber who was revealing the alarming next act. And when the priest comes in, in his had passed torough the lines, in plain view of every mystical garments, with strange gesticulations, and soldier, they at length halted at the fatal spot de intelligible muttering you think you are carried to signated for his execution. The coffin was borne the interior of a heathen temple in the past, or into forward ten paces in front and placed upon the Quotations, I know, are tedious and perhaps very the chamber of some modern necromancer. It is ground. The chaplain and young Stroble advanced rarely read, but we cannot do justice to the reader plain that the people look on the process as a kind of together and kneit beside the collin. A prayer was incantation. They count off their prayers on the offered in his behalf. They arose, and the prisoner rosary, and as the last bead drops, they hurry from read in a clear, strong voice, a paper confessing his While they are working off their beads, their eyes lived a thoughtless and wicked life, regardless of God are in the ends of the church, and the poor will or his soul, and in the name of Christ implored parstretch their hands for alms if there is the prospect of don. The enaplain read the colloquy between Christ btaining them. One woman, who looking round, and the two thieves, and they both knelt again beside saw one beside to whom she owned money, stopped the coffin, and both offered vocal prayer. and paid her. This was while on her knees, and it Ile arose, shook hands with the provost marshal and bis spiritual adviser, caimly took off his blue All is accounted for if we remember the people are overcoat and laid it on the cottin. He was not vithout the Bible. The preacher takes no Bible into pinioned or hoodwinked, at his own request, but stood erect-in a soldier's position, at the head of his ver met one who had a Bible, and some have never cottin, and ten feet in front of seven soldiers detailed as seen it, while some one or two could not understand his executioners. He put his hand to his left breast perfectly consistent with reason, or at best gave ut- what it was. So they live and so they die, and you and said "aim there." The word of command was see the state in which they died from a large inscrip- given, and six minnie balls passed through his body, tion on canvas, painted in glaring colours, and posted and his soul was launched into the presence of his may take pity on the departed, and implore peace for Each regiment then marched in rank and file past the body of the deserter, while the band was playing The poor soul here begins life trusting to the priest ; hen he flies in his extremity to the saints; and at sad and heart-aching sight to see a young man thus a solemn dirge with muffled drums. It was truly a ast he leaves all to the charity of the passer-by; and all violently hurried into eternity this results from going from "the only Name given -

HOW TO PROMOTE TEMPERANCE - A COFFESDOD writing to the Ecangelist on this subject, utters so excellent truths, which are worth knowing. says :--

There are signs of a great revival in the Temance Cause, in various parts of the land. In s annunities in the interior of this State, meeting are held weekly, signatures to the pledge ob by hundreds, hard drinkers reclaimed, and a gen interest awakened. A little recent experience one who has participated somewhat in this remay help to some suggestions for general use. First of all, don't rely on imported and iting lecturers. Gough can't be had except in large pl and at extravagant prices, and one lecture even can be obtained can do but little, if not follows by others. It is a pity in a time like this, that great powers of Gough should be vested for night on such topics as " Peculiar People" by Gas Light," &c. He is called of God 1 Temperance work, and ought not to spend his in merely amusing the people

Miss Evans whom "T. L. C." is so much in h with, is a simple-hearted, earnest girl and will listened to with interest for once or twice. Bu has not the power to move strong men and when communities. Besides you must have an admitt fee, which keeps away many of the very ones ; would gain, and few will pay to hear her more the once. At least so we have found it.

We have tried still another minerant hailing h Philadelphia, and whose circulars compared him Gough, and promised wonderful things for those wh should employ him. He got a splendid audiencer to his lecture, but to our vast chagrin he spent time in story-telling and buffoonery, his stories h httle to do with temperance or answering any p pose but senseless laughter; our people how were too disgusted to laugh much.

Don't then trust to itinerant Temperance lecture What then? Take home material. Stir up y clergymen to preach. Invite clergymen and lay from adjoining towns to address you. The Rev. b C. and Rev. Mr. B., did us more good by their a dresses than the pretentious itinerant aforesaid could have done in a month.

Go to work and get up a town or village societ Hold weekly meetings and if you have no one spea to address you, let several talk and exhort. The circulate the pledge

Do not omit visiting young men, and those old who are already victims to strong drink. Talk wi them, get them out to the meetings, urge them; take the pledge. We have gained some valuable prizes in this way of late and are encouraged to labe

It is a good time now to work. There are man auspicious signs and let us take courage.

Herald, the following touching letter on the execution

5th day of PRINCE Island, it business weeks lat Revenue (to £61,68 year £22, The To way accid 9th inst., the instat road. At two came forv ber, and following Mr. Presi Council Mr. Speak

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SAINT JOHN, N. B., FEBRUARY 19, 1864.

PROMISED ARTIGLES.

the first article of the series which we have promised and profit. on the Free Baptist Denomination; but unforseen duties have pressed upon us, and we have found it impossible to devote that time and care to its preparation that we desired. It is probable that another week or two may elapse before its insertion.

FIFTH DISTRICT MEETING.

attending the annual meeting of the firth district, held with the church at New Jerusalem. It was quite like going home. Previously to the organisation of the seventh district, to which I now belong, I met several times with the brethren in the annual At the solicitation of several churches, Rev. A. B. sessions of this district, of which I was then a mem- Earle commenced laboring there Jan. 15th. Our ber. It was really pleasant to meet so many Chris. correspondent writes under date of Feb. 2nd : tian friends in my old district home. The meetings prayer and conference, were held every afternoon and were largely attended, solemn and deeply impressive. evening during the following week, alternateley at The conference meeting, held Saturday morning, was the two Baptist churches, increasing in numbers and a season of strength and much blessing to the people of God, many of whom spoke of their experience and Smyth's Hall, the largest in the state, capable of their hopes of heaven. The meeting was organized holding 2,000 people, has been occupied and filled in the afternoon by appointing Elder Perry chair- for several days, with the most quiet, attentive audiman. Our clerk Bro. Worden was at his post. The ences ever convened here. The preaching has been elders present were, McMullin, Hartt, Merritt, French, work have been, great quietude and depth of feeling. Perry, Conner, McKenzie, Hartley, and Bro. Samuel unaccompanied by anything bordering upon excite-Downey. The reports from the churches were re- ment, ceived in this meeting. Those reported were nearly all by letter. From a number there were neither delegates nor letters. The churches in this district half the members of the high school are subjects of are in a low state. There were but a few additions the work, and many of those interested are children reported, and what will sound alarmingly strange, not a single church in this whole district has regular pastoral labor. It is not to be wondered at that they all Manchester may be embraced by the converting are low. This state of things ought not to exist. power of the Holy Ghost. Nothing like this, for ex There are preachers without churches, and churches tent or power, has ever before been seen here, but without pastors. Something is wrong. There must we hope it is only the beginning. be a difficulty somewhere. The preachers naturally throw the blame upon the churches, and the churches admitted into heaven with their present covetous dismembers and preachers to be called good an I fuithful from death to life. Several of these churches reported Sabbath schools held during the summer, and a number of temperance week. It still continues. In the Washington St. societies. The speeches made by several brethren in Baptist congregation, of which Rev. W. Vary is the meeting were good, and I trust will produce good. pastor, the number of converts is estimated to be be-Saturday evening Elder Perry preached to a crow- Brother Vary some ten days, and his labors were ded house. Many took part in the meeting, and felt very acceptable and effective. In the Charles St. F. that the word of the Lord was good. The Sabbath Baptist congregation, of which Rev. J. Randis pastor, was stormy. The air was thick with the fast talling Rand has been assisted by Rev. John Stevens of particles of the earth's pure white robes. Prayers Biddeford, Me., and several others. Of the number of went up to the throne on High that the blessing of converts in the other congregations in town we are not God might come down upon the assembling hosts, so particularly informed. - Star. that our hearts might be washed and made "whiter than snow." Preaching at 10 o'clock, by G. A. It is my privilege to inform you that the Lord is of his piety, and the strength of his faith. Hartley, at 3 o'clock, by Elder French, and at 7 graciously visiting the church in this city, and that o'clock, by Elder Perry. At the close of the after-good work began about two weeks ago, and has noon service, the sacrament of the Lord's Supper steadily increased in interest and precious fruit. Thus was administered. Elder Merritt preached in the far thirteen have been converted, none of whom, I Baptist meeting house at 10 o'clock. At 3 o'clock, I believe, ever before made a profession of religion. faith in the crucified. preached, by the request of both families, a funeral and many others in the audience were deeply affected, sermon for two children, aged respectively 7 and 11 and expressed a determination for Christ. We trust years. The eldest was the third of Brother Hutchin- that the eneering results already secured are but the son's children buried within a week. The scarlet- first drops of a gracious shower; and that many will fever is carrying death into many households and sorrow to many hearts in that part of the country wholly indifferent. To God be all the glory.-Ib. Elders Hartt and McMullin were called to Little River, to attend a funeral, and spent the day there. It was We held meetings evenings for a week, and enjoyed a Sabbath day that I think will long be remembered the preaching of Rev. A. H. Chase, of New Lyme, to the war. The Doctor broke down at this news noise of a warm-hearted rustic in singing. "Ffiend, petent. Monday with great unanimity and despatch. Local, and others, was attended by the power of God to

who came to our aid just at a time when we needed his help. Our meetings are very solemn, and, not-We intended to have given our readers this week Bro. March is here again, labouring with much zeal Yours truly, Y. WHITE.

Oromocto, Feb. 15th, 1864.

the "Lake Meeting House." Delegates to General

Conference, Brethren James Slipp, and T. W. Car-

penter. Substitutes, James Clarke, and John Erb.

That evening, Elder Hartt preached to a very solemn

congregation. It was a meeting of great blessing.

another funeral sermon. I had meeting again in the

The people of Jerusalem did themselves credit, and

manner in which they provided for, and entertained

REVIVAL AT SUSSEX.

Sussex, under date of February 8th, that a gracious

work of revival is in progress in that place. He

says-" I commenced a protracted meeting with the

nesday, the 27th ult., and have continued ever since.

just commenced a gracious work A very large

number appear to be seeking' religion, and a power-

May this good work go on and spread through all

REVIVAL AT OROMOCTO.

Our readers will learn by the following note from

work of revival is gloriously progressing at the South

Branch of Oromocto. The Elder J. Johnson referred

trict Meeting at Grand Manan. He at present belongs

DEAR BRO. McLEOD-I wish to inform the friends

of Zion that the good work of the Lord in this place

is steadily going forward. Yesterday fifteen happy

converts followed the example of their Lord, and

were baptized by Elder J. J. Johnson, of Deer Island,

ful draft seems to be on the minds of all."

that direction of country, is our prayer.

The Rev. W. Downey writes to us from Portage,

G. A. HARTLEY.

the strangers who attended the District meeting.

Carleton, Feb. 18th 1863.

The next day I came to Jones' Brook to preach

The Spirit of the Lord filled many hearts.

GREAT REVIVALS.

At no time since 1555 have our American exchanges contained notices of so many and great revivals as at present. From the Congregationlist and the Star we clip the following. Zion's Herald, and DEAR BRO. McLEOD-I have just returned from other papers give similar reports :-

REVIVAL AT MANCHESTER, N. H. We have from a correspondent a brief account of a great work of grace now in progress at Manchester, The interest appears to have commenced in onnection with the observance of the week of prayer.

interest; and those churches became too strait. The

Personal effort, prayer and conversation have been greatly blessed. More than 200 have expressed their and youth. One of the most encouraging features is the entire unity of purpose and effort of all Christians

REVIVALS IN OTHER PLACES.

We hear of unusual religious interest in various think the preachers at fault. My opinion is, that in no public statement of the same. At Chicopee Falls, the eyes of Him who see thall things correctly and who there is a powerful revival, which also seemed to grow judgeth righteous judgment, both churches and out of the observance of the week of prayer. It has preachers are remiss in their duty. If the churches been felt in the Congregational Baptist churches. About 100 express hope-includmore fully appreciated the ordinances of the Lord's ing nineteen in one class in the Congregational house and the preaching of the gospel of Christ, they Sabbath school-and the work is still extending. would be more willing to support those whom God Meetings are held every night. Unusual interest is calls to labor among them. And if the preachers also manifiested in West Springfield.-The work of were more given up to their holy callings, and *labored* grace in Rev, T. K. Fessenden's congregation, in Ellington, Conn., is still continuing, though more more, and really felt the worth of souls and went quietly. Between 40 and 50 are expressing hope. among the people doing them good, so that the The interest has extended to the two important churches would see that they were being fed, their private schools in the place. - The awakening in Terryfamilies blessed, and their neighborhoods made better, hopeful indications have appeared in some of the they would be far better supported. It is not far adjacent churches. - In Enosburg, Vt., the Congregafrom a man's heart to his purse, and if we have their tional church is much revived, and there are quite a hearts we will have access to their purses. It is true number of conversions .- At Hamilton Village, Mich., some men have hearts to do, who have not long a revival has been in progress some months, and acpurses, while others who have the latter, have no American of the xillage except one, has become a hearts to which we can have access. There are mem- praying man or woman. A year ago, there was but bers in our churches whom I fear if they could be one praying person in the place."- An interesting revival is in progress in Williamsburg, under the positions, would be more inclined to spend their time already professed faith in Christ, and many more are in digging up the gold out of the golden streets and inquiring. -- There is also an increase of interest in hoarding it away, than singing the song of redemp Northampton, though not a general revival .- The tion. It will be a great thing both for church members and preachers to be called root and fritten.

to die !" What a merciful discovery ; for many refuse to see what is not the less true, and persuade withstanding many of the inhabitants are absent in to live is not Christ. But in the words, "I want to themselves that to die will be gain, although for them the lumber woods, the congregations are very large. be prepared," there was proof of honesty and earnestness. It was akin to the resolution of the Prodigal, "I will arise and go to my father."

The young man continued :

" I have faith but no works. When I get angry, I swear. That is not right." "You wish me to be honest with you," was the

" Certainly."

"Then let me assure you that you have no faith, if you have no works. Where faith exists, it always shows itself by works."

"O yes, I have," he persisted, "I believe that Jesus Christ came into the world, and died upon the cross, and that he died for sinners."

"Yes; but the faith of the Gospel is a belief of the heart unto righteousness. It appropriates what Christ does, and loves as well as trusts." After a little more conversation, the minister terminated the interview, first ascertaining the young man's address, that he might call and renew the conversation.

It was not long before this honest inquirer found peace in believing. A marked peculiarity in his case was his refusal to believe anything upon the authority of man; and his immediate reception of the truth, when he saw that it rested on the Word of Goo. Every truth accepted was a step gained; and he never seemed to reopen a question when it was once

An example may be pertinent. He had married a Roman Catholic, and before the priest would consent to celebrate the so-called sacrament, he had required the Protestant to take an oath that he would use no means to withdraw his wife from the Church of Rome, and that their children should be educated in the Papal faith. This oath- troubled him, and he sought advice of his friend the minister. He confessed, that without intending it, he had frequently begun to speak to his wife about Christ. "I cannot help it," he said. He was told that a promise or bath to do a moral wrong was not only broken innocently, but he was under obligation to set it aside. He caught the principle, and never referred to it again; but wrought with great zeal to secure his wife's salvation.

One of the first fruits of his conversion was the establishment of family worship. His mother was a Roman Catholic, as well as his wife, but his father was a Protestant; and all resided together as one family. After urging the duty upon the latter, who declined on the plea of age, and inaptitude for the service, domestic worship was undertaken, and the profiting of the recent convert was manifested to all. He soon offered himself for fellowship with the people of God; although he did not join the church whose minister had been the instrument in his conversion. The reason which he gave for sacrificing his preferences had that minister's hearty approval. ile did not wish to add to the prejudices of his mo-

ther and of his wife, who would be sure to see in the separation of father and son a spirit of schism, which they would assume to be inherent in Protestantism

Parker worked out the Unitarian premises.

Parker construes the question of the Saviour, Why callest thou me good ?" to his purpose in these words, "For the objective result was still far below the subjective idea." That is, Christ saw the right-his duty, but like us fell below it.

The real Christ was "a man, of passions not was the Sabbath-day. always under command, who had little faults and weaknesses that would offend us. His thoughts came like mine; and he was sometimes in doubt, perhaps contradicted hunself, and taught things not

To such a sad result did this great thinker come inevitably with his Unitarian premises. To some persons who say it is no difference about doctrine, perhaps this may be a lesson for good. Jesus Christ was divine or he was not. If he was divine, we have a perfect Saviour. Perfect in example; perfect in doctrine; perfect in his offerings for our sin. If he was only a created being, then we are without a divine guide and Saviour. On such a point as this preachers, indeed all professors of religion, ought to hold decided opinions.

If Christ is merely a creature, who can in logic answer the following statement by Parker ?

"It is folly, even impiety, to say that God cannot create a greater soul than that of Jesus of Nazareth. Who shall attempt to foreshorten God, and close the gates of time against him, declaring that no more of his Spirit can be by possibility incarnated? Jesus active. He then is not a model for us in reflective powers, only in the spontaneous. Why may we not see a soul uniting them all, and so revealing manhood in a higher form-I will not say the highest, that I know not of-by a revelation nobler and more perfect. than his."

THE NEWS.

FEBRUARY 19, 1864.

WESTERN EXTENSION .- A Meeting of the Railway Extension Committee was held on Wednesday alternoon in the Mayor's Office. Mr. Burpee gave an acpray. One thing we can do, we can throw ourselves count of his trip to Maine, and his experience there so far as Railway matters are concerned. It appears

well assu my own. I have trator of subject of of the P Prince municat doubt th attentive mand. The c subject of the l These 1 negotiat different Any act proved believe allowed work so gress an I felt cation o during tain ex Stephen inform confirm coine la this sub I rec might r up, in c stock c I des of the will no amende propert The the clo now au of that any ad ation 1 increas trious investu The steadil expens buiky by its these prolon mity John. Mea crimin I ha organi been whole condu this w bers o ackno The be im Mr. S The frame out d

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under heaven whereby men must be saved." I have stood in the streets and looked up to the invitation

> him be unholy still." If ever prayer for the dead would have been lawful, it was in the case of Abraham who looked on the rich man in the flames. But no, he was silent. He saw the gulf, but he dare not

The Sabbath here is entirely set aside ; they have that all the Railway Companies east of New York so many saint's-days they have no time for God's are moving in the matter, and anxious for connexion days; they have so many saints to attend to that with New Brunswick; so also are most of the inay cannot attend to Christ. Last Lord's-day was. fluential men in Maine. The City of Bangor is now a sad day to me. I wandered among the roins of a ready to guarantee \$1,000,000 towards completing was cut off at an early age-the period of blossom, spiritual world. In each rite I saw the shadow of an the road to the boundary-this is in addition to not fruitage. * * * The reflective had scarcely ancient truth. And as Jeremiah among the broken \$1,257,000 which she has already voted for other eaps on Mount Zion saw the fragments of carved roads. A letter from Mr. Tilley, in which it was orked which reminded him of some gilded arch or stated that the Government could only give their ately column, so was I reminded of the days when views through the usual medium, was read. It was the first Christians sang praise to Jesus. It was an agreed that a deputation should accompany the petiportant time at one of the churches, so I went. tions to Fredericton, when a sufficient number of is invited men to come, indulgence was promised signatures were affixed. - News. to all who came; the preacher was talented, the

music select, yet I only found about 200 there. It THE CHESAPEAKE case was resumed on Monday, was an exhortation to pray for the dead. I left, and on which day Mr. Gray offered a very able and plau-To such unutterable folly must all come who will returning home, entered the great square of the sible argument in defence of the prisoners. His prinfollow out Unitarian premises with consistency and cathedral and palace. Seeing lights and a great crowd, cipal positions were : courage. Then where is the hope of the world? I drew near, when to my disgust I found about two housand persons listening to the rude jests and First-The offence charged is Piracy on the High strange howing of one exhibiting Punch! Three Seas. It is therefore cognizable by the proper tribuinspiration, there is none, in the proper sense. The hundred years since there was also a large crowd, nals of the country, and the parties com litted do not red flumes arose from the centre and lighted up the come within the Extradition Treaty with the United quaint reliefs of this sombre architecture. Men who States. leared God and preached His truth were in those Second-Under the relative positions which the flames; God's message was rejected and the messengers United States and the Confederate States bear to were burnt. The ages have continued to revolve, the each other-both having been recognized as belligetide of human life has hurried on, the hand has crept rents by Her Majesty's Government-the offence is round the dial of three centuries, and the Gospel is not Piracy at all; the parties committed are in no come again to this city. The time is not far distant way punishable, and cannot be surrendered. when it will be preached in the same square, the echo Third-This Court has no jurisdiction in cases of the walls will respond to the voice of the same like the present, and a Justice of the Peace, has no may without sin pray as did the dying Stephen, kingdom; but it is not in man to foresee the result. power either to investigate or commit. I nave looked about the city for a Bible depot, but Under each of these heads were several sub divihave not succeeded in finding one; neither have Isions, all supported by a great array of legal authoyet seen any tract or evangelical publications of any rity .- Presbyterian. The " Chesapeake" Case was taken up again yes-In my daily walks I have given portions of Scripture terday. Mr. Weldon occupied the Court from 11 till to different classes, rich and poor, soldier and monk, noon. At the conclusion of his address, Mr. Wetin church and out. I have met with no opposition ; cluded in the Unitarian premises, the honest people their inability to read. Those who receive them Mr. W. was to resume to-day, at 10 o'clock. only two objected to receive them - the reason was more commenced his reply. The court adjourned, and of course do not see these terrific results. If Evan- generally express surprise that I give them freely, The Christian Visitor states that Power, the boy they thank me, and when we do not converse, they referred to in the controversy between Judge Wildepart reading them. It will be some time before 1 beral, and bigoted. But now has one risen up among a year before I preach. The Scriptures which I have mot and Bishop Connoly, is now a Protestant ministhe Unitarians themselves to open the eyes of all. I am giving away but slowly, because I use them as ter in Ohio. An oval-shaped stone, about 20 inches in length It has created a reaction among the Unitarians .-- introductions to the people and I do not want to give and 3 in thickness, has been discovered in the vicinithe last away until others come. I shall want a great ty of Lake Utopia, Charlotte county, upon which the number. I am making out a selection of passages features of a man are sculptured in a rough, though sidering that the society was not large, the compli- ruling the evil and wrath of man to the promotion o want to set the simple Gospel before every mind, bold and artistic style. It bears evident marks of ment is all the more deserving. Now the pastor has the truth. Among Unitarians the publications o. One of the cards is an excellent one. It wants enbeing very ancient, and forms at present a good puzzle to our antiquarians. It can be seen at the store larging, and then I think 10,000 could be sown of Messrs. Chuob & Co. -- Witness. The stone is conglomorate; the features that of a Foadcast. I have found one who would be able to help me in very intellectual looking Indian, and the portraiture the language in some measure, but I hope to succeed Mr. Wesley was once annoyed with the discordant in finding one more accomplished and more comnot unlike that seen on Egyptian monuments-this great curiosity was brought to the city by Sheriff you spoil the singing, you had better stop," said Next month I will write you more. Brethren, be and matters concerning the District generally, were greatly refreshed, and we are hoping for a general season. The Post says that the Thermometer indi-season. The Post says that the Thermometer indi-too." "Sing on, friend," was Wesley's reply, who I am, very dear Brethren, yours in Jesus, Harding. - Pres. Wesley. He did stop for a verse or two, and then firm in faith, attempt all in Christ's name. Pray for the month ending Jan. 30th amounted to \$10.368.85. against \$8,447.72 in the corresponding month of last year, being an increase in favor of '64 of \$1,921.-JAMES WALL

pray for departed spirits; but I dare not. 'The ee is fallen, so let it lie." "He that is unholy, let

THE REVIVAL IN DOVER.

We spoke briefly of the revival in this place last

REVIVAL IN HARRISBURG.

REVIVAL IN CONNEAUT, O.

Here are two of you," they would say, "and yet you cannot belong to the same church." Was he not right? He knew that in a little while he would join the assembly and church of the first-born in heaven.

Desire for increased spirituality marked his christian course. One day he was found in tears, and gave as the reason the fear he had that he should decline from the ways of the Lord. He had been feeling better of late, and he discovered that plans for this life were beginning to be formed; and this circumstance made him weep. "Oh," said he, with a fresh burst of grief, "I don't want to be better, if getting better deprives me of my trust in Christ." A few months brought his life to a close. He matured rapidly, and passed away in peace, leaving behind him many precious evidences of the sincerity

The narrative is told to illustrate the importance of honesty and earnestness in religion. Ignorant as Nicodemus, at the outset, like Nicodemus he was sincere and honest, and came at length to confess his

A PATRIOTIC Society .- The Baptist Society of Saco have sent thirty of its members to the war, and con- their way to a divine Saviour. Thus is God over gone. In one class in the Sabbath School all enlisted ; these volumes will very likely contribute not a little lost them. He then got a lad of sixteen to come, thinking he should have at least one, but by and by

Where is there a Saviour to be found? Of course, Bible is full of "immoralities," Parker insists. No doubt many there are who think ministers are

overstrenuous, when they insist upon the divinity of Christ. "No use to preach doctrine," they say. "Tell the people what to do," "Tell them to believe, to trust Christ, to do their duty."

But who is Christ? Is he one who, like ourselves, is a sinner? Or is he the divine being to whom we "Lord Jesus ?" We have a Saviour, or we have not. We must look for the foundations. The preachers need to be rooted and grounded in the truth, and to kind. lead the people to the Rock that is higher than them-

While such terrible conclusions are inevitably ingelical Christians point out these results as being logically necessary, they are called uncharitable, illi-

Some of their best and ablest men have already found to this desirable result.